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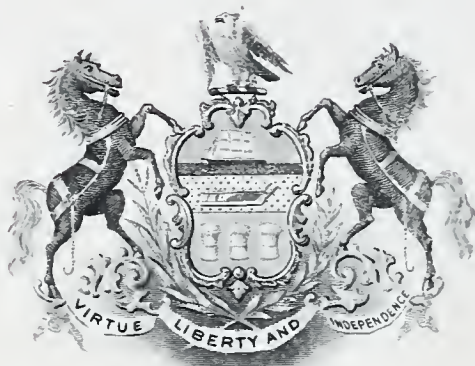
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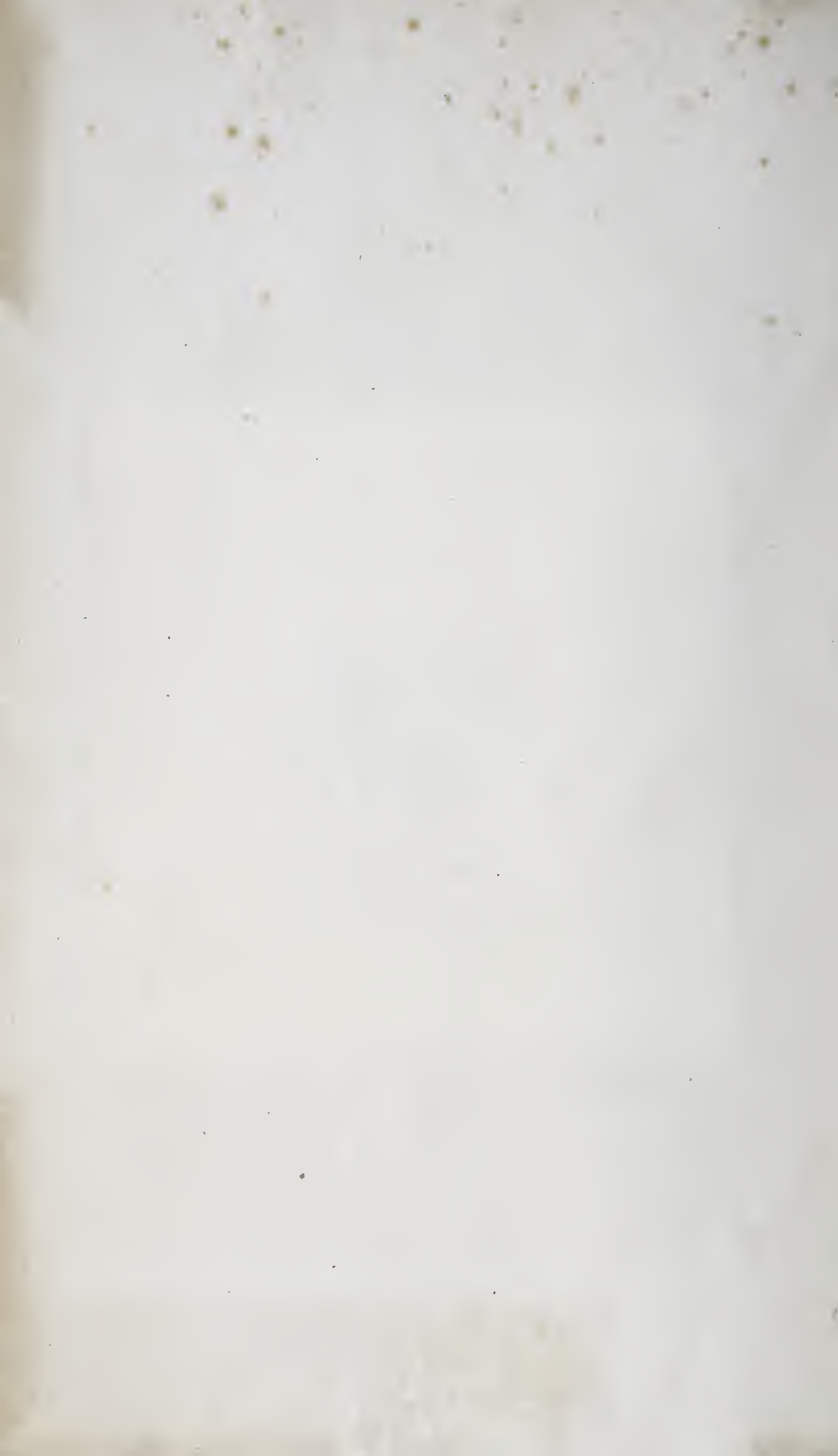
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THE



EVANGELICAL REVIEW.

EDITED BY C. P. KRAUTH, D. D.

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AND BY

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“Es sei denn, dass ich mit Zeugnissen der heiligen Schrift, oder mit öffentlichen, klaren, und hellen Gründen und Ursachen überwunden und überweiset werde, so kann und will ich nichts widerrufen.”—LUTHER.

VOL. VII.



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THE EVANGELICAL



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THE
EVANGELICAL REVIEW.

NO. XXV.

JULY, 1855.

ARTICLE I.

JUS ECCLESIASTICUM—THE MARYLAND SYNOD'S QUESTION.

By Rev. J. A. Seiss, A. M., Baltimore.

GOVERNMENT is an essential requisite in all society. There can be no being without law, and no social being without something to control social relations. Man was made a social creature. Society is one of the necessary conditions of his being. Political authority, then, or something to regulate his social life, is an indispensable concomitant of his existence. Without government there can be no order, no peace could live, and we would be, at best, like so many detached wheels from the great machinery of being, all thrown together in a disordered pile, of no service to each other, and none to our Maker.

And as God has thus shaped man for society, and laid in the very framework of his nature, this necessity for government, we may rest assured that he has not left it to be supplied by mere human discretion. Writers on Law sometimes talk as if God, in his institutions for the good of man, had had no reference to political interests, or had left them to be discovered, defined and regulated by the wit and wisdom of earth. Such a doctrine dishonors the Creator, as much as it contradicts revelation and fact. The outward configurations of political power, may be, in part, discretionary with men; but, whatever philosophers and jurists may tell us about natural rights,

voluntary surrenders, and social compacts, that power comes, not from mutual human consent, but from God, who also claims its control. "The kingdom is the Lord's, and he is the governor among the nations." "There is no power but of God: the powers that be, are ordained of God." "Who-soever therefore resisteth the power, resisteth the ordinance of God." And whosoever attempts the exercise of power contrary to the Divine will, as expressed in our nature, or delivered to us in revelation, is an usurper and a tyrant.

Now, if this be true of political authority, certainly no less can be said of ecclesiastical power. If God is the author and governor of the state, he is much more directly the author and governor of the church. The church is preëminently his kingdom, and we are not to suppose that he has left its constitution and government to the invention and will of man. He surely would not claim control of the administrations of the secular world, and yet relinquish those of his own peculiar household to the caprices of erring mortals. And when we consider how infirm and short-sighted the best men are, and how hard it is for them, even with the aid of ample Divine directions, to manage their own families with prudence, it is absurd to think that God has left the polity of his church, which is a thing so vital to it, to be framed, ordered, and administered as men may list. Christ Jesus is also announced in the Scriptures as Lord, King, Master, Rabboni, Bishop, Apostle, and High Priest of the church; which shows the existence of his own direct and high sovereignty in it—a sovereignty with which no created hand may meddle—and which all, on pain of eternal death, are bound to obey, though in disobedience to all earthly sovereigns. "God hath committed all judgment to the Son, and hath put all things under his feet, and hath given him to be Head over all things to the church, which is his body, the fulness of him that filleth all in all."

As the church, then, is preëminently God's kingdom, its government is eminently God's government. He has there set up an empire "not of this world," all the essential agencies, dependencies, and administrations of which, proceed directly from himself, and can have no binding power except from him. And whatever subverts, voids, or contradicts the laws, appointments, or regulations which he has ordained, is nugatory and wicked. No human power can revise, amend, or nullify his institutes. Obedience to him is the only thing obligatory, and invests with a standing in his kingdom, and guarantees to a man all his ecclesiastical rights, in defiance of

all the Synods, bishops, patriarchs, conclaves, popes, and grandees of ecclesiastical office, that the vanity, or the pusillanimity, or the wisdom of mortals has ever set up in christendom. Tyranny may crush such a man, and a false and perverted public opinion may drive him into exile; but morally, and in the sight of God, and therefore *really*, he continues in the rights of a heavenly citizenship, of which neither saints, nor sinners, nor angels, nor devils, can deprive him.

The church of Jesus Christ is a *supernatural society*. It is a special institution of the Lord himself. It is an assembly called of God, by his own direct and miraculous intervention. It took its origin and form 'from the incarnation and personal ministry of the Son of God, and the labors of his inspired servants. It can therefore have no essential laws, but such as are equally supernatural with itself. The history of that incarnation and ministry, and of the labors and teachings of Jesus, and those whom he commissioned and inspired, must contain the church's constitution, and the charter for all that dare be claimed or enforced as necessary in any of its administrations. Mere man might as well think of drafting a constitution for the hierarchies of heaven, as for God's church. It is an institution hardly less wonderful than the celestial principdoms. When the Savior instituted it, it opened out before him as a vast and mighty community, spread over the whole earth, commensurate with all time, embracing all lands, languages, and nations—all ranks, degrees, and varieties of men, from the lowest up to the mightiest spirits and giant intellects of humanity. Well has it been said, that if a council of the heavens had been called, and Gabriel, Raphael, Uriel, and all the sons of light and celestial fire been convened to deliberate for an age, they could not have made a constitution for this church, or sketched a system to have united, cemented, coalesced, and harmonized such a society as this. Such a work belonged only to the Father of Lights, and to that Architect and Lawgiver who framed creation, and marked the circuits of the worlds. Even Hooker, bent, as he was, upon defending the establishment of England against the Puritans, was forced to concede, that "as the church is a society supernatural, the bond of its association must be a law supernatural, which God himself hath revealed. The substance of the service of God, therefore, may not be invented of men, as it is among the heathens, but must be received from God himself, as always it hath been in the church, saving only when the church hath been forgetful of her duty."—(I. 15, 3.) The prudential regulations of human expediency, whenever they conflict with the precepts

of inspiration, must therefore be resisted. The Holy Scriptures are the only authoritative directory of the church, whether in doctrine or discipline, faith or government. "We may not give ourselves this liberty," says Tertullian, "to bring in anything of our will, nor choose anything that other men bring in of their will; we have the Apostles themselves for authors, which themselves brought nothing of their own will, but the discipline which they received of Christ they delivered faithfully to the people."—(*De Praescript*, c. 6.) "The christian religion shall find," says Cyprian, "that out of this Scripture rules of all doctrine have sprung, and that from hence doth spring, and hither doth return whatsoever the ecclesiastical discipline contained."—(*Quoted in Hooker's works vol. I. p. 202.*) "Whether it be a question of Christ," says Augustine, "or whether it be a question of his church, or of what thing soever the question be; I say not, if we, but if an angel from heaven shall tell us anything beside that you have received in Scripture under the Law and the Gospel, let him be accursed."—(*Cont. Liter. Petil. lib. 3, c. 6.*) "We use the Holy Scripture as our rule for every doctrine *and our law*," says Gregory of Nyssa; "and being under the necessity of referring to this, we receive that only which may be agreeable to the scope of what is there written."—(*Ep. ad Canonicas. 52, 1, 3.*) "We maintain," says Dr. Goode, of the church of England, "that those rites and ordinances only are essentially binding upon all churches and individuals that are required by Scripture authority."—(*Divine Rule, vol. 2. p. 20.*) "As every doctrine is false," says Dr. Hill, "which derogates from any of the offices that belong to Jesus as the Savior of the world, and which pretends to substitute anything else in the place of his interposition, *so all authority in the church that is not derived from him must be an usurpation. Neither is it enough that those who exercise the authority, use his name in the acknowledgment of the origin of their power; for the sovereign authority of the Lord Jesus requires, that what they profess to derive from him, they uniformly exercise according to his directions.*"—(*Lec. on Divinity, 746.*) But a higher authority hath said, "TO THE LAW AND TO THE TESTIMONY: IF THEY SPEAK NOT ACCORDING TO THIS WORD, IT IS BECAUSE THERE IS NO LIGHT IN THEM."

And that the Scriptures really contain all necessary directions for the right administration of church affairs, and for the decision of all questions relating to what is essential in church polity, is not to be disputed. Some indeed teach us differently; but such teachers hardly know what they say. And if

there statements were even true, so far from proving that it is for men to devise a government for the church, they would rather prove that no such government is necessary. To reason otherwise, would argue the incompetency of the Divine Legislator, or that a confidence has been reposed in the perfection of human wisdom, which has uniformly been disappointed. The reign of human contrivances in the church, has been the reign of ignorance, corruption and contention. But their statements are not true. The church is a *society*—a body politic; and as such, its essential constitution and organic laws are coexistent with itself, and inseparable from its being. “A church without a government,” says Sawyer, “is a contradiction in terms. It takes organization to make a church, and organization is a provision for associated action.”—(*Organic Christianity*, p. 23.) Therefore, as the Scriptures give us the history of its organization, they must needs also contain whatever essentially appertains to its government; or else Christ gave us but an imperfect church, and it remains for man to put the finishing touches upon the workmanship of God! And surely, “it is no small injury done to the word of God to pin it in so narrow room, as that it should be able to direct us but in the principal points of our religion; or as though the substance of religion, or some rude and unfashioned matter of building of the church were uttered in them, and those things were left out that should pertain to the form and fashion of it; or as if there were in the Scriptures only to cover the church’s nakedness, and not also chains and bracelets and rings and other jewels to adorn her and set her out.” (See a passage quoted in Hooker’s Works, vol. 1. p. 226.) With Vincent, the presbyter of Lirius, we hold, that “the canon of Scripture is *perfect, and most abundantly, of itself, sufficient for all things*” that concern the faith and administrations of God’s church. As observed by one of the old Puritan champions, “our Savior is said, with charge and commandment that they should be observed, to have delivered to his disciples such things, as for the space of forty days he delivered unto them concerning his kingdom; a part whereof must needs be understood to have been of the government of his church.” “This we do affirm,” says Dr. Goode, “that having four different accounts of the Gospel of Jesus Christ, the last written for the very purpose of making the account complete, and above twenty epistles written by the Apostles to explain it still further, *to say that anything at all important is omitted, is a foul libel upon that Holy Spirit by which the Apostles were guided.*”—(*Divine Rule*, vol. 1. p. 410.)

Jesus himself promised his Apostles the Spirit which should “guide them into *all truth*.” Paul declares that, “the Scriptures are able to make wise unto salvation,” and that they contain what is “profitable for doctrine, for reproof, for correction, for instruction in righteousness: *that the man of God may be perfect, thoroughly furnished* unto all good works.” And the canon of Scripture closes with words which assign to it an awful majesty, and which stamp the name of vanity and lies upon all traditions and authorities which men presume to set up by its side: “If any man shall *add unto* these things God shall add unto him the plagues that are written in this book; and if any man shall *take away from* the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book.”

To examine, analyse, understand, and set forth the true polity of the church of Jesus Christ, as contained in the Scriptures, would then be one of the most important, noble, and useful efforts of the christian student. And yet, how few, in these days, ever think of making the attempt at a thorough and systematic inquiry upon this subject? What books have we that undertake to discuss it, except in the mere smattering way of sectarian recommendations of systems already in existence? In which of our Theological Seminaries is it taught as a vital part of the religion of Jesus Christ, or where the professors go beyond the mere preparation of the student to practice under the forms which his church lays down to him? How many who scarcely have any christianity except what is wrapt up in their church systems, yet think the department of church government an unimportant, if not an indifferent matter? Looking at the variety of opinions that have been broached, and in behalf of each of which so long a list of learned, venerable, and reverend names can so easily be furnished, how many are frightened from the subject as not within the mastery of the human understanding, and with wonderful wisdom conclude that “whatever is, is right?” But why do we falter and hesitate in this manner, and give ourselves up to a supineness which concedes the claim of Divinity to things the most contradictory and unauthorized? What doctrine of the Bible has not been involved in the same difficulty, and enveloped in the same clouds? All that belongs to the attributes of Godhead, the characteristics of his moral government, the powers and spiritual condition of man, and the final issue when Jesus Christ shall surrender up the kingdom to the Father, all have been handled with equal irreverence, and presented in

sectarian forms equally misshapen. And if we are to despair of learning the Divine will upon themes of such vital interest because they have upon them the smell of polemic chivalry, we might as well conclude at once to cease to be christians altogether; for such pusillanimity would soon degrade our christian graces into mere fragments of human policy, our assurances of heaven into petty intellectual conceits, and our dearest hopes into shreds of contradictory speculations.

To enter into a general investigation of the organic laws and constitutional powers and prerogatives with which Jehovah has endowed his church, is not now our purpose. We are looking only to a brief examination of a specific question, and only those Divine arrangements which concern it. The remarks which we have thus far made, may serve to show how all questions of ecclesiastical jurisprudence are to be approached, and by what authority they are to be settled, as well as to justify the freest examination into the righteousness of any and every act of ecclesiastical judicature.

A portion of the Lutheran church has been recently agitated with what has been given out under the name of "The Maryland Synod's question." Twice has that subject been before the Synod. It has been debated at some length in our church periodicals. And in various circles has it been talked of, flippantly by some, but seriously by the most. The most elaborate production that has appeared upon it, is contained in the Review for April 1855. The pretensions of that article, its one-sided and specious presentation of the point in dispute, its assignment of motives of mere ambition and lawlessness to those who differ with its writer, together with its urgent advocacy and defence of the exercise of very questionable synodical power, render it important that the other way of stating and arguing the case should also, in the same connection, be laid before the church. "He that is first in his own cause seemeth just; but his neighbor cometh and searcheth him."

THE QUESTION.

Whatever range or diversity there has been in the questions debated by different disputants in this discussion, the simple point before the Synod is, the propriety of giving testimonials of good standing, or a certificate of honorable dismissal, to a true and worthy member of the Synod, if, peradventure, that member should feel himself conscientiously impelled for the time to withdraw from synodical membership. The question involved, is the question of synodical power over the ministerial commission.

The constitution of the Synod of Maryland has a provision that "no minister or licentiate shall be absent from the meeting of the Synod without the most urgent necessity. In case of non-attendance, he shall send to the Synod a written apology, stating the cause of his absence. A mere declaration that it was out of his power, or impossible to attend, shall not be regarded as satisfactory, neither shall official duties nor pastoral engagements constitute a sufficient excuse. None but high and imperious considerations shall be deemed adequate. Any minister or licentiate violating this provision, shall be called to account by the President at the next Synod, and a vote that the absentee is not excused, shall be understood to convey a tacit censure. If any minister or licentiate be absent from two successive Synods, and neglect to send a written excuse, or if the excuse sent be not sustained by a majority of the Synod, the delinquent shall be subject to the discipline of the Synod."—(I, Sec. 8.) What this "discipline of the Synod" is, may be learned from certain proceedings recorded in the Minutes of 1848, p. 21. We there read, "9, No communication having been received from Rev. ———, a licentiate of this Synod, your committee recommend *that his license be not renewed*. Adopted. 10. Rev. ———, having been absent again and again without excuse, having been admonished by the action of Synod, and informed that unless he appear, or send by letter an adequate excuse for absence, his name shall be stricken from our list, and having disregarded all, your committee recommend *that his name be stricken from our roll, and this fact published in the Observer*. Adopted." How far this sort of proceeding was intended to affect the ministerial standing and authority of a member, is not officially stated. But the withdrawal of licensure in the one case, and the publication of the name of the party in the other, shows, that it was designed to inflict a deep, if not deadly wound. The evident object in the mind of the Synod was, to break down the excised member's ministerial character and influence, to banish him from the pulpits of the churches, and, at least in effect, to depose him. At any rate, the advocates and exponents of the measure which we are resisting, seem so to understand it, and to think it ought to be. The writer in the Review claims, that the Synod is the church, and holds with Punchard, that there are but two ways—one by commendatory dismissal to a sister church, and the other by excommunication—of becoming disconnected from a church. And as the erasure of a member's name separates him from the Synod, and is not a commendatory dismissal, it must needs, in the

view of that writer, sunder him from the church, and be an effectual excision. "D.," of the Lutheran Observer, maintains, that "synodical connection is *essential* to ministerial standing," and that those ministers who do not remain in the synodical organization are to be "cut off" and declared no longer a part of the church." With him, therefore, for a minister to lose his membership in Synod, is to lose his ministerial standing, to be excluded from the clerical band, and to all intents divested of his office. Common consistency compels these men to this position; for, if a man remains a true minister, and his acts are still to be regarded as valid Lutheran ministrations, after his synodical membership has thus been ruptured by "the discipline of the Synod," there can be no just ground for not giving an honorable dismissal to a member who has always been in good standing, although he may not intend to connect elsewhere. They have accordingly conducted their entire argument upon this one fundamental assumption, that separation from the Synod, without joining some other such association, is separation from the church, apostacy from Christ, and a return to the ungodly world. The disciplinary excision of a man from the Synod, must therefore be regarded as only another form of deposition. So these men present it, and so we must meet it. The constitution expressly provides, that non-attendance for two successive meetings, unless for "high and imperious considerations," involving "*the most urgent necessity*," of which the Synod is judge, subjects a member to this disciplinary degradation. A member then, who is impelled, by reasons amply satisfactory and urgent to his own mind, but which the majority might not regard as coming within "*the most urgent necessity*," to absent himself from synodical meetings, must either secure an honorable dismissal exempting him from this stringent and arbitrary regulation, or be ministerially ruined, and disgracefully deposed. And for the Synod to deny such a dismissal to a worthy brother when it is asked, is to make connection with, and punctilious attendance upon the Synod essential to ministerial character and authority. Is this a law of Jesus Christ? Do the Scriptures allow to Synods such authority? Has the Lord made it necessary, or given the right to earthly confederations to require, that a man must thus submit to those onerous exactions, in order to be a true minister of Christ? This is the drift of the question we moot.

To avoid this obvious and striking feature of this unpleasant subject, the effort has been made, by *inuendo* and *insinu-*

ation, to throw around the course of the applicant for dismissal, whose case generated all this debate, an odor of misanthropy, impiety, and ecclesiastical expatriation, by which to make it seem sinful to have given him testimonials of good standing, and thus to gain a sort of extraneous foundation for the proceeding against which we protest. It has even been said, that it was his purpose not to take charge of congregations, not to unite with any other ecclesiastical body, and not to associate in church fellowship with any body of christians under the sun. But all these are surreptitious things, unfounded in fact, and which no man would dare to say if that deceased brother were here to vindicate himself. They do gross injustice to the dead, and wrong his surviving friends, to whom nothing of him but his reputation now remains. At the time the President granted his dismissal *ad interim*, he had a call to certain congregations in another State, which, as he then said, he was strongly inclined to accept. He continued to preach the Gospel and administer the sacraments to the poor and neglected, even to the time of his death. He never withdrew, and never thought of withdrawing from the communion of God's people, or from any of the appropriate duties of religion. When he applied for an honorable dismissal, he had already passed far beyond the meridian of life. He wished to be released from those rigid requirements to attend the synodical meetings. His age, and his more than thirty years of laborious and faithful service of his Synod and church, entitled him to much consideration and indulgence. He wished a certificate of honorable dismissal, so that if at any time he should desire to resume his membership, (which upon certain contingencies he promised to do) or, in case of removal, to connect with some other Synod, he might be able to do it without embarrassment or difficulty. Such were his views and feelings as he himself described them to the President at the time. The Synod, by a vote of twelve to eleven, denied his request. By so doing, it placed his ministerial commission in jeopardy, by reducing him to the alternative of servile submission to arbitrary synodical laws, or inglorious degradation from the sacred office. The whole taken together, was a stout and high-handed proclamation, that no man can be a minister without attendance upon the Synod. Was this authorized by the law of God? Had the Synod a right to deny the request of dismissal to a good and holy man, only to depose him from his ministry for a conscientious absention of himself from its meetings? It is astonishing that any one, with the Bible in his hand, should hesitate to give a decided negative to such a

question. Yet, there are those who affirm, and pertinaciously insist, that the Synod was right, and acted scripturally, and call it foul "radicalism" and "licentiousness" for any man to bring it in question. These affirmations we do most solemnly and unqualifiedly deny.

Fraternal voluntary associations of ministers and churches of the same faith and feeling, and living contiguous to each other, are doubtless desirable, and fall in with the whole spirit of the Gospel. Our forefathers, in 1760, in "the city of brotherly love," agreed in convention, that "it is highly expedient and useful, that laborers of one master, and in one vineyard, should be intimately acquainted with each other, that the bond of christian love may be cemented, that ministers may *consult* together on the extension of the kingdom of God, and each one, according to the measure of grace received, may labor for the common good, that they may encourage, exhort and comfort each other, decide questions of conscience in love, *with mildness*, simplicity and christian humility: that they may discover and amend mutual failings: settle differences and causes of suspicion, inasmuch as a family or kingdom at variance with itself cannot stand; and as a *spiritual union and harmony* among ministers is calculated to make a deep impression on the minds of friends and foes, a synodical meeting is calculated to keep out of the church disorderly men, pretending to claim the ministerial office, and by its means our young ministers may also enjoy opportunities to learn from the experience of the elder."—(*Hist. of Am. Luth. Church, by Dr. Hazelius, p. 82–84.*) It is accordingly stated in our "Formula of Government and Discipline," that "it was found necessary and profitable, in the primitive church, to have *an occasional meeting* of different individual churches, for the purpose of *consultation and mutual encouragement* in preserving purity and promoting their welfare. This custom is retained in the Lutheran church under the name of Conference, Synod, &c."—(*Chap. 8, Sec. 1.*) To all this we most heartily subscribe. We have no wish to see Synods abolished. But we feel it a solemn duty we owe to God, and to the church of God, both present and to come, to do what in us lies to prevent them from assuming to themselves the exercise of powers for which they were never intended. The building up of an unwarranted lordship over the free consciences of the sons of God—the process of making essential to the church, or to ministerial authority, what its Lord has not made essential to it—the attempt to enforce mere human enactments by Divine sanctions that have never been given—the subordination, of

gifts chartered from heaven, to the arbitrary disposal of earth's judgment of expediency—all of which we consider implied in the proceeding whose propriety we question, certainly call for serious and earnest resistance. Some may think that we are exalting a mole-hill into a mountain, and ridicule us as straining at a gnat. But straws, as well as icebergs, may show the direction of the current. And usurpation had better be strangled in its infancy, than left to grow until brave hearts shall cower before its giant strength. The prophecies and warnings of Scripture respecting "the commandments of men," and the workings of the Mystery of iniquity, and the sad history of christendom for many a gloomy century, are enough to make all faithful men jealous with exceeding jealousy of all this church legislation under the plea of expediency and necessity. It was this plea which, in six centuries, transformed the democratic and independent christian societies which constituted the church of Christ in the first ages, into a great consolidated despotism, which darkened the world with its Upas shades. Apart from all this, right and wrong are not to be measured by the scale on which they are enacted. There is as much theft in the unlawful taking of a dime, as in the unlawful taking of millions. And for the humblest Synod unlawfully to jeopard or revoke the ministerial authority of its humblest member, is an usurpation as real as the pope's interdict of a nation. We now ask the readers attention to the following

STATEMENTS OF OUR ARGUMENT.

I. By refusing the certificate of honorable dismissal to the worthy brother, who had deliberately and solemnly made up his mind that he could not attend the synodical meetings, the Synod of Maryland necessitated itself, under its existing constitution, to discipline, disgrace, and, at least in effect, to depose him, for non-attendance. Such a negation of the Divine commission of a minister of Jesus Christ, for such a cause, is unwarranted in Scripture. The act, therefore, which reduced the Synod to such a necessity, was equally unwarranted.

That the blessed Savior has appointed a ministry for his church, is a point which need not here be argued. The constitution of the Maryland Synod places "the Divine institution of the ministry" among "the fundamental doctrines of the word of God." To those who attach so much sacredness to synodical proceedings, this alone will be sufficient. Neither will it be necessary to inquire, in this connection, into the methods which the Scriptures present for the legitimation of

the ministry. It is enough to know that there is some authorized plan by which men on earth become invested with a commission from heaven to act as ambassadors for God in the work of the Gospel ministry. And as an expressed Divine warrant is essential to constitute a Divine ministry, nothing short of a similar warrant will authorize the taking of that ministry from a man who has once received it. What mere human power can undo the work of Deity without an explicit grant from him? It has been questioned by many learned Divines, though without satisfactory reason, whether God has given authority to dispossess a man of the ministry for any cause whatever. We believe there is such authority in the church, derived, not from human reasoning concerning expediency—human expediency never can set aside a Divine appointment—but from the Scriptures of truth. Revelation requires of christians to avoid them that serve not our Lord Jesus Christ, and cause divisions and offences contrary to the doctrine the apostles taught; to withdraw from him who teaches contrary to the words of our Lord Jesus Christ (*ἑτεροδιδασκαλεῖν*), and to the doctrine which is according to godliness; to reject him that is a heretic; to hold those as anathema who preach another gospel; and not to receive or bid God speed to any who bring not with them the doctrine of Christ. (Rom. 16: 17, 18; 1 Tim. 6: 3, 5; Tit. 3: 10; Gal. 1: 8, 9; 2 John 10.) “Judas *by transgression fell*,” and prophecy said, “*his bishopric let another take.*” By arrangement of God, then, ministerial authority, as well as private membership, is vitiated by apostacy from Christ. Our constitution, therefore, proceeds upon a true foundation, in providing that a minister guilty of “drunkenness, lewdness, circulating fundamental errors in doctrine, or a higher crime,” has forfeited his office, and is to be accounted as an heathen man and a publican “until after some time of penitent, humble and edifying conduct.” God has authorized all christian people to disown the ministry of such a man, and to refuse communion with him. But where there is no flagrant wickedness, or fundamental heresy, amounting to apostacy from Christ, he has given no power to disown or degrade any of his ministers. Non-attendance upon synodical meetings is no immorality. It violates no law of nature, and no precept of revelation. It is not heresy. It repudiates none of the essential doctrines of christianity. It involves no apostacy from Christ. To depose an ambassador of Jehovah, then, for this cause alone, is a thing of dreadful daring—an attempt to appropriate to humanity prerogatives that have not been given it—an effort to bind

God's institutes with earth-made fetters—a piece of antichristian presumption which no man can successfully defend. And yet, in refusing a dismissal to the brother who asked for it, the Synod obliged itself to do this very thing, and hence did a misdeed which should be undone as speedily as possible.

II. The Synod, in refusing to exempt one of its worthy members from the rigid requirement to attend its sessions, and yet adhering to constitutional provisions to degrade him if he should not attend, was an attempt to enforce obedience to its enactments by Divine sanctions—by the penalty of rupturing his official relations to Christ and the church of Christ. But, for mere human voluntary compacts, without Divine constitution, or legislative authority from heaven, simply for want of servile submission to its arbitrary laws, thus to attempt to annul the commission and prerogatives which Christ himself, by his own arrangements, has given to a man, is an unwarranted assumption, and a reprehensible interference with the Savior's lordship over the church. Synods are nothing more than such human compacts, and hence the proceedings of the Synod of Maryland, in the case before us, were wholly unauthorized and blameworthy.

The free, congregational, independent and democratic character of the church of Christ for the first century of its existence, is now settled beyond the power of confutation. "The apostolic churches," says Coleman, "were entirely independent of each other. Each individual church assumed the form of a little distinct republic or commonwealth."—(*Ancient Christ. Exemplified*, p. 475.) Speaking of "the primitive and apostolic model of church government," Gibbon says, "The societies which were instituted in the cities of the Roman Empire, were united only by the ties of faith and charity. Independence and equality formed the basis of their internal constitution."—(*Dec. and Fall*, Chap. 15.) "All congregations were independent of one another," says Gieseler, "though some had a peculiar reputation more than others, on account of many circumstances, such as their apostolic origin, the importance of the city to which they belonged, or because they were mother churches."—(*Ecc. Hist. vol. 1., p. 92, 160.*) "The churches in those early times," says Mosheim, were entirely independent; none of them subject to any foreign jurisdiction, but each one governed by its own rulers, and its own laws." Even during a great part of the second century, he says, "the churches were independent on each other; nor were they joined together by association, confederation, or any other bonds but those of charity. Each christian assembly

was a little state, governed by its own laws.”—(*Ecc. Hist.* vol. 1, p. 145.) “At first,” says Ranke, “the church conducted itself in accordance with republican forms.”—(*History of Popes*, p. 19.) It formed no extensive combinations,” says Sawyer, “and claimed no extensive jurisdictions. It had no universal, national, or provincial establishments. It had only city and congregational societies. Each of these limited and local societies was independent of all the rest, and of all the world. Each of them was a church of God, a province in his Divine kingdom, subject only to him, and under him possessing all the rights of spiritual sovereignty; and it administered all its affairs without any dictation from abroad.”—(*Organic Christianity*, p. 85.) “Originally,” says Dr. Isaac Barrow, “the church hath no other general lawgiver, beside our one Lord. Anciently the church had no other laws beside the Divine laws.” “Each church, therefore, separately did order its own affairs, without recourse to others, except for charitable advice or relief, in cases of extraordinary difficulty, or urgent need. Each church was endowed with a perfect liberty, and a full authority, without dependence or subordination to others. This appeareth by the apostolic writings of St. Paul and St. John to single churches.”—(*Barrow's Works*, New York, 1845, vol. 3, p. 228, 326.) But quotations need not be multiplied. Neander, Plank, Knapp, D'Aubigne, Wilson, Miller, King, Waddington, and a host of great divines, say the same things. Synods, councils, and general ecclesiastical courts, did not exist in the first century. They did not arise until long after the apostles had entered into their rest. It was only when “the blood of Christ was no longer warm in the veins of the disciples,” that men began to league together to legislate upon general ecclesiastical affairs, and to make laws to regulate the faith, polity, and manners of the churches which God had left free. “There does not appear, in the first century,” says Mosheim, “even the smallest trace of that association of provincial churches, from which councils and metropolitans derive their origin. It was only in the second century that the custom of holding councils commenced.”—(*Ecc. Hist.* 1, p. 93.) Even the Romanist, Du Pin, was constrained to say, that “in the first three ages of the church, these assemblies were rare. . . The first councils that are mentioned in antiquity, are those that were held under the pontificate of pope Victor, to adjust the celebrated controversy about keeping Easter. . . It must be acknowledged, that the apostles were content to preach the doctrine and morality of our blessed Savior, without giving themselves the trouble to *regulate* what related

to the ceremonies or discipline of the church.”—(*History of Ecc. Writers, Dublin, 1723, vol. 1, p. 581.*) “It was in the second century,” says Coleman, “that primitive liberty and independence began to be relinquished and merged in a confederation of the churches of a province or country. . . The conventions or assemblies held by delegates from the associated churches, were called by the Greeks, *Synods*, and the Latins, *Councils*.”—(*Ancient Christianity Exemplified, p. 475.*) “The first Synods,” says Gieseler, “were held in 160–170.”—(*Ecc. Hist. vol. 1. p. 160.*) Neander says, that “out of the representative assemblies of the city communities,—the Amphyctionic councils—sprung the representative assemblies of the church communities—the provincial *Synods*.”—(*Neander’s Hist. of Church and Rel. vol. 1. p. 206.*) “These assemblies were at first regarded as *innovations*, and violent opposition to them existed for a long time. There were not, at first, regularly appointed seasons for the sessions of these bodies, but they were called together as circumstances required. In the middle of the third century, however, we find the existence of annual Synods in many of the provinces.”—(*Coffin’s Christian Fathers, p. 329.*) All this is sustained by Tertullian, who, in the third century, incidentally mentions, that in Greece it is the custom of the churches to hold councils for *consultation* upon their common interests, and that the decisions of these councils are treated with great respect, although of merely human origin and authority.—(*De Jejuniis c. 13.*)

From these authorities, it is clearly established, *first*, that, for the first hundred years after Christ, there were no such things in the church as Synods, the earliest account of them dating no further back than the year 160; and *second*, that Synods are nothing but human compacts, appointed by human authority, regarded in their incipency as being instituted neither by Christ nor by his apostles, but as innovations upon the original apostolic system, and therefore also of no essential consequence to the church of Christ.

But here we shall be told that the fifteenth chapter of Acts tells of a Synod or council held in apostolic times. A little attention to the subject, however, will give to that transaction a very different face from that put upon it by those who quote it as scriptural authority for Synods. Mosheim says, “it is commonly considered as the first christian council. But this notion arises from the manifest abuse of the word *council*. That meeting was only of one church; and, if such a meeting be called a *council*, it will follow that there were innumer-

able councils in the primitive times. But every one knows, that a *council* is an assembly of deputies or commissioners, sent from several churches associated by certain bonds in a general body, and therefore the supposition above mentioned *falls to the ground*."—(*Ecc. Hist.* 1. 93—*note*.) "An ecclesiastical council," says Coleman, "may be defined to be a Synod, composed of a number of representatives from several independent christian communities, convened together to deliberate and decide upon matters relating to the welfare of the church."—(*An. Christ. Exemp.* 477.) Every one will see at once that the meeting of the "apostles and elders" of Jerusalem was no such a Synod.

From the earliest periods of christianity, it was the custom to refer questions of difficulty to some one of the mother churches for counsel and advice. Mosheim says, "the churches founded by the apostles had this particular deference shown them, that they were consulted in difficult and doubtful cases; yet they had no judicial authority, no sort of supremacy over the others, nor the least right to enact laws for them."—(*Ecc. Hist.* 1. 92.) Thus King tells us that "Cyprian wrote to the church of Rome for advice. For, saith he, 'dearly beloved brother, both common sense and love require, that none of these things that are transacted here, should be kept from your knowledge, but that we should have your counsel.'" Bearing this with us to the occurrences recorded in the fifteenth of Acts, we shall be able to estimate and interpret it aright. The church at Jerusalem was the original—the mother church. There resided several of the apostles. And there, if anywhere, they would be able to throw light upon any intricate problem touching the christian system. Paul, in the meantime, had planted a church in the Gentile city of Antioch, where he and Barnabas were laboring. Many Gentiles believed, and were received by Paul without being required to submit to the burdensome rites of the Jewish law. While Paul was thus going on with his apostolic work, certain members of this church at Jerusalem (v. 1 : 24) appeared in Antioch, and represented to Paul's converts that he had acted improperly in exempting them from the Jewish obedience. "They said, except ye be circumcised, after the manner of Moses, ye cannot be saved." Paul and Barnabas withstood them; but as they held membership in the mother church, and had just come down from Jerusalem, they had an advantage on their side which stirred up "no small dissension and disputation." What was to be done? Prudence would at once dictate that the

matter should be brought before the original church itself, to see whether its united opinion was as these Pharisees contended. So then it was agreed; and "Paul, and Barnabas, and certain other of them" went "up to Jerusalem unto the apostles and elders about this question." The authorities of the church at Jerusalem accordingly were convoked, "and the apostles and elders came together for to consider of this matter." "Much disputing" ensued. Peter told what the Lord had done for the Gentiles in his case. Paul and Barnabas "declared what miracles and wonders God had wrought among the Gentiles by them." Everything finally came to a pause; and James, who had perhaps been presiding at the meeting, gave his "*sentence*"—*judgment*—*opinion*. (εγω xπινω—I select, choose, judge, opine, decide; Latin, *judico*—to judge, think, deem, suppose; Murdock's Syriac, "*I say to you.*") And his *saying* "pleased the apostles and elders, with the whole church." And they embodied it in a letter, and sent it forth to the gentile churches as their "*decree*"—*δογμα*—*conclusion*—*determination*.¹ The letter denied that any such commandment had been given to those Pharisaic fault-finders as that the Gentiles must be circumcised. (v. 24.) Their power as troublers was therefore stricken from their hands. The mother church had now officially spoken its opinion on the subject. The other churches acquiesced in it as just and righteous. And christendom had peace on that point. Such, then, was the character of that whole affair. In nothing but the "much disputing," does it bear the least resemblance to those subsequent and modern Synods which have sought to claim magisterial power under its protection. It was an assembly of the authorities of one particular congregation, with the few commissioners from the church of Antioch who brought up the question on which an expression of opinion was desired. It "was only attended, at most, by four apostles, Peter, James, John, and Paul."—(*Palmer on the Church*, vol. 2, p. 156.) The opinion which they expressed is never again referred to in the Scriptures, as having any binding force upon the church at large. Paul and Peter both afterwards acted in ways which showed very little regard for it, if not inconsistent-

¹ Bishop Pearce contends that τα δογματα, in Acts 16:4, rendered "*the decrees*," is a gloss which was not in the text originally; and that the τα xεxριμενα—the *judgments* or *determinations* of the apostles and elders, was all that was originally written here. The word *δογμα* is from *δοξεω*—to teach—to think proper—to determine—to give an opinion—to agree upon—to resolve.

ly with it.—(See 1 Cor. 4: 7–9; Acts 16: 3; Gal. 2: 11–14.) It was simply an official expression of opinion on the part of the mother church at Jerusalem, on a question respecting which it had been misrepresented, and concerning which its judgment was sought. No just criticism can make anything more out of it. As the distinguished Gottfried Arnold has said of it, “there was no imperious sentence, much less a judicial decree and imposition, but a fraternal and friendly announcement and declaration of the unanimously agreed conclusion. In a word; this *council*, if council it is to be called, is not one of those especially of the third and following centuries, from which it differs as widely as heaven from earth.”¹ (*Hist. of the Church and Heretics, Schaffhausen, 1740, vol. 1. p. 39.*)

Synods, therefore, are mere human compacts, introduced long after the Divine organization of the church was complete. They can have no existence except by articles of association which men, in their own unaided wisdom or folly have devised. The Scriptures give us no forms or precepts for synodical constitutions. Whatever powers of judicature Synods, as such, may wield, they have derived from man, and not from God. The sacred records provide for no such ecclesiastical courts. Obedience to them is nowhere enjoined as a part of christian or ministerial duty. “The truth is,” says Barrow, “all ecclesiastical presidencies and subordinations or dependencies of some bishops on others in administration of spiritual affairs, were introduced merely by human ordinance, and established by law or custom upon prudential accounts.” (*Works, vol. 3, p. 185.*) Synods, therefore, can have no right to condition or command the things of God, any further than God hath expressly spoken. What he has made free, they cannot bind. What he has ordained they cannot annul. What he has not made essential to discipleship or ministerial authority, cannot be made essential by them. As God made all the first churches independent, no human combinations can take that independence from them. When God has provided for the introduction of men into the sacred office, there is no power to make laws to put them out of it, except as God directs. If a minister of Christ can be held to remain in Syn-

¹ Es geschahe kein herrschsüchtiger auspruch, viel weniger eine gewaltsame *decision* und *execution*, sondern eine brüderliche freundliche erinnerung und vortrag des einstimmigen schlusses. In summa; dieses *concilium*, wenn mans ja so nennen wolte, ist von denen andern, sonderlich im dritten und folgenden *seculis*, wie himmel und erde unterschieden.—*Th. 1, B. 1. c. 3, § 11.*

od, and compelled to attend its meetings on pain of losing his Divine commission, there must be an explicit Divine warrant to that effect. "For such a power," says Barrow, "it is needful that a commission from God, should be granted in downright and perspicuous terms, that no man concerned might have any doubt of it, or excuse for boggling at it."—(*Vol. 3, p. 80.*) "Those things can have no foundation or firmness," says Lactantius, "which are not sustained by any oracle of God's word."—(*Lact. 7, 2.*) But Synods have no such commission from God; and for them to undertake to enforce obedience to their peculiar and man-made regulations by the high penalty of the revocation of a Divine grant, and the abrogation of an expressed Divine appointment, is popish arrogance, and antichristian presumption. Alas, that such a proceeding should find advocates in this free land, and in our free church!

III. The Synod's refusal of an honorable dismissal to a worthy brother, and its consequent enforcement of attendance upon its meetings by the pains of degradation from his office, was an assertion of arbitrary judicatorial power which Synods were never designed to exercise, either when first introduced, or when organized by the Lutheran fathers of this country. They originated as fraternal consociations of ministers and delegates from free and independent churches, for the promotion of brotherly love, and for friendly deliberation upon common interests. "At first," says Sawyer, "the provincial councils did not interfere with the private matters of single churches, but deliberated on matters of general interest, and the attending bishops were considered as representatives of their churches. *At first they had no jurisdiction*, but were a kind of general conference, to consider, and, as far as possible, agree on matters of general interest."—(*Org. Christ. p. 103.*) "The pious prelates," says Mosheim, "at their first appearance in these general councils, acknowledged that they were no more than the delegates of their respective churches, and that they acted in the name, and by the appointment of their people. But they soon changed this humble tone, imperceptibly extended the limits of their authority, *turned their influence into dominion, and their councils into laws*; and openly asserted, *at length*, that Christ had empowered them *to prescribe to his people authoritative rules of faith and manners.*"—(*Ecc. Hist. vol. 1, p. 146.*) Dr. Wilson, in his "Primitive Government of Christian Churches," remarks that "when Synods were introduced, *they were neither at first of appellative jurisdiction, nor founded on scriptural authority.*" Barrow tells us that "churches still had particular rights of independency

upon all power without themselves. Such as the church of Cyprus in the Ephesine Synod did claim and obtain the confirmation of.”—(*Vol. 3, p. 231.*) Even so late as the fourth century, Gregory Nazianzen, writing to Procopius, thus expresses his purpose to absent himself from synodical meetings: “To tell you plainly, I am determined to fly all conventions of bishops; for I never yet saw a council that ended happily. Instead of lessening, they invariably augment the mischief. The passion for victory, and the lust of power, are not to be described in words. One present as a judge, will much more readily catch the infection from others, than be able to restrain it in them. For this reason I must conclude, that the only security for one’s peace and virtue is in retirement.”—(*Quoted in Duncan on Creeds, p. 176.*) What a contumacious reprobate! exclaim our modern advocates of synodical jurisdiction. How disrespectfully he speaks of the Synod! Shall he be allowed to go on in this way? Is not our Synod the church? Does not the nature of things require that he should be compelled to attend or lose his ministry? And yet Gregory Nazianzen was left to pursue his course undisturbed. If he would not attend, the council claimed no judicatorial power to compel him to attend.¹

And as the early Synods were designed as free paternal associations, without jurisdiction, such were designed to be the first Lutheran Synods of this country. “When our fathers reached this land of liberty,” says Dr. Schmucker, “they at once adopted the form which Luther and Lutheran divines generally, have always regarded as the primitive one, namely, parity of ministers, the coöperation of the laity in church government, and the free VOLUNTARY convention of Synods.” “They called no man master: they acknowledged no head but Christ, no absolute authority but the Bible.”—(*Luth. Ch. in Amer., p. 118.*) We have already quoted the reasons for which the Philadelphia convention of 1760 determined it desirable to “continue the yearly meetings of pastors and lay delegates.” To make the ministers intimately acquainted

¹ We also give Cyprian’s opinion of the binding authority of the doings of councils, as pronounced by him at the opening of the Synod of Carthage, in A. D. 256. “It remains that we severally declare our opinion on this same subject, (the rebaptizing of heretics) *judging no one, nor depriving any one of the right of communion, if he differ from us.* For no one of us setteth himself up as a bishop of bishops, or by tyrannical terror forceth his colleagues to a necessity of obeying; inasmuch as EVERY BISHOP, in the free use of his liberty and power, has THE RIGHT OF FORMING HIS OWN JUDGMENT.”—Cyprian’s Epistles, Oxford, p. 286. In Cyprian’s view, then, Synods are purely deliberative, without binding authority, or compulsory jurisdiction.

with each other, to cement the bond of christian love, to *consult* on the extension of the kingdom of God, to encourage, exhort and comfort one another, to decide questions of conscience in love, mildness and humility, to settle differences, and remove causes of suspicion, to promote *spiritual* union and harmony among ministers, and by these means to furnish the young ministers greater facilities for improvement, and to keep out hypocritical men who say they are ministers, and are not; these were the objects they aimed at in organizing a Synod. To build up a compulsory power in the church, obedience to which should be demanded as a condition of ministerial character and authority, never entered into their thoughts. When the General Synod was formed, the same considerations governed. See Hazelius' "Lutheran Church in America," page 155. A judicatorial power, or legislative assembly, whose enactments were to be in any way essential, was never contemplated. "The Lutheran church," says Dr. Kurtz, "acknowledges special conferences, Synods, and a General Synod; but *all these are regarded rather as advisory bodies, than as judicatories.*"—(*Why a Luth.*, p. 24.) "In our American Lutheran system of government," says Dr. Schmucker, "Synods act chiefly as *advisory bodies—unions for advisory counsel and coöperation.*"—(*Am. Luth. Ch.* p. 191.) Accordingly, as late as 1843, it was given as one of the distinctive traits of the government of the Lutheran church, that if "pastor and members decline acceding to rules and regulations proposed and recommended by Synods, *they are not therefore unchurched and proscribed*, but still left to pursue the even tenor of their way unmolested."—(*Why a Luth.* p. 115.) And never, until 1853, in the city of Baltimore, in the Synod of Maryland, was it maintained that synodical membership, and punctual attendance upon synodical meetings, are indispensable to ministerial standing and authority in the Lutheran church. Doctors Bachman and Hazelius, in the Discipline of the South Carolina Synod, say expressly, "*our Synods are no JUDICATORIES, but merely ADVISORY BODIES.*"—(p. 106.) But, to refuse honorable dismissal to a worthy man, and yet to hold him liable to degradation for non-attendance, was surely no mere *advisory* proceeding.

IV. The greatest mischiefs that have ever despoiled the church of Christ, have been mainly introduced through the medium of Synods, and the assignment to these human organizations of a judicatorial power, rendering their decisions and enactments binding upon the consciences of God's ministers and people.

Neander tells us, that when Synods were first instituted, they were objected to as an innovation ; that they soon took a false and mischievous direction, ceased to be accompanied by a spirit of humility and self-renunciation, and sought to bind mutable things to immutable laws ; that at length the bishops came to constitute the sole power in them, and by the union which these Synods enabled them to enter into with each other, made themselves more powerful every day.—(*History of Rel. and Ch. vol. 1. p. 206, 207.*) “These councils,” says Mosheim, “of which we find not the smallest trace before the middle of the second century, changed the whole face of the church, and gave it a new form ; for by them the ancient privileges of the people were considerably diminished, and the power and authority of the bishops greatly augmented. The humility, indeed, and prudence of these pious prelates prevented their assuming all at once the power with which they were afterwards invested. . . But they soon changed their humble tone, imperceptibly extended the limits of their authority, turned [their influence into DOMINION, and their *counsels* into LAWS ; and openly asserted at length, that Christ had empowered them to *prescribe* to his people *authoritative rules* of faith and manners. Another effect of these councils was, the gradual abolition of that perfect equality, which reigned among all bishops in the primitive times. For the order and decency of these assemblies required, that some one of the provincial bishops met in council, should be invested with a superior degree of power and authority ; and hence the rights of Metropolitans derived their origin. In the meantime, the bounds of the church were enlarged ; the custom of holding councils was followed wherever the sound of the gospel had reached ; and the universal church had now the appearance of one vast republic, formed by a combination of a great number of little states. This occasioned the creation of a new order of ecclesiastics, who were appointed, in different parts of the world, as heads of the church, and whose office it was to preserve the consistence and union of that immense body, whose members were so widely dispersed throughout the nations. Such was the nature and office of the Patriarchs, among whom, at length, ambition being arrived at its most insolent period, formed a new dignity, *investing the bishop of Rome, and his successors, with the title and authority of prince of the Patriarchs.*” In the third century, “the ancient method of ecclesiastical government, seemed in general, still to subsist ; while, at the same time, by imperceptible steps, it varied from the primitive rule, and degenerated towards the

form of religious *monarchy*. The bishops aspired to higher degrees of power and authority than they formerly possessed ; and not only *violated the rights of the people*, but also made gradual *encroachments upon the privileges of the presbyters*. *And that they might cover these usurpations with an air of justice, and an appearance of reason, they PUBLISHED NEW DOCTRINES CONCERNING THE NATURE OF THE CHURCH. .* They appropriated to their evangelical functions the splendid ensigns of temporal majesty ; and the effects of a corrupt ambition were spread through every rank of the sacred order.”—(*Ecc. Hist. vol. 1., p. 146, 209.*)

Thus arose the magisterial elements of ecclesiastical power, whose claims were constructed upon the despoiled privileges of individual conscience and the rights of man. Thus did spiritual things retrograde, as the usurpations of bishops and Synods gradually crept in between Christ and his Bride, and in place of her dignified simplicity of being under law to him, substituted the meretricious attire of human institutions, and subjected her to the forbidding laws of human compacts. And thus did the unity of the church come to be expounded as *a political principle*, with popery and all its harlotry, tyranny and blood following in its train, instead of that holy evangelic unity of spirit, of faith, of charity, of relation to one Lord who was crucified for all, and of the common observance of what that Lord has ordained. And surely men cannot be aware of these things, or they would not look so complacently on man-made church judicatories, or upon the process of making subjection to synodical regulations a pre-requisite to ministerial rights and church communion.

V. A disciple of Jesus Christ is bound by no obligation, either to God or man, to submit to synodical jurisdiction in order to become a legitimate minister ; and hence, to refuse to acknowledge him as a minister, for no other reason than his withdrawal from synodical jurisdiction, is presumptuous and tyrannical.

Certainly nothing can be essential to the church, or to its ministry now, which was not made essential when the Divine constitution of our dispensation was finished. If any one can dispute this doctrine, he can make room for anything. But we have proven, that, for more than a century after the inspired founders of the church were in their graves, there was no such thing as synodical jurisdiction in christendom. One of two things must then be true ; either submission to synodical jurisdiction is not necessary to valid ministerial endowments, or, for more than a hundred years after the apostles, there was

no valid ministry. To maintain the latter would be ridiculous and impious ; and hence, to maintain the opposite of the former is to maintain a lie. *Any individual minister of Jesus Christ, possesses in himself all the official powers requisite to the production, equipment, and perpetuation of a true church of Jesus Christ.* Titus in Crete, in the capacity of an ordinary minister of Christ, had apostolic authority "to ordain elders in every city."—(Tit. 1 : 5.) Timothy was but an ordinary minister of Christ ; and yet, the apostle Paul, by inspiration of God, recognizes in him the power and right to admit men into the sacred office.—(1 Tim. 5 : 22.) Accordingly, Luther, Melancthon, Justus Jonas, Bugenhagen, Cruciger, Spalatin, Agricola, Osiander, John Brentius, and a host of great theologians of the olden time, have told us, that "*There is no doubt, if A PASTOR ordain some qualified persons in his congregation to church offices, SUCH ORDINATION IS VALID AND RIGHT, ACCORDING TO DIVINE AUTHORITY.*"—(*Smalcald Articles, App.*) We need scarcely say that Dr. Schmucker has expressed the view of the Lutheran church of this country to be, "As the apostle Paul directed Timothy and Titus to admit men to this office, we regard the ordination of *one minister as valid*, whether he be called bishop, or minister, or elder."—(*Luth. Ch. in Am. p. 73.*) And the writer in the April number of the Review, even goes so far as to say, that "the original power to elect and ordain to this work, is put, by the great head of the church, into the hands of the individual congregations."—(p. 536.) In that case, the great head of the church has positively excluded synodical interference in the election and ordination of the ministry ! We insist, therefore, that as submission to synodical jurisdiction is not at all necessary to *become* a minister of Christ, so continuance under such jurisdiction cannot be necessary in order to *remain* a minister of Christ.

VI. A Synod, as the writer in the April Review concedes, is a free, voluntary association ; as much so as a Temperance convention, Bible society, or Sunday School. "Every ministerial member," says he, "enters it voluntarily."—(p. 539.) There are no laws of God, natural or revealed, requiring of any man or church to enter it. Of this we have now had sufficient proof. It may be desirable to have a Bible Society. This union of effort for the spread of the inspired word, has been greatly blessed of God. So it may be prudent to have a Synod, and a good thing for ministers and christians thus to associate in mutual counsel upon their common work and aim.

But there is no binding law in the case. Expediency is the only plea that can be urged in favor of any such establishments. And that expediency, to be of any force, must make itself apparent to the judgment of him, whom it is to move. And as ministers and churches are thus without obligation to enter into Synods, and enter voluntarily, if they conduct themselves as christians whilst there, common sense and reason declare that they have a just right to leave them without disgrace. If nothing but a sense of propriety can be appealed to, to take them in, that selfsame sense of propriety is authority enough to bring them out, without a stigma upon their reputation.

VII. If the Synod has power to make arbitrary enactments respecting ministerial authority, and to make laws additional to the Bible respecting ministerial standing, and to enforce those laws by the penalty of degradation from the ministerial function; there is no reason, why it may not exercise equal power to legislate in matters of doctrine, and by the same penalties to enforce belief in transubstantiation, the immaculate conception of Mary, or anything else that the majority might think fit to make a matter of christian faith. God has given no more right to add to the Scriptures in the one than in the other. If the clerical *commission* can be conditioned by mere human laws, clerical *belief* may be similarly conditioned. The power claimed in the one case, is not less than would be required in the other case. The truth is, that there is no such power in either case. And no proceedings of ecclesiastical judicature, outside of the clear teachings of inspiration, can be of any force apart from the mere moral weight that may arise from the character, enlightenment, and upright intentions of the men concerned in them. Even the Westminster Confession of Faith says, “That *all church power*, whether exercised by the body in general, or in the way of representation by delegated authority, IS ONLY MINISTERIAL AND DECLARATIVE; that is to say, that *the Holy Scriptures are the only rule of faith and manners*; that no church judicatory ought to pretend to make laws to bind the conscience, in virtue of their own authority.”—(Chap. 1. Sec. 7. See also Schmid’s *Dogmatik der Luth. Kirche*, p. 489.)

VIII. The whole nature and spirit of evangelical christianity are opposed to arbitrary lordships and jurisdictions over God’s people and ministers, and hence to this proceeding in the Synod of Maryland. The Gospel system, is a system of liberty. It was so predicted: (Is. 42: 7; 61: 1.) It was so proclaimed by its first preachers: (Rom. 7: 6; 8: 2; Gal. 5: 1.) Liberation from oppressive exactions is one of its charac-

teristics. (Gal. 4 : 3-7.) Paul says, "If ye be dead with Christ from the rudiments of the world, why, as though living in the world, are ye subject to ordinances?" (1 Cor. 10 : 29.) "Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage." (Gal. 5 : 1.) We are not, indeed, to abuse our liberty, or to use it as a cloak for maliciousness: (1 Pet. 2 : 16 ;) but the only thing that can bind us to subjection in any matter, is the expressed will of God. The Savior's kingdom is not of this world. Paul tells us that it consists in spiritual influences on the mind and heart, producing virtue, joy, and peace. (Rom. 14 : 17.) It requires not to be managed by political artifices, or fleshly wisdom. (1 Pet. 2 : 1.) It needs not to be supported by compulsive force and violence. (1 Cor. 1 : 27, 28 ; Jas. 2 : 5.) It discountenances the imposition of any laws or precepts not given by the Lord, or which may detract from christian liberty and Gospel simplicity. (Matt. 15 : 9 ; Col. 2 : 8, 20, 21 ; Gal. 4 : 10.) The government of the christian state is represented as purely spiritual, administered by meekness and persuasion, and not by imperious awe. (2 Cor. 1 : 24 ; 4 : 5 ; Gal. 6 : 1.) It is expressly forbidden to ministers to domineer over God's heritage. (1 Pet. 5 : 3 ; Matt. 20 : 25, 26.) John once came to the Savior, and said, "Master, we saw one casting out devils in thy name ; and *we forbade him, because he followed not with us.*" It would seem that then, as now, some people would rather see devils in men, than behold them cast out by such as do not submit to their dictation ! But, *the Savior said, "Forbid him not."* (Luke 9 : 49, 50.) Utterly foreign, therefore, to the whole nature and spirit of the Gospel, are all attempts to establish ecclesiastical legislatures, to which to demand submission as a condition of discipleship and ministerial standing.

Here, then, is our foundation. And we humbly submit to the reader whether it is not firm and immovable. We proceed now to answer the

ARGUMENTS OF THOSE WHOM WE RESIST.

I. It is argued, that to ask a dismissal from the Synod, without designing to connect with some other Synod, Conference, Presbytery, or Consociation, is to ask a dismissal from the church of Christ, which is a request which no christians can grant. "It cannot be the will of God that any one remain without the pale of the church," we are told, "and much less, that any one belonging to it, whether minister or layman, should abandon it, or be dismissed from it. Whither will he

go? He can but return to the world, which is at enmity with God, and from which it is his duty to escape. The act of leaving the church, or desiring a dismissal from the church, is not christian. It is contrary to the will of God, and therefore cannot be claimed as a right.”—(*Review*, vol. 6, p. 524.) This has been the *os magnum* in the whole of this debate on that side of the question—the monster that all our opponents have been presenting. Let us then take him directly by the horns.

This argument takes it for granted that the Synod is the church, and that there is no church outside of synodical associations. So confidently is this assumed, that the writer in the *Review* says, “if any one assert that a Synod is not the church, we desire to have no controversy with that man. With such an one we cannot reason.” But we are not to be frightened by disdainful looks and contemptuous gibes. Goliath scorned such an antagonist as David, and yet found his death in that stripling’s hand. If we were to admit this bold assumption, for which not a particle of reason is given, there might be some force in the argument. The church has rights and powers, and holds all men under obligations, by endowments from her God, which we have neither the wish nor the conscience to deny. But, as Calvin said of the Romanists, “If we should even concede to our adversaries all the claims which they set up on behalf of the church, yet this would effect but little towards the attainment of their object. For whatever is said of the church, *they immediately transfer to the councils.*”—(*Inst. lib. 4, c. 9, § 1.*) A council or Synod is one thing, but the church is another thing. Such was Calvin’s view of the matter at any rate, although he may be too insignificant a personage to engage the attention of our notable Reviewer! We assert and maintain, that Synods, as such, are not the church of Christ, as that church is spoken of and presented to our contemplation in the Holy Scriptures. In support of this, we allege the following considerations:

1st. The christian church was constituted by Christ and his inspired servants. They organized it, and furnished it with all that belongs to it, and so equipped it, that no human hands had power to constrain, alter or limit it, after the last of the apostles died. It is obviously preposterous to suppose, that anything essential to it was left wanting by those who were sent of God to give it existence, form, and organic being; or that that should now be the church, which was not the church, or any part of it, when its heaven-directed framers left it. They certainly knew what the church is, and what constitutes

and is to be called the church. And yet, what they planted and named the church of Christ was not a Synod, or anything in the shape of such an external, delegatorial, political confederation. There was no such thing as a Synod in what they founded as the church, for more than a hundred years after they were dead. Either then, the Synod, as such, is not what the Scriptures denominate the church, or there was no church for a century subsequent to the time when inspiration says it was founded. The writer in the Review agrees that the form of government in the early church was purely congregational, and that "this form of government continued until the close of the second century." Of course then, there was for that time no synodical confederation and jurisdiction. And yet he disdains to have anything to say to the man who asserts a distinction between the Synod and the church.

2nd. The same writer admits, that "Synods are voluntary associations," and that "every member enters voluntarily." There is no Divine law requiring of any one to unite with them. But of the church, he says, it is the will of God that all should belong to it, and that no one has a right to act in opposition to the will of God. It seems then, from his own showing, that God hath spoken, and made obligations with respect to the one, but not with respect to the other. How can they then be one and the same?

3d. Synods are human institutions, originating in the will of mere man, and with constitutions of earthly manufacture. "D.," of the Observer, says, "we do not contend for the Divine origin of Synods;" and his colleague, in the Review, traces them to "the law of man's social nature," and tells us that their powers are acquired by gift or consent of congregations. We have also shown that there were no synodical organizations until long after inspiration had ceased. They are then mere human organizations. But the church was originated in heaven, and constituted and established by Jehovah himself. It is in no sense a human fabrication, but an institute of God, with officers, terms of membership, ordinances, and laws of being appointed and ordained by him. It is "a supernatural society," which did not evolve itself from "the law of man's social nature," but which came direct from the hands of God. And are we to be told, that a Divine institute, and a mere human organization, are the same? What new Pantheism is this, that claims as much Divinity for what mere men have done, as for what has been done by the adorable son of God?

4th. The Synod is the creature of the church. The churches

made Synods, not God. And can the thing made be the same with its maker? Is there identity between the creature and the creator? How then can the Synod be the church?

5th. "The church," says our noble Confession, "is properly nothing else than the congregation of all believers and saints." But Synods are something more, and very different from the mere society of those who believe and confess Christ, neither do they include, in any way, all believers and saints. Synods are political confederations beyond, and (as some desire) above the simple brotherhood of those who receive the truth as it is in Jesus; and there were millions of believers translated to glory before there were Synods, and there are thousands of saints now living who have no synodical connections, and acknowledge no synodical jurisdiction. How then can the Synod be the church?

6th. The church which God instituted consists of independent individual congregations of christian confessors communing at one table, each of which, though confined to a single household, is as much God's church, and as really contains all the constituents of a church of God, as one drop of water contains all the elements of an ocean of waters. But a Synod is a mere confederation of delegates from some of these independent individual congregations, and that only by human arrangement and authority. It cannot, therefore, be the church.

7th. But, some will say, the Synod *represents* the church, and therefore is the church. Yet, even admitting that Synods do imperfectly represent a good portion of the church, is the representative the thing represented? Some say the bread and wine in the Eucharist *represent* the body and blood of Christ; do they mean that the bread and wine *are really* the body and blood of Christ? And if Synods do represent the church, it is a humanly constituted representation, and therefore without Divine and binding authority in that capacity.¹ Take away the human device called the representative, and the Divine original still remains. How can they then be the same?

8th. If Synods are the church, the substitution of the word *Synods* for the word *church*, will express the same sense, and speak the truth with equal accuracy. But how would it sound to read, Saul "made havoc of the *Synods* at Jerusalem"—

¹ "Those who constitute an *ecclesiam repræsentativam*," says Knapp, "possess this preëminence not *jure divino*, but *humano*. They ought not, therefore, to give out their decretals as *Divine*, and in the name of God. Their enactments are merely human, and ought to have no more than human authority."—*Theology*, vol. 2, p. 492.

“Feed the *Synods* of God”—“Salute Nymphas, and the *Synods* which are in his house!”—“Thou art Peter, and upon this rock I will build my *Synods*!” Besides being ridiculous, such an exchange of these words would make Synods of Divine institution, and cause the Bible to say that there were Synods in apostolic times in every country and city, as well as in some private families! neither of which things are true.

There must, then, necessarily be a deep and wide distinction between the church and the Synod. The one existed more than a century before the other. The one is human, the other Divine. The one is free to be entered or not; the other obliges all men. The one is the mere creature of the other. The one has its constitution in the Bible, the other in articles of compact devised by men. The one embraces the entire congregation of all believers and saints; the other consists only of the few who see fit to join together in special voluntary combinations. The one may be utterly destroyed, and yet the other will remain. And these two things, with these radical differences between them, we are told, are one and the same! and that the man who will deny it is not fit to be reasoned with! Can it be possible, that the church of Luther, in this home of freedom, will permit herself to be thus hectorred into servile subjection to arbitrary synodical jurisdiction? *Credat Judaeus Apella, non ego.* All the frowns that may gather upon the brows of arrogance, will never persuade or frighten thinking people into a mistake so egregious, as to suppose for one serious moment, that the mere Synod is the church of Jesus Christ. To withdraw from the mere Synod, then, is not in itself withdrawal from the Redeemer's church. Even admitting all that has been said of the wickedness of apostacy from the church of God, and of the wrong of giving a man license to throw off his obligations to Jehovah, it cannot bear a feather's weight upon this question, until it is satisfactorily proved, that the church is the Synod; that what the Scriptures say of the church, they say of the Synod; and that submission to synodical jurisdiction is one of the essential and immutable terms of christian discipleship. For, if there may be true christianity, and true ministerial authority, without connection with synodical organizations, (as there was a century before Synods began, and as there is where Synods now have no jurisdiction,) then a worthy member of the Synod may claim an honorable dismissal without becoming liable to the charge of abandonment of the church, or apostacy to the ungodly world. This horned monster thus falls powerless at our feet.

II. It is said that, "no society can exist without an organization and controlling power;" that "the society of believers, which we call the church, must therefore also have a controlling power, which power decides in all cases of discipline and dismissal;" and that therefore the Synod has power to refuse dismissal to any of its members. We admit these premises, but reject the conclusion as a complete *non sequitur*. It takes for granted that the Synod is the organization and controlling power of the church, which is a matter neither included in the premises of this argument, nor in the Bible. The church was just as much a society before there were Synods, and where there are no Synods, as where we now find synodical establishments. The church has an organization, complete as the Divine hand could make it, and a controlling power as august as godhead, without the need of human devices to reduce it to what vain and fleshly wisdom may lay down as system and order. It has ever been the common failing of man to imagine, that if he had had the making of things in this world, he would have turned out a much more finished job than that which came from the hand of Deity; and hence we must have Synods to bring God's institutes to order, and their jurisdiction and arbitrary enactments put in the place of the church's Divine Lord and his inspired laws, thus to make *a real society* out of the chaotic particles which Jehovah, by a marked blunder, had before given out as a beautiful Divine community! When will mortals once finish correcting all God's mistakes? The church, by its very name, and from the very dawn of its being, is a society, and consequently has never been without organization and controlling power. Whatever the necessities of a society require, it has had from the very commencement; and yet Synods were not introduced for hundreds of years, and then only by human authority. To tell us, then, that Synods form the church's organic being, and by this right have the power to refuse dismissal to their members, and to enforce obedience to their rules by the penalties of excommunication, is to set aside history, scripture, and fact, to dishonor the order instituted of God, and to assert principles which if true would hold the Pope of Rome secure in his pretended supremacy against all the reasoning and Scripture, that our antagonists may bring to bear upon it. For if, after two or three hundred years of the church's existence, mere men have the right to introduce synodical jurisdiction as part of its essential organization, they have an equal right to introduce any other sort of jurisdiction as equally essential. And if we are bound to submit to Synods because mere men have constituted them the

controlling power of the church, we are bound, for the same reason, to submit to the Pope. The truth is, there is no controlling power in the church but Christ; and no essential organization, but that which he ordained. What *man* has to do in the administration of church affairs, can and must be done only as Christ has directed. And hence, for the Synod, which is a mere human contrivance, to claim jurisdiction over a man, and to assert power to hold him to obedience to its rigid laws by the pains of degradation and excommunication, when he has violated no statute of his God, is a wicked tyranny which we pray for strength ever to resist.

III. It is said again, that an application for exemption from synodical rules, though conscientiously and solemnly made, cannot be granted as a right, because such an application may come in collision with the consciences of those to whom it is made, and the conscience of the individual must yield to the consciences of the dominant majority!—(*See Review, vol. 6, p. 525.*) So then, if any association of men shall conscientiously believe that they have authority over the reader's conscience, he has no right to claim exemption from their jurisdiction! Upon the same principle, a man in Turkey is bound of God to be a Mohamedan; for "the conscience of the solitary must yield to society—the one to the many!" Is not this a beautiful theory! Yet, to such miserable shifts are distinguished men driven in order to defend the synodical proceeding which we have felt bound to impugn.

IV. We are next told, that "in all cases of counsel and deliberation, the majority decides;" that "*the decision of a majority is an expression of God's will for all practical purposes*;" and that hence a man can claim no right to dismissal from the Synod against the will of the majority, without an infraction of the Divine will! Here we have again the old heathenish maxim, *vox populi, vox Dei*, making the will of the majority the supreme law, no matter how much God's word may be contradicted, or his institutes abridged or disgraced. The crucifixion of Christ was a matter of deliberation in a legally constituted council of the church; the majority decided that it should be done; accordingly they who crucified the Son of God were devoutly obedient servants of God, and did exactly their duty, by following the Divine will! The majority in the synagogues excommunicated the first disciples; those disciples were therefore excommunicated of God! Luther was anathematized by the majority of the church in which he was reared, and by the established authorities of that church,

therefore, Luther was accursed of God! for “the decision of a majority is an expression of God’s will for all practical purposes!!” To what endless absurdities would such a doctrine not conduct us? Apply it, for a moment, to the proceedings of the early Synods. “The first council,” says Hilary of Poitiers, “ordained silence on the *homoousion*; the second established it, and would have us speak; the third excused the fathers of the council, and pretends they took the word *ousia* simply; the fourth condemns them, instead of excusing them!” —(*Quoted in Locke’s Com. pl. Book.*) And yet, in each of these councils, the majority expressed the will of God!!! Well may we exclaim with Hilary, “These are rare folks to unravel the secrets of heaven!” But more, if the dismissal of a man from the Synod is a matter of deliberation and counsel, and the decision of the majority expresses the will of God, then the majority may dismiss him to Judaism, Paganism, the world, or the devil, and it will be the will of God. But no, says our antagonist, the majority cannot so dismiss a man, because God has not given to them any such power. Very well, we reply, neither then can the majority compel a man to submit to synodical jurisdiction by the pains of degradation, without an expressed grant of power to that effect. If the absence of direct Divine authority disables the majority in the one case, the same absence of Divine authority must equally disable them in the other case. And as God has not given, either to the majority, or to the entire complement of the Synod, any such power in either case, so it is as much a usurpation, to attempt the one as to undertake the other. It is surprising how these formidable looking arguments crumble to ashes the very moment they are touched.

V. But again, it is argued, that a brother dare not be dismissed from the Synod, and exempted from obligation to synodical exactions, because “*positive precepts of the word of God are adverse to it.*” This we regard as a fair way to meet the question; and if such a case can be made out, by just laws of exegesis, we will agree to submit, and to retract all our preceding reasoning on the subject. But no such case has been made out; neither can it be. What are these positive precepts? Why, we are told, that Peter says, “submit yourself to every ordinance of man for the Lord’s sake;” and that Paul says, “Let every soul be subject unto the higher powers.” Now, if our opponent understands these precepts in an absolute sense, they prove too much for his purpose. So understood, they would convict the men who uttered them of rebellion and treason, because they refused to be silent respect-

ing Jesus and the resurrection, as the Jewish authorities demanded of them; they would also prove the Reformers to have been great sinners against God, for so vigorously resisting the ecclesiastical powers of their day; and they would make it mortal sin for a man in a papal country not to be a papist, or for any one in anything to resist the injunctions and edicts of any existing establishment claiming judicatorial power. But he who has adduced these passages does not so understand them. "We freely concede," says he, "that they have a direct reference to civil institutions, and the preservation of good order and subjection in the state, *and have no reference to Synods, as such.*" By his own concession, then, they do not demand subjection to synodical rules. As to "the spirit of these precepts" being "of universal application," that is true only of Divine institutions. Political power is ordained of God, and therefore we are to submit to it for the Lord's sake. Parental authority is of Divine appointment, and therefore we are required to be subject to it in the Lord. But synodical jurisdiction is not an ordinance of God, and therefore the injunction of submission does not here apply as in the other cases. To interpret what God has said of his own institutes as equally applicable to mere human establishments, is a singular way of ascertaining the Divine will.

But these are not all, it seems. For the Synod to exempt any one of its members from synodical exactions, it is said, "would violate the precept, 'bear ye one another's burdens;' and that other social precept, 'look not every man on his own things, but every man also on the things of others;' and that other one, 'brethren, if a man be overtaken in a fault, ye which are spiritual restore such a one in the spirit of meekness.'" Now, if any one can find aught in these passages in favor of enforcing submission to synodical jurisdiction by the penalty of rupturing a minister's relations to Christ and his church, we are entirely satisfied that it should be carefully noted without another word. But Jesus says of an offending brother, "If he neglect to hear the church, let him be unto thee as an heathen man and a publican." We fancy we see this specially marked as a Divine settlement of the whole question. But look at it. "The case is that of *trespass.*" The whole passage relates to an incorrigible offender—to one who has grievously transgressed and refuses to repent. Such a case, not only the Synod, but every congregation, and every christian has authority, and is enjoined of God to hold as one who has denied the faith. All this we have already shown. But what has the question before us to do with the case of a

persevering and irreclaimable transgressor? We are treating only of the rights and obligations of a virtuous, upright, and worthy minister of Jesus Christ. As to what the law is respecting wicked offenders and apostates, we have here no concern. What we are striving to ascertain is, whether ministerial authority depends on submission to arbitrary synodical laws; whether it is in the power of Synods to enforce submission to their jurisdiction by Divine sanctions; and whether God has made it necessary for a godly ambassador of Jesus to attend synodical meetings, or lose his heavenly commission. Absentation of one's self from the Synod is no sin. It transgresses no Divine law. It is no violation of any one's rights. It does not, therefore, come at all within the purview of the passage quoted. That *an offender* must hear the church so far as she speaks according to the inspired word, or be excommunicated, we all admit. But, that *an unoffending brother* must remain in the Synod, and punctually attend its sessions, or be deposed from his ministry, is quite a different doctrine, and one which receives no countenance from this or any other Scripture. The Bible *precepts*, then, fail our opponents, just as all their other arguments; and the action of the Synod of Maryland denying to a worthy brother a certificate of honorable dismissal, whilst he was still required to attend its conventions, on pain of losing his standing and commission as a minister of Christ, stands forth as a naked piece of ecclesiastical arrogance and synodical usurpation.

VI. Once more; we are told that "the case of a minister's demanding, as his right, a dismissal in good standing, into the world, or the church at large, and sustained by the Synod, is unexampled in the history of the church in this country." Now as to dismissal "*into the world*," we have nothing to say. Our question respects only exemption from synodical exactions as not vitiating ministerial authority. And that cases have occurred in the history of synodical transactions, which sustain the position we have taken, is unquestionable. We have already referred to the case of Gregory Nazianzen, and given the unflattering terms in which he expressed his purpose to attend no more Synods. But, even in that day, when Synods already claimed such high prerogatives in other things, they had not yet come to such a pitch as to think of disciplining or degrading him, either for his non-attendance, or for the disrespectful manner in which he spoke of Synods. "D.," of the Observer, admits that "within our bounds, there are men who were once Lutheran ministers, in charge of congregations, in regular synodical connection, that are now inde-

pendent ;” and that *they were not* “*excinded* for their refusal to submit to church authority,” as he calls it.—(See his *first Art.*) Dr. Hazelius tells us of a Rev. Mr. Daser, of South Carolina, who withdrew from the Synod—*Corpus Evangelicum*—“and remained unconnected with any clerical body till the time of his death ;” and yet, no harsh proceedings were ever instituted to vex and trouble him ; neither do we hear that any one ever thought of denying the validity and scripturalness of his ministry.—(*Am. Luth. Ch. p. 152.*) The same authority tells us of some members of the “*Synod of the West*,” who asked and obtained honorable dismissal, even when the Synod at the time expressed disapprobation of the object they had in view.—(p. 223.) Thus also, two members of the Synod of Virginia, (one in 1847, the other, we think, in 1838 or 9) were, at their own request, honorably dismissed, and that by the President *ad interim*, with the subsequent sanction of the Synod, although they had no thought of removing out of the bounds of that Synod, or of connecting elsewhere. A similar case has recently occurred in the Synod of East Pennsylvania. This argument thus also falls hopelessly to the ground.

VII. It is further said, that the effects of giving an honorable dismissal to a worthy brother when demanded, would be disastrous. If one can claim dismissal, another can ; “and consequently the society, (that is to say, the *Synod*,) with all the blessings which it was designed and calculated to effect, would be destroyed.” But, if we were even to admit all the unlikely suppositions included in this argument, and that the effect would be as represented, what of it ? If there is not love, fraternity, and mutual sympathy enough among the members of the Synod to make them desire and continue such union and yearly intercourse with each other, the sooner it is disbanded the better. Christ desires no *forced* unions for the promotion of his kingdom ; neither will he bless such. His work cannot prosper in the hands of unloving servants. If Synods will not hold together, and will not sufficiently recommend themselves to retain men in them by the force of that propriety and fraternity from which they sprung, let them dissolve and die ; it will be no loss to genuine christianity. If internal cohesion will not preserve them, external coercion, based upon usurpation, cannot make anything good out of them. God made no provision for Synods. And if men now will hold them to be indispensable to the continuance and well-being of the church, and will insist on demanding submission to their jurisdiction, they make themselves wiser than Jehovah,

and proclaim themselves better legislators than the omniscient Jesus! And are there no evil consequences to be apprehended from such proceedings? No danger of incurring the indignation of God? No possibility of disturbing and sundering our congregations? The writer in the April Review sees endless mischiefs from the presence of half a dozen dismissed Lutheran ministers in the State of Maryland; but there is another state of things, on the opposite side, *and much more likely to occur*, to which he does not seem to have directed his attention. Suppose that the obnoxious measures which he defends should be pressed to extremities, and that twelve pastors of the Maryland Synod, with their congregations, should feel their consciences so agrieved as to consider themselves fully justified in violently sundering themselves from all connection with such innovators and exactors; what would be the consequences in that case? Would there be no contentions, no heart-burnings, no inconveniences, no disharmonies, no interruptions of order and quiet? And we put it to the consciences of our friends, which would be the worst, to agree once in twenty or fifty years, quietly to dismiss a member desiring to withdraw, or to assume the responsibility of rending the entire Synod into two opposing parties, occupying the same territory; and thus create a schism that may last an age? But,

Finally, we are told, that a minister must be held responsible; that "an irresponsible position in the church is as dangerous for the minister as for the members of the church;" and that hence a man dare not demand an honorable dismissal from the Synod without connecting with some other. Certainly, the ministry is not an irresponsible office. It must be regarded in its inception and in its prosecution. "*Lay hands suddenly on no man*," is a Divine injunction, which applies to every case of induction into the holy office. And, "*if any man preach any other gospel, let him be accursed*;" is a requirement which God himself has laid upon his universal church. But these sacred demands give no more power to Synods than they give to congregations and to individual christians. Whether there be connection with the Synod, or no such connection, the minister is equally responsible. First of all, he is directly responsible to the Divine Head and Lord of the church. Secondly, he is responsible to his congregation, of which he forms a part. Thirdly, he is responsible to every individual christian, who also is authorized of God to banish from his house any who bring not with them the doctrine of Christ. And finally, he is responsible to public christian opinion, which is the most potent control that operates.

upon him, next to the revealed will of his God. Who ever thinks of the rules of his Synod in the great work of his ministry? How many members of the Synod know or care what its constitution is? A true man of God is governed and moved by holier and higher considerations. He is kept to the path of duty and propriety by more weighty and sublime influences than those of synodical enactments. To say that our ministers are orthodox and virtuous, only or chiefly because the Synod requires these things of them, is a foul slander upon their piety, and if true, would be a disgrace the most shocking, and a stigma which nothing could wipe off. Well has Barrow said, "He that only can be scared and scourged to duty, scarce deserveth the name of a man."—(*Vol. 1, p. 601.*) And if our ministers are upright and dutiful only by reason of synodical compulsions, the sooner they are thrown loose from such constraints, that their hypocrisy may appear and meet its deserved reward, the better for them and for the church. Every virtuous man will scorn the idea that his ministerial character and fidelity are in any way dependent upon synodical jurisdiction. If a man's solemn vows to Almighty God, and his amenability for his acts and life to the solemn judgment of God, and his own personal sense of right, and the powerful weight of public christian sentiment, will not keep him in the path of righteousness, it is puerility to think of keeping him there by synodical rules. If he is a perjured hypocrite, he will remain one in spite of Synods. And if the object of the arbitrary retention of a minister under synodical jurisdiction is, to prevent him from injuring the churches, and from leading astray our people, the Synod can do no more with him if they should retain him, than if they should dismiss him. The sentence of the Synod is nothing more than *declarative* at best. All that it can do with an unworthy man is to declare him, in its judgment, unfit to be recognized as a minister, and to warn christians against him. It has no physical chains to bind him or the people who may determine to adhere to him. And precisely the same declaration and warning may be given respecting any ministerial transgressor upon its territory, whether he be a member of the Synod or not. If a brother who has been honorably dismissed should afterwards fall away from virtue and the truth, the Synod may still say of him just what it would say if he were a member, and utter the same admonitory cautions to the churches. And if the mere declarations of the Synod would reach him in the one case, they would not fail to reach him in the other. In either case, if he should refuse to hear the Synod, and can gain followers, what can the

Synod do, but let him alone in the hands of that God who will judge him? There is responsibility—responsibility which God himself has laid upon all his ministers—and which none can throw off. But it is not responsibility to synodical jurisdiction, any more than to every christian man or congregation. If God has instituted or authorized synodical judicatories, to which his ambassadors must be subject or lose their office, the record of it may be found in his word, and we have a right to demand its production that we may see and examine it, before allowing to any such establishments the right of lordship over us. But no such record has been produced; and no such record can be produced. And in the absence of such a record, all the reasonings in the world cannot make it manifest, that a man cannot be a true minister of Jesus Christ without submission to the arbitrary rules of human synodical organizations. We conclude, therefore, that a minister's right to an honorable dismissal from the Synod, whenever he shall feel bound in conscience to demand it, stands unshaken; and that the Synod which denies it to him, if in good standing, undertakes the exercise of despotic powers which God has not given, and which squint strongly towards papal assumptions and the Romish inquisition.

CONCLUSION.

There are still other points relating to this question to which we have not space to advert. But we have gone far enough to show its general nature, bearings and merits. And in view of what has been said, we now charge the proceedings of the Synod of Maryland in the matter before us, with an assumption of power over the ministerial commission, which is unauthorized either in reason or in revelation. We charge it with an unlawful undertaking to degrade a worthy ambassador of Jesus Christ for a cause which Jehovah does not recognize. We charge it with an attempt to invest a mere human and voluntary confederation with prerogatives and arbitrary judicial powers, contrary to the whole tenor of evangelical christianity. We charge it with endeavoring to introduce mere commandments of men as belonging to the essential constituents of the church of God. We charge it with asserting claims to synodical judicature, such as have enslaved and despoiled the church in former ages, and which the Lutheran fathers in America never designed to have existence among us. We charge it with venturing to set up a human lordship over the consciences of God's ministers and people, which is repugnant to the Gospel, dangerous to our covenant rights, and utterly

without foundation in the Scriptures of truth. And we ask, as we shall all answer in the dreadful judgment, whether this is to be tolerated in our free evangelical Lutheran church, in this free land?

We repeat again, that we have no wish to discontinue the custom of annual synodical conventions. Though they have been often and greatly abused, they have also been, and may still be instruments of great usefulness to the cause of God. We most devoutly and earnestly long for fraternal union and coöperation among all the members of our growing Lutheran family. We ardently wish and pray for peace and harmony. But, to purchase peace at the expense of honesty and truth, or to go with the brethren contrary to conscience and God's revealed will, is what none have a right to ask of us. The whole history of the church shows a constant tendency to unwarranted assumptions of power on the part of those who have had its interests in more especial charge, and how prone is even the smallest usurpation to grow and spread. "Encroaching," says Plutarch, "is an innate disease of potencies." Any pretence will serve to ground attempts to enlarge power; and every accession prepares the way for still further amplifications. It never moves backwards, except when violent revolutions set it back. Spiritual power especially, is of such a nature as to be of the most subtle and rapid growth. It has a special awe upon the heart and conscience. It makes those tremble who would resist it, lest they should be fighting against God. It is therefore less liable to obstructions than other forms of power, and fastens itself upon the throne of dominion before men are aware of it. So it has been; and, whilst the seeds of popery, with which men are born, remain operative in human nature, so it will ever be. Less than one hundred years ago, our Lutheran fathers debated it as an open question, whether they should even continue the yearly meetings of pastors and delegates for mutual consultation and advice. Their children now wish to demand that every minister must attend these meetings or be disrobed of his office? And to concede this would only prepare the way for some further abridgment of former liberty. We therefore feel bound to call attention to these proclivities towards arbitrary dictatorial power in our synodical conventions, and to do what we can to guard and stay the church against such encroachments. In their legitimate province, as free conventions for mutual counsel, deliberation, and advice, let Synods be continued, and receive all due respect. But, if a sincere and deserving brother

cannot look upon them, as we look upon them, and feels that he cannot go with us in upholding them, let us not refuse to him the hand of fraternal recognition, nor think to disgrace and degrade him simply, because he cannot be satisfied to walk exactly in the path, in which we go forward with the solemn and momentous commission which the great God has given into our hands.

For taking this stand, upon this question, we have been charged with ambition, pride, selfishness, and a contemptible desire for display. We are not surprised at this, although it is known to the Omniscient Searcher of hearts that we have been actuated with no such motives. Truth has ever met with a surly reception at the seats of power. But truth is truth, whatever contumely may be heaped upon its advocates; and it will live on, no matter what efforts may be made to crush it. It may pass through fire, and flood, and tempest, but will remain as fresh, fair, and beautiful as ever. It needs no fleshly wisdom, nor worldly policy, to give it power, or to gain it victory. It is built upon the rock of ages. It is linked to the throne and to the eternal mind of God. It is therefore as immortal and immutable as Jehovah himself. Its days are the years of God. Its strength is like the right hand of omnipotence. And its defenders, no matter how circumvented or defamed, feel as if sustained by the granite framework of the mountains, girded by the everlasting hills.

ARTICLE II.

THE RELATION OF THE CHILDREN OF THE CHURCH TO THE CHURCH.

THE church of God, on the earth, is one great visible society, formed by God himself, for his own glory, for the highest welfare of the members of the church and of the world. Our symbols define the church to be "the congregation of believers, in which the gospel is rightly preached, and the sacraments are rightly administered." This church is called *visible*, to distinguish it from the invisible church, which is composed only of those who are the true children and the elect of God. In the *creed*, it is called *Catholic*, because it embraces all of every nation, throughout the world, who profess the true religion. It is also called *holy*, inasmuch as it is separate from the world

and consecrated to God. If then, the question be asked what is the *church*? the answer is, "a society, one, great, visible, holy, catholic, in which the gospel is rightly preached, and the sacraments are rightly administered."

THE CHURCH ONE IN ALL AGES.

We have asserted that the church is the creature of God, and that the end of its existence is his glory. It existed anterior to the advent of the Son of God on the earth, and it must have been wide-spread and powerful in its influence, for on the day of Pentecost "there were dwelling, at Jerusalem, Jews, devout men, out of every nation under heaven." These were the descendants of Abraham, the covenanted seed of the father of the faithful, and not only these, but all who received the seal of the covenant in their flesh, whether regenerated or not, were reputed members of the church. No matter how far they wandered into distant lands, or where they erected their synagogues, they were the worshippers of the God of Israel, and made up but one church.

But it may be objected, that the Jewish church no longer exists, it has been cut off, and the unhappy Jews have been disinherited, they are a hissing and bye-word, and a reproach among all nations. This but confirms the position of the oneness of the church, for they could not be cast out of any other than the church visible. The fact, therefore, of their rejection, as a matter of history, and referred to by the apostle Paul to the Romans, as an argument addressed to the Gentiles, proves the existence of the church, and the privilege of connection with her. The existence of the church, surrounded and embarrassed by the restrictions of the Mosaic ceremonies was, from the nature of the case, only preparatory to a more extended influence, for these restrictions unfitted her for universality. But, when these local and temporary restrictions were removed, she was prepared for a dispensation which would embrace all time and all people. Now, the ancient people of God were not cut off until the Gentiles were taken in, together with all those Jews who received the Lord Jesus Christ as their Messiah. To employ the beautiful and apposite illustration of the apostle Paul, "the good olive tree, the church, planted by God, continued to exist and flourish. The natural branches, the Jews, were cut off, because of their unsoundness. The branches of an olive tree, wild by nature, the Gentiles, were grafted in, and partook of the root and fatness of the good olive tree." Thus the visible church, as an organized whole, subsisted after the abolition of the Jewish dispensation, and

the commencement of the christian economy, among the Gentile christians. Now if any one deny the existence of the church, at the point of transition from the old to the new dispensation, it will be necessary for him to sustain his denial by showing how, and where, and by whom the church was blotted out. Has God said that it should come to an end, and does history confirm the truth of the declaration? Nothing of all this; and therefore the visible, one church continues, having in the good providence of God adapted itself, under the light and liberty of the new dispensation, to the necessities of the whole world. So that now, it is no longer at Jerusalem that God is to be worshipped, nor does he there only manifest himself, but everywhere, in all nations, he dwells with his people, writes his law upon their hearts, and is their God.

2. The church is one, because the condition of church membership and of acceptance by God, is one in all ages. That condition is faith. In all the changes of economy through which the church has passed, faith is either distinctly stated, or evidently implied, as the bond of union between the church and her exalted head. Indeed, we cannot conceive of such a union, without this element which, on the part of the believer, disposes him to receive the communications of the founder of the church, with implicit confidence; and leads him to rest, securely, in the perfections of his character and the dispensations of his providence; whilst it furnishes a reason, seen in the believer, why God should regard him as morally prepared to receive those gifts and graces which he is disposed to bestow, and which he has promised to all those who possess this qualification. If we lay the foundations of the church in our first parents after the fall, faith is the implied condition of acceptance there. "The seed of the woman shall bruise the serpent's head." A descendant of the woman, seduced by the old serpent, the devil, shall arise, who will destroy his power, and bind him in indissoluble bonds. The reception of this great truth ministered consolation. It was a looking forward to a deliverer who would appear, in due time, and to a deliverance from the dreadful consequences of disobedience, and to a state of complete emancipation from the power and pollution of sin. If we connect Enoch and Noah, and those who possessed a character similar to theirs, with the church, faith is the bond of connection here also. For Enoch walked with God, and "Noah, moved with fear, prepared an ark to the saving of his house." If we begin the church with Abraham, from whom and his family only, we can indeed find the traces of the church as a society, faith and its accompaniment, jus-

tification, are clearly defined, for Abraham believed God, and it was counted to him for righteousness. The eleventh chapter of Hebrews contains a catalogue of worthies, all of whom believed unto justification, which brings the history of faith in its connection with the church, down to the introduction of the christian dispensation, which was inaugurated by John the baptizer, and was established upon Christ, the chief corner stone.

From this period, the subject of faith receives a more distinct and definite form. The gospel is preached. The offers of mercy are made to the rebellious, and reception into the favor of God is conditioned upon faith. The commission given to the apostles reads thus: "Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned." Here then, in this last age of the church, in which the Son of God was manifest in the flesh, and the Holy Ghost was poured out without measure, are required the same moral qualifications for admission into the church as in the incipency of the society. Through the changing scenes of four thousand years, in which the face of nature, and the face of society, have been completely revolutionized, the church, in her essential features, has remained the same. Her founder, her head, her protector and guide changes not.

3. We infer the oneness of the church from the prophecies and promises of the old dispensation fulfilled in the new, or unfulfilled to this day. These have respect especially to Christ and the blessings of salvation. For example, Jacob, in his predictions concerning his posterity, declares "that the sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come, and unto him shall the gathering of the people be." Now, it is conceded on all hands, that the reference here is to Christ and the government of the tribe of Judah, the descent of Christ from this tribe, and the subjugation of the Jewish people to a foreign nation. Moses announced unto the children of Israel this great truth: "The Lord thy God will raise up unto thee a prophet, from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken." This was the prophet looked for by the people, when they inquired of the baptizer, "art thou that prophet?" Thus the Psalmist exclaims, in the second Psalm, "why do the heathen rage, and the people imagine a vain thing? The kings of the earth set themselves, and the rulers take counsel together against the Lord and against his anointed, &c." The whole Psalm having reference to the conspiracies of Herod, Pilate,

and the Jewish rulers against our blessed Lord. Now, these predictions evidently proceed upon the supposition that the church, as one and visible, was to continue beyond the Jewish dispensation, inasmuch as there is distinct provision made for the transition to the christian and evangelical. The sixtieth chapter of Isaiah, which contains a description of the future glories of the church, does clearly imply oneness and unlimited perpetuity. The church is represented as a kingdom—kings are nursing fathers, and queens are nursing mothers. The Gentiles, the isles and the abundance of the sea shall be converted unto her, &c. How could this be, unless the church were one and visible. Christ is called a king, and his church a kingdom. Now, in the language of another, “the very idea of a kingdom proves that his church is one, that she is visible, and that this visible unity is one of her essential attributes. If you cut her up into ten thousand pieces, there is no more a kingdom. If you strip her of visible form, you withdraw her from the eyes of men altogether, and shut her up in impenetrable secrecy. Where then is her light? Where her testimony? Where the use of those cautions, precepts, encouragements, which are adapted to her state as visible, and have no meaning in any other application?”

Equally striking are the predictions concerning the hard-heartedness of the Jews, in the time of Christ—the minute prophecies, and their complete fulfilment concerning the incarnation, birth, character, life, sufferings and death, &c., of the Son of God, as also the promise of the spirit, and the glorious consequences of his general effusion. Now, the fulfilling of a promise to an individual or society, supposes the existence of that individual or society, both when the promise was made, and when it was fulfilled. The promise, for example, “I will pour my spirit upon thy seed, and my blessing upon thine offspring; and they shall spring up as among the grass, as willows by the water courses, &c.,” could not have been fulfilled; if Israel had perished. The fact then, that God is now fulfilling, and will fulfil hereafter, promises given to the visible church, ages ago, establishes her perpetuity and identity.

This point will be made more clear, by a reference to the language of the New Testament. It is an admitted law of scriptural interpretation, that the language of inspiration, in the clearer light of the New Testament, must be received in explanation of what is obscure in the Old. Now the writers of the New Testament never attempt to prove that there is a one catholic, visible church. Neither do they speak of it as originating with them; but, they assume its existence, and

never intimate that they suspect any one of doubting its existence. This, however, they do repeatedly ; they reprobate the idea of division, and condemn those who cause schisms, as rending the body of Christ, which is one. Thus Stephen, in his speech before the Sanhedrim, refers to the prophet, like unto Moses, whom God should raise up unto their brethren, and then adds : "This is he that was in the church in the wilderness, with the angel which spake to him in the mount Sinai, &c." The whole discourse recognizes the church as one, from the beginning until the time of the speaker. So likewise Saul is said to have made havoc of *the church*. Paul confesses that he persecuted *the church of God* ; and of the converts it was said, there were added daily to *the church*, of such as are saved. The only comment which we make on these passages is, that they cannot, by any legitimate use, be made to apply to any other than the one, visible, catholic church of God. The oneness of the church is farther illustrated, by the terms which are applied to her. She is called "the kingdom of heaven." This must mean but *one*, or else it would not be a kingdom, or the kingdom, but several. She is called a *body*, the body of Christ, of which Christ is the head, and believers the different members, with their varied offices. She is called a *household*, and *the household of God*, a building, a holy temple in the Lord, built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone. We need dwell no longer on this point, inasmuch as there seems to be no escaping the conclusion that the church of the Old and the New Testament can be no other than the one, visible, catholic church. We might indeed multiply proof, and by an inverted order, show the absurdity of any other position than the one which we have assumed. But this will suffice.

COVENANTS.

A covenant, amongst men, is an agreement between two parties who are, or are presumed to be, so far as the agreement is involved, on an equality. Both parties, from the nature of the case, are presumed to be able to fulfil their respective parts of the contract. Whilst this equality cannot even be presumed, in the covenants which God has made with his visible church, yet God does condescend to the infirmities of his people, and makes promises, and ratifies them with oaths, that their faith may be firm, and their consolations may abound. These covenants are promises, with conditions annexed, which are proposed only by God himself, and therefore partake of the

nature of a law, for they cannot be neglected, or rejected with impunity. Of this nature is the covenant made with our first parents, commonly called the covenant of works, and that made with Noah and his posterity, and all the creatures in the ark, that the earth should not again be destroyed by a flood. The token of this covenant is the bow in the cloud, a perpetual token of the presence and the power of God. We can find no visible organized church, anterior to the calling of Abraham. From the present time to that, we can follow the traces of the church, but no farther. The church is visible with us, it was so to our fathers and to their fathers, up to the evangelical dispensation. It was visible to the apostles and their fathers, up through the prophets and Moses and the patriarchs. But here we lose all trace of its prior existence, and therefore date the beginning of the visible church with the calling of the father of the faithful. The covenants with Abraham are of a twofold character, viz: the one having reference to the patriarch himself and his family, and the other extending its influence to all the families of the earth. These will be found recorded in Genesis, twelfth chapter, and second and third verses. "I will make of thee a great nation; and I will bless thee, and make thy name great, and thou shalt be a blessing; and I will bless them that bless thee, and curse them that curse thee; and in thee shall all the families of the earth be blessed." These promises are repeated at different times, and the subsequent communications seem to be only the repetitions of these two with modifications. In chapter 12: 7, and chapter 13: 14, 17, and in chapter 15: 1, the promise of a numerous offspring and great worldly honor is repeated. The promise, as recorded in the fifteenth chapter, is remarkable as occurring when the patriarch was well advanced in years, and yet was childless, and, though waiting for so many years the fulfilment of the promise, he staggered not at the apparent obstacles in the way of its accomplishment, but glorified God by his steadfast faith, and it was counted to him for righteousness. This covenant was ratified by the slain animals divided into two parts, and "a smoking furnace and a burning lamp" passing between them, the symbol of the divine presence. This covenant secured to Abraham a numerous posterity, and their inheritance in the land of Canaan. How faithfully the promise made by God was fulfilled, the history of the children of Israel shows. The covenant, having respect to the blessings which should come upon all the families of the earth, is distinctly set forth and ratified with its seal, in the first fourteen verses of the seventeenth chapter of Genesis. This covenant was made



fourteen years after the first, and can be regarded neither as a covenant of grace, nor yet of works, for Abraham had been justified by faith without works, in the covenant of grace before this. Nor can it be viewed as a covenant formed for the purpose of adding dignity to the person or family of the patriarch. These had all been secured before; and although these are again alluded to, yet the great point seems to be the establishment of new relations, and in an extraordinary manner. For example, *I will make thee a father of many nations*; is much more than can be affirmed of Abraham's literal posterity. The patriarch's name is changed, as is that of his wife, because they are elevated to a new dignity. All the families of the earth are to be blessed in him, and not only this great honor, but he is to be the instrument in such a manner as no other man ever did or could become the father of many nations. If we inquire how he became such a blessing, the apostle Paul, Gal. 3: 16, 17, informs us, when he is establishing the position that we are justified by faith and not by works. "Now to Abraham and to his seed were the promises made. He saith not of seeds, as of many; but as of one. And to thy seed, which is Christ. And this I say, that the covenant that was confirmed before of God in Christ the law, which was four hundred and thirty years after, cannot disannul that it should make the promise of none effect." The covenant then embraces not only Isaac and Jacob, partakers of like faith with Abraham, but all of every nation also, who should choose their God, their faith, and their society. The seal of this covenant was circumcision, by which the people of God were cut off from the rest of the world, having entered into a new relationship with him, and established upon new and glorious promises. Abraham commenced at once to introduce into this covenant, not only himself and his natural descendants, but his servants, bought with money, as well as born in his house. Upon the same principle did his posterity act under the law. The stranger who desired to keep the passover, was required, first, to circumcise all his males, and then he became as one born in the land; i. e., he was, to all intents and purposes, under the full operation of the covenant established with Abraham and his seed. The extended application of this covenant is made clear to us by the author of the epistle to the Romans, chap. 4: 11, 12. "And he (Abraham) received the sign of circumcision; a seal of the righteousness of the faith which he had, yet being uncircumcised; that he might be the *father* of all them that believe, though they be not circumcised;

that righteousness might be imputed to them also; and the *father* of circumcision to them who are not of the circumcision only, but who also walk in the steps of that faith of our father Abraham, which he had, yet being uncircumcised." Here the circumcision and the uncircumcision evidently embrace the two great classes of men, which constitute the family of man, and plainly point out, as illustrated in the subsequent history of the church, that this covenant was intended to embrace in it all those who would exercise like faith with father Abraham, no matter from what nation descended, and thus he would be the father of many nations. The rite of circumcision was the seal of this covenant. Now, whatever value some men may attach to rites and external ordinances, the importance of this rite was such, that he who neglected it, or refused to perform it, was cut off from the people of God, and excluded from the blessings connected with the covenant. The same misfortune came upon the man-child whose parents neglected this seal of the covenant. They were all regarded as having broken the covenant of their God. Two things seem to have been set forth by this rite, and confirmed, viz: 1, 'That the natural descendants of Abraham, who had this seal of the covenant in their flesh, were entitled to all the benefits which were immediately derivable from it. 2, That it was a seal of the righteousness of faith which Abraham had, being yet uncircumcised, that he might be the father of all them that believe, though they be not circumcised; that righteousness might be imputed to them also. Rom. 4: 11. This shows that the doctrine and the privilege of the righteousness of faith were to be perpetuated among his seed, by the operation of God's covenant with him; that the justification of the sinner is by faith alone, righteousness being imputed to them that believe, and that they only who believe become, in the highest sense, the children of Abraham, and are blessed with him. The seal, therefore, was twofold, viz: a seal of God's covenant with Abraham and with his seed, who were circumcised in consequence of their natural connection with him; and a seal to all who exercised like faith with Abraham, of their personal interest in the same righteousness by which he was justified. In this connection, and as a conclusion to this part of the argument, we quote the apposite words of another. "From these general premises, the conclusion is direct and irrefragable, that the covenant with Abraham was designed to assure the accomplishment of the second great promise made to him, while he was yet in Ur of the Chaldees; and that the effect of it was to bring him and his family, with all who should join them in

a kindred profession, *into a church estate*, i. e., was a *covenant ecclesiastical*, by which Jehovah organized the visible church, as one distinct spiritual society; and according to which, all his after dealings with her were to be regulated. Hitherto she had been scattered, and existed in detached parts. Now it was the gracious intention of God to reduce her into a compact form, that she might be prepared for the good things to come, and her own more extended usefulness. Since Abraham was designated as the man from whom the Messiah was to spring; since he had signally glorified the Lord's veracity, not staggering at his promise through unbelief, he selected this, his servant, as the favored man in whose family he would commence the organization of that church in which he designed to perpetuate the righteousness of faith. With this church, as with *a whole*, composed in the first instance of Abraham's family, and to be increased afterwards by the addition of all such as should own his faith, was the covenant made. This is that covenant after which we are inquiring." Now this covenant was never annulled, neither by the introduction of a new covenant, nor by the changes of dispensation through which the church passed. If there be a new covenant, where is it? Who will point it out? The introduction of the Mosaic law did not supersede it, as is manifest from Paul's argument touching the permanency of this covenant. Gal. 3: 15, 16, 17. Neither has the christian dispensation, in any respects, vitiated its character. Indeed, it has only developed its character, and fully carried out its provisions. For as has already been intimated, the dispensation of the law, from its restricted and exclusive character, could not carry out, to their full extent, the designs of this covenant. For, until the christian dispensation, Abraham could not be the father of many nations. This the apostle clearly establishes, when he states, writing on the subject of the law and this covenant, Gal. 3: 14, "*That the blessing of Abraham might come on the Gentiles through Jesus Christ*: that we might receive the promise of the spirit through faith." This whole subject, however, is settled by the remarks already made concerning the oneness of the church. If any one, therefore, affirm that this covenant has been annulled, or superseded, the burden of the proof devolves upon him. We close this topic, then, with the remark that believers existed before the flood and subsequently, with no visible bond of union or church connection. To carry forward the purposes of God, in reference to those who loved him, the visible church was organized in the family of Abraham, and his covenant, with the seal annexed, was made with the patriarch. The cov-

enant, from its nature, was unchanging and everlasting. The church passed through various dispensations, adapted to the circumstances in which she was placed, until the incarnation of the Son of God, who was the end of the ceremonial dispensation and of prophecy; when the last age of the world was inaugurated by the general outpouring of the Holy Ghost and the conversion of sinners unto God, bringing with it a degree of intelligence and all-embracing love, through which all the promises of the covenant may be fulfilled.

MEMBERSHIP IN THE CHURCH.

As the church, from the terms of the covenant by which it was instituted, was designed to bestow its blessings upon all the families of the earth, there could be, from the nature of the case, but two modes of perpetuating the church. The one, from those who did not belong to the family of the patriarch, and the other, from those who did. The one, by a profession of faith, receiving the seal of the covenant, and the other, by simply receiving the seal as the profession, was involved in the very condition of their birth. These two modes were recognized and practised from the beginning, and continue until this day. They who were not participants of the blessings of the covenant, (i. e.) were not members of the church, were called *strangers, foreigners, aliens, afar off*, and must continue such until they come to the knowledge of the truth. The same language is employed by the apostle Paul under the new dispensation, Eph. 2: 11, 12, 13, &c. No Jew nor Gentile can become a member of the church, without repentance towards God, and faith in the Lord Jesus Christ. Is a profession of this state of mind sufficient, or does the church demand the reality? On this subject there are two extremes, one satisfied with a general profession of religion, and the other demanding religious experience as the only test of admission into the church. If the former were deemed sufficient, then the mere declaration, "I believe that Jesus is the Christ," repeated by rote, expressing, in the mouth of the professor, no intelligible signification, and unsustained by a corresponding life, would be a passport into the church and the body of Christ, and might become an instrument for the promotion of ignorance and sin, instead of being the light and salt of the earth. If the latter be made the rule, it seems to be almost impossible to avoid extravagance. Thousands have been admitted into the church upon no other ground than their *feelings*, although unable to give any rational account of their feelings, or of the plan of salvation. Others would make doctrinal soundness,

without a strict scrutiny into character, the test ; and others again, would be satisfied with external morals and doctrinal correctness. Our Savior has settled the difficulty, and given us a rule, viz: "By their fruits shall ye know them. Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven ; but he that doeth the will of my Father which is in heaven." Doing the will of God implies a knowledge of God and of his will. We would interpret the language of our Lord then to mean, *a knowledge of the leading doctrines of Christianity, an open avowal of faith in the Redeemer's name, the ability to give an account of the hope which is entertained, connected with the diligent and faithful discharge of the duties which we owe to God and man.* To require more than this, would seem to transcend the power which God has given to the church for her own safety and usefulness ; less than this is opening the door for the introduction of unsoundness of doctrine, and ungodliness of practice, into the most holy places on the earth. Too much care cannot be employed, lest on the one hand the diffident and timid be discouraged, and on the other, the standard of religious attainment be too low, and the church fail to elevate, as she ought, those who are to be the lights of the world.

The question now arises of great importance, and certainly too little investigated, viz: does the church, in receiving adults into her membership, proceed upon the principle that she is able to discover their real character, and that they actually are before God, as they appear before man ? Certainly not. The church is visible, and therefore cannot make that which is invisible a test of visible communion. God only searches the heart and tries the reins. The best critics of character are deceived. Men are deceived in themselves as much as in others. To maintain, therefore, that the reality of conversion is the reason of admission to church privileges, is to lay down a rule which can never be applied. Yet how some men think, and reason, and write, on the subject, may be seen from the accounts which our religious newspapers give of the number of conversions, as the result of this and that series of meetings. The writer, in making this remark, would guard against any improper inferences from it, as though he were opposed to an increase of religious meetings, when the circumstances require it, or revivals of pure and undefiled religion. All that we can judge from is, that which is visible, the fruit of the spirit, of the lips and of the life. The apostles were deceived. Simon Magus, Annanias and Sapphira, Alexander the coppersmith, and many others, were members of the church, and so was

Judas Iscariot. These facts, together with the parable of the tares, and the fishes, are significant on this point. False professions may be made, as they have been, and continue to be, and they can be met only by the faithful preaching and discipline of the house of God. So long as the real character is concealed, the society is uninjured. So soon as the obliquities of character become visible, a wholesome discipline will rectify the evil. The truth thus brought forth, on this subject, ought to put to the blush those would be wise men of the world who, when a professed believer falls into sin, charge the evil upon christianity and the church. Whereas, they themselves make greater mistakes every day, in their judgments of character. At the same time, the lovers of Christ and his cause, should understand that their only conservative power consists in the faithful application of the Savior's rule of admission into the church, and a conscientious and fearless administration of the rules of discipline against offenders. To return from this digression. The Jewish church did not receive many additions to her communion, by the admission of adult professors. It was principally by the second mode of admission that she increased, which we now proceed to consider. Hereditary descent is the principal mode of perpetuating the visible church. The relations and benefits of the covenant are the birthright of every child born of parents who are themselves believers, or church members. The language of the covenant is, "I will establish my covenant between me and thee, and *thy seed after thee, in their generations*, for an everlasting covenant, to be a God unto thee and thy seed after thee." Gen. 17: 7. The meaning of which is, that as soon as a new individual is generated from this seed, he is within the covenant, and God is his God. So the Jews understood it, and put upon their offspring, when eight days old, the seal of the covenant by which they were cut off from all idol worship and heathen abominations, and consecrated to Jehovah. This falls in with God's ordinary dealings with men. The children are uniformly counted with their parents. Whatever covenant is made with the parents, extends to their children, whether it involve blessings or curses. The posterity of Adam are involved in all the fearful consequences of his transgression. The bow of promise is the sign to all his posterity, as it was to Noah himself, that the earth should not again be destroyed by a flood. What reason then, can be given why God should depart from his uniform course, in his covenant with his visible church? Is he not true and faithful? Is not his language to his people of the most tender and affectionate kind? Can they not trust in

him? If they cannot confide in him, in whom can they have confidence? No, he cannot deceive. We will trust in him, though he slay us. Children, therefore, are now members of the visible church, as they were under the Old Testament dispensation. No reason can be assigned, why children should be included in the covenant in Abraham and Moses, and not in Christ. There are additional reasons why, independently of all other considerations, children should be partakers of all the blessings of the covenant of God with his church. They share in all the calamities of the church. No fierce persecution of the people of God, whether in ancient or modern times, in which the children were not the principal sufferers. We have read church history to little purpose, if we have not discovered, in the persecutions of the Waldenses and Albigenes, and of the christian church in all ages, that the children were the chief sufferers: and the faithfulness of a covenant keeping God is seen in nothing more clearly than in the preservation of a spiritual seed, on the earth, in the midst of the wrath of the enemy. Besides, under the christian dispensation, the Great Head of the church has directed a special message to the children of the church, when he said, "Suffer the little children to come unto me, and forbid them not, for of such is the kingdom of heaven." More than this, if children are excluded from the church, then it will follow that, from the time of their natural until their spiritual birth, they are no more to the church than the heathen. We might ask, with such an alternative before us, of what value is the church to the children, when she discards and rejects them? And of what value, under such circumstances, would the church be to the world, inasmuch as children constitute the mass of her population. Such conduct towards the children would be as unnatural and unfeeling as that of a certain hyperorthodox supralapsarian congregation, amongst whom it was regarded sinful to teach the children to pray, because it was not certain that they belonged to the elect, and none but the elect ought to pray.

Moreover, God has confirmed the truth of the position which we have taken, by his dealings with his church in his ordinary providence. He has gathered his true worshippers from among the children of believing parents, and ordinarily in their youth. This is seen in the congregations, where especial attention is bestowed upon the young, in Sabbath Schools, where teachers are faithful, and in the household, where God is honored. Such congregations have been blessed. Truth has been mighty. The spirit of God convinced of sin and regenerated the

young, and precious seasons of spiritual refreshing were experienced; whereas, God frowned upon the congregations which neglected the young. Spirituality waned and expired. The aged members of the church went to their rest, and there were none to occupy their places, until, not only piety, but the congregation itself, expired. The feeble remnants of churches which pursued this suicidal and sinful course, are yet to be seen, scattered here and there in the church, obstinate in their stupidity, and hastening to certain extinction. The conclusion then is certain. The infant seed of the church is holy unto the Lord, and is a partaker of the covenant. Whatever privileges it had in ancient times it must have now. Membership it had in ancient times, therefore it has membership now. Indeed, if an argument can be deduced from a darker to a brighter dispensation, from a narrow and restricted one to that which is free, and offers its blessings to all, we must infer that the interests of the children of the church would be more completely secured, under the expansiveness and spirituality of the christian dispensation, than under any other which had preceded it.

It cannot but be regarded as a great calamity, that the church in any of its branches had ever departed from this original, primitive idea of the relation of the children to the church. Why should adult members of the church ever entertain the notion that children, and their own children, are the enemies of God. That they should be regarded as aliens from the commonwealth of Israel, and strangers from the covenants of promise, and without God in the world? Surely Peter settled this whole difficulty in his Pentecostal discourse, when he repeated and interpreted the terms of the covenant, viz: "For the promise is to you and to *your children*, and to *all that are afar off*, even as many as the Lord our God shall call." Here the apostle urges upon those whom he is addressing out of so many different nations, Jews and Gentiles, to accept of the rich blessings presented in Christ; blessings predicted by the prophets, and the fulfilment of the promises made to Abraham, designed for you Jews and your children, and for you Gentiles who are afar off, and whom God is now calling in Christ.

An objection may be raised against this whole discussion, and the conclusions at which we have arrived, from the fact that the seal of the covenant has been changed, and therefore there is a vitiation of the covenant and of all the blessings connected with it. But if our reasoning is correct, concerning the origin and the oneness of the church, then any difficulty concerning the imitating seal is obviated by the admitted right of

the founder of the church and of the covenant to change the seal when it may please him. Amongst men this is common. Besides, the nature of the seal, one would suppose, ought to partake of the character of the dispensation. The form of the dispensation does not change the nature of the covenant, neither, therefore, does the form of the seal vitiate the promise. When, therefore, our blessed Lord commanded his apostles to go into all the world and preach the gospel to every creature, *baptizing in the name of the Father, and the Son, and the Holy Ghost*, he did as certainly constitute baptism the seal of the covenant, under the New Testament, as circumcision had been the seal under the old. As the one was applicable to adults and infants, so is the other, and, as the one impressed upon its subject the mark by which it is set apart as belonging to God, so does the other; both representing and sealing to the worthy recipient all the blessings of the covenant; both pointing out and being the means of obtaining the justification and the holiness which are secured by faith in Christ, and obedience to his law, and both, therefore, in every respect, expressing the same great truth, and subserving the same great end. Since then the one has ceased, and the other continues, the only conclusion remaining is, that the one has come into the place of the other. Baptism, therefore, has succeeded, and occupies the place of circumcision.

These two rites, in their oneness of signification and value, are brought together by the apostle Paul, Col. 2: 11, 12; in which he is discussing the completeness of the believer in Christ, viz: "*In whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh, by the circumcision of Christ; buried with him in baptism, wherein also ye are risen with him, through the faith of the operation of God, who hath raised him from the dead.*" Here both rites are viewed as signs of spiritual mercies. Circumcision is the sign of the putting off of the body of the sins of the flesh. Evidently the result of faith and looking to Christ. Baptism is a burial by faith, and a resurrection by faith to newness of life. No one but a prejudiced sectarian could pervert this language, expressive of spiritual attainments, and apply it to the mode of baptism. To the Romans 4: 11, the same apostle writes concerning circumcision, that it was a seal of the righteousness of the faith which Abraham had, being yet uncircumcised, that he might be the father of all them that believe, though they be not circumcised, that righteousness might be imputed to them also." Peter

confirms all this, and adds yet more to the inquirers on the day of Pentecost, when he preached "repent and be baptized every one of you in the name of Jesus Christ, for the remission of sins." Here Paul says that righteousness is imputed to them that believe, though they be *not circumcised*. Is the seal of no value, or is the period contemplated by the writer when circumcision would cease to be the sign? Certainly the latter. Whilst Peter, preaching to the first converts under the new dispensation, exhorts them to be baptized, (i. e.) to receive the seal of their covenant relationship to Jesus Christ. What can we say then, to these truths staring us in the face, other than that baptism has superseded circumcision, and is to be applied to the infant seed of the church, as was the rite which has now been displaced. The objection, therefore, derived from the change of the seal, has no force. It will be observed that the children of believing, or professing parents, are recognized as born members of the church, and baptism is based upon their membership, and not membership upon baptism. Baptism then, is the sign and the seal of the blessings of the covenant entered into between God and his people, beginning with Abraham, and continuing forever. A real difficulty here presents itself to this view of the subject, and that is, that the seal of the covenant, the seal of the righteousness of faith (baptism) will be applied to multitudes who never had, and never will have, that righteousness; so that the seal of the God of truth will be affixed to a lie. To avoid this difficulty, some attach value to the water, and others to the water with the word, as a laver of regeneration washing away original sin, and placing the subject of it in a new relationship to God, or implanting the germ of spiritual life into the newborn soul, which, if cherished and nurtured, will develop itself unto eternal life. But the difficulty is not obviated. The subjects of baptism, under all these views, and every other, of the rite, continue in large numbers, and die in sin. We might however ask, by way of meeting the objection, whether the evil can be prevented by pursuing any other course, and whether it is not an evil which belongs to the very nature of the visible church. We so regard it, and do not find the evil not only not obviated, but not abated by the adoption of any other course. The same difficulty exists in adult baptism. Our baptist friends will not deny that they have as many defective, and vicious, and ungodly members in their church, as are to be found among the infant baptisers. The same difficulty occurs among those who commune at the table of the Lord. But surely the objection loses much of its force, if the

statement already made be sustained by the facts in the case, viz: that the true worshippers of God, as far as man can judge, are ordinarily, in God's providence, gathered from among the children of believing parents. The same difficulty occurred under the Old Testament dispensation, with the express command of God that the seal of the covenant should be placed upon the infant seed when eight days old. What shall we say then to these things? If God himself required his people to seal their children when eight days old, and annexed the fearful penalty, that the uncircumcised man-child should be cut off from his people, because he had broken his covenant, shall we be wiser than God, and exclude from the benefits of the covenant, those whom God has included? Shall we send the children away, as did the apostles of old, though our blessed Master calls to them, and says, "Suffer the little children to come unto me, and forbid them not, for of such is the kingdom of heaven." Besides, if a correct estimate could be made of innocency of character, and preparedness for a better world, and a comparison be instituted between adult and infant members of the church, with which of the two classes would we choose to cast our lot? The Savior has answered the question, in the estimate he put upon children. The difficulty, which occasions the objection, grows out of an erroneous notion concerning the nature of the church of God, by confounding those who make a profession of piety, and those who really possess it; and by confounding a visible with the invisible union with Christ, the covenant with the church bestowing upon it rich spiritual blessings, and the covenant of grace in Christ based upon his omniscience and the foreseen faith of the sincere christian.

But it may be objected, yet farther, to these views, that if they be correct, then should children also be admitted to the table of the Lord, and be subject to all the discipline of adult church members. The reply is, most certainly should children be entitled to this privilege, as soon as they understand its nature, and, by an open avowal of their purpose, formally consecrate themselves to the service of the Lord. Children, in the church, occupy the same relative position as in the family and in political society. The reins of government are not put into the hands of children, neither in the family should children occupy the chief places, or be put under the heaviest responsibility; whilst in both they are protected, and are admitted to all the blessings which they are capable of improving and enjoying. This is manifestly the correct theory of the visible church, and that which was sanctioned by God himself

under the Mosaic dispensation. The same remarks are true, as applied to the discipline of the young. A felt responsibility to the church, as the society constituted by God for their highest spiritual welfare, would exert a powerful influence upon the young, in restraining them from excesses, and in preserving them within the limits of law and order. As the church is now constituted *actually*, in many of its parts, the young do not conceive that they are members of the church until they make what is called a profession of religion. They regard themselves, as their parents and many others do, in the world, without restraint, and under no obligations but those which they choose voluntarily to assume. As though God, and Christ, and the Holy Ghost, and the church had no claim upon them, and they were under no obligations to submit to them and obey them. To the formation of these erroneous notions, the church herself has contributed largely. As well might the child declare itself independent of its parents, and of the government from which it has derived its security and freedom from oppression and injury. Who can conjecture the influence for good which the prayers and discipline, as well as the doctrine and ordinances of the church would exert upon a wayward son, over whom parental authority had been exercised in vain? If pastors, church officers, and church members, realized the value of the children of the church, and cherished for them the affection, and exercised over them the supervision which the nature of the church and the word of God demand, we would not see so many precious souls, the purchase of the Redeemer's blood, lost to holiness and heaven. The encroachments of the world upon the church are witnessed in nothing more strikingly than in the selfishness which characterizes the officers and members of the church. Every one looks upon his own things, and not upon those of his brother. Business not only interferes with social meetings, but with all the spiritual interests of the church. So that the church, in many congregations, may be regarded as a society formed for the convenience of its members, and not a christian society, formed for the glory of God, and for mutual spiritual advantage.

If these views of the relationship of the children of the church to the church be correct, then it will follow that they have claims upon the church, and rights in it. They have a right to the solemn acknowledgment of their membership, by baptism, and thus they have sealed to them all the blessings of the covenant, viz: Christ and the blessings of his salvation. They are entitled to the prayers of the membership of the

church, individually and collectively. Is any one so sceptical as to regard this as a trifling privilege? Then let him cure his scepticism by reading what Christ and his apostles have written on the subject of prayer. They are entitled to the instruction, and protection, and control of the church. The time-honored use of the catechism, for a time laid aside by some, under the pressure of false views of revivals of religion, should be resumed. The theory of our church meets this just claim of the young most admirably. Much to be regretted is it, that any of our congregations should have intermitted this salutary custom. They should be early and thoroughly indoctrinated into the doctrines of the church, not only a few, but all, inasmuch as all are necessary to furnish the man of God thoroughly. They have a right to be protected from the evil influences of a wicked world, to be warned and guarded against the various forms of vice by which they are surrounded and will be assailed. If led astray, if betrayed into transgression, or neglect of duty, the church is bound, by the most solemn obligations, to control and restrain them. The congregation which discharges its obligations to the children of the church under her care, cannot fail to flourish. Whilst the congregation which does not feel and recognize the claims of her children upon her, must be not only misguided in sentiment, but wanting in heart.

On the other hand, there are solemn duties resting upon the children of the church, the neglect of which will surely bring upon them the wrath of the great head of the church. They are bound to revere her authority and promote her happiness. Have they not been fostered by her care, sustained by her prayers, and indoctrinated by her into the truth? How then, can they, without great guilt, be indifferent to her welfare? Does she not seek their highest good? Does she not remonstrate with them in their errors, and exhort and entreat them to flee from the wrath to come, and lay hold on eternal life? In a word, does she not put forth efforts such as no civil society has ever put forth, on their behalf, and yet how disgraceful and wicked would it be to disregard the laws of the land, and be indifferent to their country's welfare. A young man who would manifest such a spirit, would meet with the contempt of the virtuous, and have stamped upon him the mark of reprobation. How much more deserving of this condemnation, when indifferent to the church of the living God.

It is the duty of the young, at a proper age, to profess the name of Christ, to commune at his table, and to walk in all the ordinances and commandments of the Lord blameless.

The course which is very common among the young is, to go out into the world, after they have spent a few years in the Sabbath school, to speak lightly of the church, her ordinances and her members, and to feel themselves free from all religious restraints, until they may choose to receive them. They seem to think that a profession of allegiance to Christ is optional, and that the omission of it contracts no guilt. But this is a great mistake. Can they get to heaven without confessing and serving their Savior? If they do not choose to confess Christ, is it not because they choose to live in sin? He himself has uttered the fearful sentence that if they will not confess him before men, he will not confess them before his Father who is in heaven.

The claims of the children of the church upon the church, are especially binding in the case of orphans, whose destitute condition awakens the sympathy even of those who sustain no relationship to the church, how much more should the covenant people of God remember them, since he has declared concerning them, that he is their avenger. It is because the church, as such, has neglected her duty to the suffering and destitute, whom she was bound by the most intimate relationship to relieve, that voluntary associations have sprung up and have taken the work of love and mercy out of her hands.

Finally, the question will be asked, what shall we do with the children of parents who are out of the church, and yet desire earnestly that their children may be connected with the church by the rite of baptism. We say unhesitatingly, let the parents themselves, who by the supposition, are anxious for the salvation of their offspring, unite with the church, and thus, by their own faith and obedience, bring their children into covenant relationship with God. Then the rite will be not only a sign, but a seal of the blessings promised, not to those who neglect the church, and her founder and head, but to those who reverence, honor and obey them.

These remarks, for which the writer claims no merit on the score of originality, either as to matter or arrangement, are recorded for the benefit of those who may be perplexed on the subject under discussion. If he has succeeded in throwing light on a difficult subject, and relieving the embarrassment of the anxious inquirer after truth, he will be amply repaid for the time and labor invested in this production.

ARTICLE III.

REMINISCENCES OF LUTHERAN MINISTERS.

EZRA KELLER, D. D.

*Multis ille bonis flebilis occidit :
Nulli flebilior, quam mihi.*

IT is nearly twenty-two years, since we became acquainted with the subject of the present sketch. We met him for the first time in the fall of 1833, and we remember most distinctly the impression he made upon our mind. We felt that we were in the presence of a good man, who was under the influence of christian principle, and who realized the deep responsibilities of life. His countenance indicated some degree of sternness, yet there seemed beneath much tenderness of feeling, and great kindness of heart. The tone of his conversation was elevated, his manner sedate and dignified, his intercourse affable and pleasant. Subsequent communication and more intimate relations produced no change in the opinion we then formed of his character. Our estimate of his great moral worth was rather strengthened, as our acquaintance increased. 'The more we saw of him, the more were we impressed with the purity and devotion of his christian principle. Mr. Keller was, at the time, a member of the Junior class in Pennsylvania College, holding a high rank in the institution, and exerting an influence, which it is seldom the privilege of a student to exert. He commanded the respect of all, and possessed the warm esteem of those, who were admitted to more familiar intercourse. He was earnestly conscientious, and most faithful to his convictions, appearing never to lose his sense of the Divine presence, and continually seeking and relying upon the Divine direction and support. His very appearance was a check to levity or thoughtlessness; his sobriety forbade all hilarity and foolish jesting. He never connived at what was wrong. No one, when he was present, advocated a measure of questionable morality, or indulged in that which was sinful, without receiving a stern rebuke. His christian character was such as to inspire universal confidence; it was not marred by the glaring inconsistencies, often so common in those who call themselves christians. His religion he carried with him into all places, and on no occasion did he make any compromise with principle. He was always ready for "every

good word and work," and actively engaged in usefulness as he had opportunity. In the Sabbath School, at the social meeting for prayer, in the visitation of the sick, his labors were most assiduous. He was punctual in the performance of every obligation which was incumbent upon him, and most prompt in fulfilling all his engagements. We never knew him to be absent from a college exercise, or delinquent in the observance of any regulation required by the authorities of the institution. The same traits of character he afterwards exhibited, when he entered upon the public duties of life. In every position, in which he was placed, he stood forth as a model of christian activity and consistency. He was much beloved while he lived, and when he died there was great lamentation made over him.

In endeavoring to recall to our mind the various features in Dr. Keller's character, his unaffected, devoted piety, seems to have been the most prominent. It exerted a controlling power, and influenced all his movements. It was constantly operative, giving direction to his whole life. No one was more diligent than he in the acquisition of religious knowledge and the culture of the devout affections. All who came in contact with him were struck with his spirituality. "He was a good man, full of the Holy Ghost and of faith." He was a man of prayer; he loved to pray, and had great faith in prayer. His confidence in God's promises never wavered. His mind was contemplative. He was constitutionally thoughtful. He loved with Isaac to meditate at evening, and to commune with his own heart. He understood the workings of the human heart. He had himself met with many difficulties in the divine life, and had passed through severe conflicts in his religious experience. His temperament was warm, his passions were strong, but he had obtained a mastery over himself. He loved the church, devoted himself to her elevation, labored for her extension, wept over her desolations, prayed for her prosperity, and devised liberal things for her advancement. He was deeply interested in the furtherance of evangelical truth and piety, and in every effort designed to spread the knowledge of God. He was attached to the cause of missions; the Sunday School enterprise, the Colonization scheme, and all those great and noble institutions of the day, which are accomplishing so much, in the providence of God, for the diffusion of christianity. The cause of beneficiary education was dear to his heart, and enlisted his earnest efforts and fervent prayers. He was not unmindful of the important aid which he had received from this source, in the prosecution of his studies, and fre-

quently expressed his gratitude to the church. He sympathized deeply with the poor and pious youth, struggling with poverty, and enduring other trials in the course of their preparation for the sacred office, and was always ready to afford them counsel and assistance. He possessed great benevolence of heart. It was his practice to set apart, regularly, a portion of his pecuniary means for religious objects. He gave from principle, and in his benefactions was unostentatious. He was willing to make sacrifices for the cause, to which he had consecrated himself, and which he felt in duty bound to promote. He was the warm friend of revivals of religion, and during such seasons labored with great acceptance and success.

Moral courage was a striking trait in Dr. Keller's character. He was adequate to any emergency, requiring its exercise. He never shrunk from the performance of any work to which duty called him. He was bold and fearless in the advocacy of such measures as he thought were right, regardless of the praise or the censure of his fellow men. He never inquired, whether this course of action would please or offend, is this measure popular or impolitic, but the simple question with him was, is it authorized by the word of God, can I invoke upon it the benediction of heaven? He was willing to incur the displeasure of the world, provided his conduct secured the approbation of his own heart, and the approval of his God. Nothing could tempt him to swerve from principle, or to forsake the path of rectitude. He was a man of stern integrity, and unflinching adherence to the truth.

Dr. Keller possessed great force of character, which gave him more than ordinary influence over those, with whom he was associated. He was also remarkable for his untiring energy and indomitable perseverance. His was an iron will and a resolute purpose. In youth he had formed habits of self-reliance, which he carried with him through life. When an enterprise was undertaken by him, it was sure to succeed. Difficulties were speedily overcome, the greatest obstacles surmounted. His interest in the work never flagged, his patience never tired, his zeal was unwearied. No matter how uninviting the field, or how gloomy the prospect, or how arduous the toil, or irksome the duty, he never despaired. His life was emphatically a life of severe and constant labor.

Pater ipse colendi

Haud facilem esse viam voluit.

He met with formidable discouragements, and encountered violent opposition in his efforts to prepare for the gospel minis-

try, yet he did not despond. He was firm in his purpose, and decided in his course. In all his difficulties and trials he exhibited the most wonderful fortitude. He was hopeful. He knew that light would arise out of darkness, that "weeping may endure for a night, but joy cometh in the morning."

As a preacher, Dr. Keller possessed considerable ability. From the beginning of his career, he cherished the hallowed desire to excel as a minister of Christ. To this object his constant and steady efforts were directed. He never failed to fix and hold the attention of his audience. He was plain and lucid, solid and biblical, appropriate and practical. In his exhibitions of truth, he adapted his language to the humblest capacity. His illustrations were simple and pertinent, his allusions tender and touching. He usually made a copious use of scriptural language, and frequent reference to scriptural narrative. He never searched for hidden mysteries. He did not introduce into his sermons metaphysical subtleties, abstract generalizations, or philosophical speculations. The great doctrines and duties of the gospel were stated and urged in all their importance; and erroneous doctrines and sinful practices received their deserved condemnation. The salvation of the soul was, all the time, kept prominently in view, and what was uttered showed a heart glowing with the genuine fervor of evangelical piety. His manner was solemn and impressive, earnest and affectionate; the tones of his voice were clear, full and commanding, his enunciation easy and distinct, his gestures natural; his personal appearance, the contour of his face and the expression of his countenance, produced a deep impression upon the mind of the hearer, and increased the effect. There was an evangelical unction pervading all his discourses. He spoke as he felt, without any studied affectation. Every word he uttered seemed to come from his inmost soul. It was not his practice to write out his sermons at length, but, after having prepared a skeleton, to get a train of thought fixed in his mind, and then trust to the moment for the language. He was never at a loss for words. His diction was remarkably full and expressive. In public prayer he was most felicitous in his language, and always devout in his manner. There was none of the hurry or the irreverence, which so often characterizes the devotional exercises of the sanctuary. No one, who heard him, could resist the conviction, that the spirit which he breathed was imbibed in the closet, and that the petitions ascended from a heart, in which the Sanctifier and Comforter had his constant dwelling place.

Dr. Keller's services, during a series of religious meetings, were generally in demand. His labors, on such occasions, were owned of God and made instrumental in the conversion. We heard him several times in the Spring of 1843, during a season of religious interest, and the impression he produced will not soon be forgotten. We heard him from the words: "O Lord, revive thy work, in the midst of the years, in the midst of the years make known; in wrath remember mercy;" and again, from the text: "O do not this abominable thing that I hate," and also from the passage, "Ye are of your father, the devil." We likewise listened to him, when he presented the reasonableness of religion, and the duty of surrendering the heart to the Lord, as well as when he discoursed on the love of God, as evinced in the gift of his Son, and our recollection of the occasion, the preacher and the services, is as vivid as the occurrences of yesterday. The earnest expostulation of this man of God, his tender and thrilling appeal, the deep concern he manifested in the sinner's welfare, excited an interest, such as we have rarely witnessed, and crowded the place of worship with attentive hearers. The effect of this memorable period was overwhelming, the influence most extensive and salutary.

"The infidel believed;
Light-thoughted mirth grew serious and wept;
The laugh profane sunk in a sigh of deep
Repentance; the blasphemer kneeling, prayed,
And prostrate in the dust for mercy called."

The wild and the reckless were subdued by the truth; the idle, the dissipated, the profane, the scoffer and the despiser of religion were among the first to yield their hearts to the gracious influences of the Spirit. We saw those, who were hitherto unconcerned, and living regardless of their highest interests, arrested in their course, and turn to the Lord with full purpose of heart. Frivolous amusements and trifling conversation were laid aside; the voice of prayer and praise was heard; conscience became more tender; duty was discharged with increased fidelity—every bosom seemed to swell with emotions of gratitude, every heart was vocal with praise. It was indeed a precious visitation. There was no noise, no undue excitement. During the whole of the interest, the most perfect order, and the greatest solemnity pervaded all the public exercises, such as are wont to accompany those deep emotions, which spring from the agitated soul. The work was deep and permanent. And when the time came for those who had been the subjects of a change, to make a public profession of

their faith, it was a most interesting spectacle to see them surround the altar and enter into an everlasting covenant with their Heavenly Parent. Of the large number, who at that time expressed their attachment to the Savior, many have since been called to stand as a watch upon Zion's tower. They are now zealously engaged in their Master's vineyard, ornaments to the church, and the guides of others to glory. To this season of spiritual refreshing they trace their christian experience, the spirit that animates their toils, and the sweet hope that brightens life. In the faithful memory of the past, they have found a much needed guide, a priceless peace. A letter is now lying on our table, recently written by one, who was then brought to a consideration of his eternal interests, and who is now successfully laboring in the Episcopal ministry. He says: "It is now twelve years since I was arrested by the Spirit of God in my course of depravity and vice, and made to feel the quickening power of the Divine Spirit, to see the mercy of God, and to own and love my Savior. The eventful scenes of that memorable Spring never, in time or eternity, can fade from my remembrance. I try every year, on my knees in fervent prayer, to recall them and fix them in my mind, and to reproduce all the associations and events that make up that sacred season." Others were associated with the subject of our narrative in his labors of love on this solemn occasion, whose ministrations were owned and blessed, yet, as they are still among us, no reference is made to any part they performed in the services.

Dr. Keller was a very successful pastor. He was indefatigable in this department of his responsible vocation.

"With all of patience and affection taught,
Rebuked, persuaded, solaced, counselled, warned,
In fervent style and manner."

He kept a faithful watch over his flock. He was instant in season and out of season. He imitated the example of his Master, who went about doing good. He was fitted for a seat in the sick chamber, and in the house of mourning; he was welcomed as a visiter to the fatherless and the widow in their affliction, and as a guide to the doubting and the erring. His words were "fitly spoken," they were "like apples of gold in pictures of silver." Although regarded by some as stern, he possessed warm sympathies and great tenderness of heart. He swayed equally with the law of kindness and the law of firmness. He usually obtained a strong influence over those, with whom he was brought into contact. Whithersoever he went, he awakened a lively interest, and was fondly remembered.

Dr. Keller was a man of good natural abilities. His mind acted with great directness, clearness and force, readily grasping the strong points of every subject, which engaged his attention. He never sought to enlighten others on what he did not comprehend himself. He possessed strong common sense, an accurate judgment, and a penetrating foresight. Had it been the will of God to spare him, he would have developed as a man, and as a minister of the gospel, and occupied a foremost rank in his profession. His studies were confined almost entirely to one department. His life was too active, and his pastoral labors too numerous, to afford him leisure for literary or scientific research. Nothing from his pen was ever published, except a discourse, delivered before the Alumni of the Theological Seminary, Gettysburg, in the autumn of 1844. The Doctorate of Divinity he received from Jefferson College, Canonsburg, Pa., at its annual Commencement in 1845.

The subject of our sketch was the son of Jacob and Rosanna Keller, and was born in Middletown Valley, Frederick County, Md., June 12th, 1812. Of his early life we know very little. At the age of twelve he was sent to the school of a pious German teacher, whose religious influence was very salutary, and to whom Mr. Keller, in after life, often referred with the most affectionate recollection. This good man was deeply interested in the spiritual welfare of his pupils. He instructed them in the catechism, and endeavored to impress upon their minds the duty of seeking God's blessing in daily prayer. The impressions thus received were not lost upon young Keller. Although after he left school, for a season, they seemed to have passed away, yet they were subsequently revived under the influence of his pious grandfather, who often conversed with him respecting the interests of his soul. The reading of the Holy Scriptures, and attendance upon the house of God, deepened his impressions and awakened thoughtful attention. His mind was more or less exercised upon the subject of religion, for the space of three years, but it was not brought to a decision, until he had reached his fifteenth year. About this time his father had in his employ a lame laborer, a most exemplary christian, who took a lively interest in Ezra, and frequently urged upon his consideration the great question of eternity. In the winter of 1828 he was induced to accompany the man to a religious meeting, to hear an aged minister preach. The subject of the discourse was the "Christian life, and its blessed reward;" the truth powerfully arrested the attention of the youthful hearer, and produced the most pungent convictions. These, at first, he attempted to resist. His

unrenewed heart seemed unwilling to submit to the influences of the Holy Spirit. Whilst he was in this state of mind, one Sabbath morning his mother gave him a volume of sermons to read. Taking it with him, he retired to his father's barn, and there, after serious meditation and earnest prayer, he resolved, with the Divine aid, to surrender his heart, fully and unreservedly to the Lord. The prayer of faith was heard, "the peace of God which passeth all understanding," was experienced; the young disciple rejoiced in his Savior, and in the hope of everlasting life. He soon after made a public profession of religion, and united with the church, of which Rev. A. Reck was then pastor, well known as an acceptable and useful minister in the Lutheran church. Having now cordially embraced the Savior as his only hope and portion, he was led to inquire with Paul, "Lord what wilt thou have me to do?" Desirous of testifying his love to the Redeemer, and of doing good to his fellow men, he believed that it was his duty to serve Christ in the gospel ministry. So strongly was he impressed with the conviction, that he regarded it as a call from God, and determined to obey it. When he disclosed his conviction to his father, he received from him no sympathy or encouragement for the prosecution of his design. The requisite pecuniary aid for obtaining an education was withheld by the parent, in consequence of the improper ideas he entertained of the work of the ministry. This did not, however, turn aside the son from the object he had in view. Influenced by an unquenchable desire to preach the gospel, he was not to be deterred from his purpose; he resolved to make any sacrifices or put forth any effort, that was necessary in qualifying him for usefulness in the church. He consulted his pastor, who encouraged him in the work, and for several months gave him private instruction, preparatory to his departure from home. In the autumn of 1830, when he bade adieu to the scenes of his childhood, and directed his face towards College, he travelled without funds, to Gettysburg, the whole distance, on foot. The education society here proffered its friendly aid. For its benefactions he ever seemed most grateful, and in after years, when the privations of his youth had passed away, and he received his patrimony, he cheerfully refunded all that he had received. During his collegiate course he had to contend with adverse circumstances, yet with the blessing of heaven resting upon him, his perseverance and habits of economy, enabled him to attain the object of his wishes. At the age of eighteen he was willing to sit down to an academic curriculum of several years, and fit himself for the responsibilities of the ministerial office.

These responsibilities he deeply felt, and whilst he most ardently desired to be a preacher of the gospel, he was too conscientious to rush into its duties without the mental discipline and acquisition, which would justify him in going forth as a teacher of others. Whilst a student he never lost sight of the great object after which his heart panted, and in the preparation for which he was diligently engaged. He passed through the dangers and trials incident to college life, without sustaining any injury. Although the position is regarded by some as a trying one, and unfavorable to the cultivation of high-toned piety, he lost none of his spirituality. In the fall of 1835 he finished his college course, and received the first degree in the arts. The exercise assigned him by the Faculty, on the occasion of *Commencement*, was a dissertation on *Conscience*. His theological studies, which he had begun during his senior year in college, he continued industriously to pursue, and entered the Seminary at Gettysburg, at the commencement of the winter term. On the completion of his studies, he devoted himself to the arduous work of an itinerant missionary for the Western states, under the auspices of the synod of Pennsylvania. In this tour to the West his labors were very much blessed. He gathered together many scattered sheep of the household of faith, who for a long time had been without a shepherd, and were destitute of the means of grace. The service in which he was engaged was also of great advantage to himself. It proved to him one of the best schools, and furnished him with valuable experience. It aided him in attaining those excellences which he possessed. He preached in the humblest and most destitute places, and learned to accommodate his language and manners to minds, that needed the simplest kind of instruction.

During the summer of 1837, he settled down as pastor of the Taneytown and Emmitsburg charge. It was a large field of labor, but he was enabled to make full proof of his ministry; his services were such as to secure the blessing of God in frequent refreshings. The congregations increased in numbers and in spirituality. His labors were held in high estimation, not only by his own people, but by the whole community. Whilst here he suffered from a bronchial affection, and the apprehension was entertained, that he would be compelled to suspend his official duties, but in the providence of God he was restored to health, and permitted to resume his labors. He very reluctantly, and with some pecuniary sacrifice, in the autumn of 1840, relinquished this charge, and accepted a call to Hagerstown, Md., impelled by a sense of duty, and a desire to

promote the general welfare of the church. Here his ministry was equally efficient. His labors were crowned with signal and abundant success, and he enjoyed, in an eminent degree, the attachment of his members. The pastoral tie was, however, soon again broken. A literary and theological school had been called into existence, for the wants of our western Zion, and Dr. Keller was regarded by the brethren as peculiarly fitted to take charge of the infant institution. Although he would much rather have remained pastor of the congregation, to which he was ministering with satisfaction and success, yet in obedience to the call of the church, and in compliance with the urgent wishes of the directors, he removed to the West in the spring of 1844. The expectations, that had been formed in reference to the qualifications of Dr. Keller for the post, were not disappointed. Wittenberg college was founded under his fostering care, and suddenly rose to an unexampled degree of prosperity. He displayed an energy and a zeal requisite for such an undertaking, the influence of which was infused into the friends of the rising institution. He possessed the confidence of the community among whom he resided, to an unwonted extent, and was gaining very much upon the sympathies and affections of our western brethren. At the time of his death, few men in the church gave greater promise of efficient, extensive and permanent influence. He was called away in the prime of life and in the midst of his usefulness. His death was a serious loss to the institution over which he presided, and a calamity to the church at large. That he, whose qualifications seemed so well adapted to subserve the interests of religion, and build up the church of Christ, was so soon cut down, in our urgent wants, from an important sphere of usefulness, which he had begun to occupy, is a mystery, for the solution of which we must wait, until we arrive at that place, where we shall not know in part, but as we are known. The ways of providence are frequently dark and mysterious! They baffle our wisdom, and conflict with all human calculations. When the prospects of an individual are often the brightest, and he is, humanly speaking, the most needed, he is removed by the hand of death, whilst so many cumberers of the ground are left in the way of others. "What I do thou knowest not now, but thou shalt know hereafter."

The work of our brother was finished, his destiny fulfilled! He had faithfully served his Master on the earth, he was called, perhaps, to perform higher services in the church triumphant, than can be rendered by man in this militant state. He died of Typhoid fever, December 29th, 1848. He was conscious

of his approaching dissolution, and requested some one to read to him the twenty-third Psalm. He feared not as he went down into the valley; he found no darkness, he met no terrors there. He, in whom he had believed, was by his side, and his soul was stayed upon him. On the evening before his death he told his family he was going home, he would fall asleep in Jesus. He had hoped to live, but he was prepared to die. Life had attractions, but death no sting. His wish was to live and labor for Christ, but he was ready to depart and be with Christ, which was far better. He could say with the apostle, "I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day." His end was in perfect harmony with his life, and a beautiful illustration of the power of christian principle. He did fall asleep in Jesus, and went up to swell the number of those "who came out of great tribulations, and have washed their robes and made them white in the blood of the Lamb."

"Servant of God! well done,
Rest from thy lov'd employ,
The battle fought, the vict'ry won,
Enter thy Master's joy!"

The funeral solemnities were conducted by Rev. Messrs. D. P. Rosenmiller and S. Ritz, the latter delivering a discourse from the words: "Yea, though I walk through the valley of the shadow of death, I will fear no evil; for thou art with me, thy rod and thy staff they comfort me." The tears shed on that day were an appropriate testimony to his exalted worth. Christians of every communion mourned, and the Baptist church appointed a meeting of humiliation and prayer, as an improvement of the occasion. His remains were buried in the College Cemetery, a beautiful spot on the grounds, a short distance from the College edifice. His grave could not have been made, where it would have been more frequently, reverently, and gratefully visited. Although comparatively brief were the years of his pilgrimage, and less than twelve in the ministry, his name is written too deeply upon our hearts to be effaced. He has left behind him a character too precious to be forgotten. "The righteous shall be had in everlasting remembrance."

WALTER GUNN.

“Some there are, whose names will live,
Not in the memories, but the hearts of men,
Because those hearts they comforted and raised,
And where they saw God’s images cast down,
Lifted them up again, and blew the dust
From the worn features and disfigured limbs.”

There is a more than ordinary interest associated with the memory of Walter Gunn, from the fact that he was the first missionary from the American Lutheran church, who fell in the foreign field. He was a man of faith and love, a missionary in its best and highest sense, of whom the world was not worthy. His career was brief, but he rendered important service in the cause, to which he had dedicated his life. He exerted an influence in India, which still lives, and in our own land he awakened an interest in foreign missions deep and permanent. His example may serve to stimulate others to engage with zeal and earnestness in the great work, to which he was devoted, and arouse the church to continued and increasing efforts in a cause, upon which the blessing of heaven has so signally rested.

The subject of our sketch was born at Carlisle, Schoharie County, N. Y., June 27th, 1815, and was, at the time of his death, in the thirty-seventh year of his age. It was in the year 1837, at a religious meeting held in his native place, that his attention became interested in spiritual subjects. His mind was arrested by the truth, and he professed a hope in Christ. Soon after, he united with the Lutheran church at Schoharie, of which the Rev. Dr. Lintner was, at the time, pastor. From this period his thoughts were particularly directed to the heathen. His mind was deeply impressed with the idea that he was called, in the providence of God, to declare the glad tidings of redemption to those, who were perishing in distant lands. He retired to some secluded spot, and there, alone, in the presence of his Heavenly Father, consecrated himself to the work of foreign missions; he resolved, if the Lord would open the way, he would preach the unsearchable riches of Christ to the benighted heathen. When his pastor was made acquainted with his determination, he was surprised that a young man, just awakened from a sinful life, should be exercised, immediately upon his conversion, so intensely in reference to the salvation of the heathen, particularly as at that time, there was scarcely any interest manifested in the subject by the church, with which he had connected himself. The Lutheran church had not yet established a foreign mission.

She had done comparatively little for the cause ; her sympathy and her interest were directed to the destitution at home, her contributions were expended upon the waste places in our own widely extended land. The increase of immigration rendered it necessary to make constant provision for the wants of our brethren from Europe, who very naturally looked to the older congregations for aid in their new settlements. Mr. Gunn's decision upon this question excited the general attention of ministers and people to foreign missions within the bounds of the Hartwick synod, and produced the conviction that it was the duty of the church to engage in the work. It was regarded as a clear indication of providence, that the time had come for our denomination to extend its efforts to a foreign field, and to take part in the work for the evangelization of the world. The sentiment began to prevail, that God would have us to embark in the cause of foreign missions.

Mr. Gunn was, however, in indigent circumstances. He was without the necessary means to secure an education, requisite for the work in which he longed to engage. Although the prospect was gloomy, his confidence in God was strong. He felt that a way would be provided, and whatever difficulties might be encountered, all would ultimately be removed. At the annual convention of the Hartwick synod, held at Cobleskill, N. Y., in the year 1837, some five or six ladies, the wives of clergymen there present, united in the plan of educating a young man for the christian ministry, for the missionary work in heathen lands. They had met without any preconcerted arrangement, and while their husbands were engaged in synodical deliberations, they spent a season in prayer. Bowled in deep humility, and bathed in tears at the mercy seat, they committed their cause to God, resolving in his strength to commence the enterprise immediately. The Great Head of the church seemed to approve of their noble doings. Their efforts were crowned with success. Mr. Gunn offered himself as a candidate for the sacred office, and for the foreign field, and during his whole course of study, was sustained by the association, which had undertaken to educate him.

From this period Mr. Gunn commenced his studies with the ministry of reconciliation in view. After passing through a preparatory course in the academy at Schoharie, he entered Union college, at which he was graduated as Bachelor of Arts in 1840. His theological studies he pursued at the Theological Seminary in Gettysburg, Pa. During the entire course of his academic and theological training, he was distinguished for his diligence in study, and his attention to duty. He was ex-

tremely conscientious, and appeared constantly to realize his responsibility to God. He was ever anxious to be useful. He did not feel satisfied with himself, unless he had reason to believe that he was exerting an influence for good. He desired to live for some purpose, to diffuse human happiness, and to extend the kingdom of Christ.

*Ille potens sui
Lætusque deget, cui licet in diem
Dixisse, "Vixi."*

His uniform kindness and consistent deportment won all hearts and made him a general favorite. The fact too of his having dedicated his life to foreign missions, which idea appeared prominent in all his actions, awakened the sympathies of his fellow students, and filled them with missionary zeal. His influence was salutary. A decided impulse was given to the cause, and those, who could not feel that it was their duty to go, became interested in the work, and exerted themselves to uphold the cause.

In the fall of 1842, Mr. Gunn was licensed as a candidate for the ministry, by the Hartwick synod. After his licensure, for a brief period he labored by appointment of Synod, as a missionary in the domestic field, with instructions to preach on foreign missions in the different churches he visited. How much his mind was taken up with the work, to which he had given himself, may be inferred from the following extract from his journal, written at this time: "From the indications manifested in our churches, it must be very evident to the discerning, that it is high time to engage actively in the foreign missionary enterprise. It is true, there are some who are ever ready to utter the hackneyed expression, 'we have heathen enough at home, we have no men to spare, &c., &c.,' but there are many others, who have taken a view of the wretchedness and misery of the guilty and degraded heathen, and their hearts have been touched with compassion: they have read the last command of Christ to his disciples, 'Go ye into all the world and preach the gospel to every creature,' and they feel that a portion of the great work of disseminating the gospel belongs to them. They look at the blessedness of their own condition, living as they do, within the sound of the church going bell, in the midst of the ministers of reconciliation, possessed of the hopes and joy which the religion of Jesus Christ inspires, and they cannot, they will not, remain indifferent, while the calls to help from the heathen world are so loud and impressive. They will not make the wants of the church at

home an excuse for withholding their aid in spreading the gospel in heathen lands."

In the spring of 1843, at the time of the meeting of the General Synod, in Baltimore, he received his appointment as missionary to India from our foreign missionary society. During the summer he was married to Miss Lorena Pultz, of Columbia Co., N. Y., a woman well qualified for the work of missions, to which she had devoted herself in early life, and whose labors among the heathen were so greatly blessed.¹ Mr. Gunn, prior to his departure for India, was directed by the society to spend some time in visiting the churches, and in preaching on missions, for the purpose of diffusing a missionary spirit, and collecting funds in aid of the society. This service he faithfully and satisfactorily performed.

The following autumn he was ordained as a missionary to the heathen in the Lutheran church, at Johnstown, by the Hartwick synod. The exercises on the occasion were particularly impressive. The ordination sermon was preached by Rev. J. Z. Senderling, from the words: "Drop down ye heavens from above, and let the skies pour down righteousness; let the earth open, and let them bring forth salvation, and let righteousness spring up together: I the Lord have created it." Mr. Gunn parted with the brethren amid scenes of thrilling interest and the deepest solemnity. Said the chairman of the committee: "Brother Gunn, we love you, but we love Christ more. We are anxious to have you go, that you may the sooner get to your work. We will not let you perish; we will hold you up, and we pledge you, that sooner than let you fall, one hundred dollars shall be annually given of our own salary if our ability remains what it is at present." A member of the synod writes, "who, that was there, can forget that night, that missionary, that noble cause, and best and most of all, that Savior?"

In the month of October, 1843, he received his instructions from the Executive Committee of our foreign missionary society, convened for the purpose in St. Matthew's church, Philadelphia. The corresponding secretary, Rev. Dr. Morris, read the instructions of the committee, and Rev. Dr. Kurtz delivered the charge. The missionary made a reply. In the course of his remarks he said: "If it is our duty to go to heathen lands, it is yours to uphold us there. You give your money—we give *more*—we give our *lives*!" In the following month

¹ Mrs. Gunn survives her husband, and is, at present, in this country, superintending the education of her two children.

Mr. Gunn, with his wife, sailed for India. In a communication to his pastor, on the eve of his departure, he says: I have preached my last sermon in my native land. We feel cheerful in view of the prospect before us, and trust that the Lord will sustain us in that hour, when we shall bid adieu to the last of our friends. The promises of God are exceedingly precious to us, and we find near approaches to the Savior in prayer." Our missionaries arrived at Guntoor the ensuing spring, June 18th, 1844, just seven months after they had left their native shores, and immediately entered upon the duties of their mission, in connection with Rev. C. F. Heyer, who had been previously commissioned by the Pennsylvania synod, and had selected this point in India, as most favorable to our operations.¹ The sequel has shown the wisdom of the choice. No location could have presented stronger inducements for missionary labor, or offered greater advantages for the prosecution of the work. Mr. Gunn was cordially received by Dr. Heyer, who had been actively engaged in the field for two years. They now labored harmoniously together, and by their united energies and faithful coöperation, the work was successfully carried on, and the mission strengthened. In a letter written to Rev. Dr. Lintner, soon after his arrival in India, he says: "Here I am now in Guntoor, with my beloved wife, engaged in our labors among the heathen. Our principal work is the study of the Telugu language. At family worship each day, we have eight or ten persons in attendance, some of whom can understand English, and to these I have the privilege of unfolding the gospel of Christ. Mrs. Gunn has a small class, whom she is teaching the elements of the English language. One is a man of forty years old, two are females, who appear to be interested in the truth. A few nights since, after we had retired, we heard a low voice in an adjoining apartment: it was the voice of prayer from one of these females. O, my dear brother, you cannot imagine how cheering these tokens of the Divine favor are to our souls in this land of darkness." In a subsequent communication he writes: "Our schools are now in quite a flourishing condition, and I trust much good will result from them. The care of the boys is divided between me and Mr. Heyer. The girls' school is under the superintendence of Mrs. Gunn, and numbers thirty-two. Considering the opposition of the natives to the education of females, this is quite encouraging." It is true, they

¹ *Vide* History of our foreign missionary operations in the Evangelical Review, Vol. V. p. 104.

were called to pass through various trials, they had to contend with inveterate prejudice, and meet with bitter opposition to the truth, but they did not despair. They were sustained by the promises of the gospel, they trusted in God. Mr. Gunn describes the condition of things in the following language: "The indifference of the ungrateful people, among whom we are wearing out the energies of our bodies and souls, often makes our hearts bleed. We remember, however, that it was for just such that Jesus came to suffer, and that it is only the grace of God which makes us to differ from them. In the midst of our cares and delights, we often find delight in looking forward to our eternal home. The rest, that remaineth for the people of God, is just before us. A few more months and years, our trials will be over, and the glories of heaven burst on our vision; and then, if we should be so happy as to meet around the throne of God some heathen, saved through our instrumentality, our joy will be full."

Mr. Gunn's attention, during his early residence in India, was chiefly directed to the acquisition of the language. While thus employed, he preached to the English residents, and also to the natives, through an interpreter. This was to him very satisfactory, as it furnished him with an opportunity for doing good. But he burned with an ardent desire to be more useful, and exceedingly longed for the time when he could address the natives in their own language. He writes to his former pastor: "How I long to speak to the heathen in their own language. I can now express myself with considerable ease, on common topics, in short sentences, in the Telugu language: but have to resort to an interpreter, when I wish to make myself understood in a public and continuous discourse. I am thankful to my Heavenly Father that I am now able, to a certain extent, to make known the great truths of the gospel to those who are willing to hear, and I trust, with the Divine assistance, I shall be permitted, in a few months, to preach more effectually to the heathen in their own tongue."

Mr. Gunn continued to labor in faith and with perseverance, and he had the satisfaction of seeing the work of the Lord prosper through his instrumentality. The work steadily advanced. The seed sown was blessed, and yielded a precious harvest. Souls were hopefully rescued from eternal ruin, and introduced into the fold of Christ. His hands were encouraged, and his heart rejoiced. In a private communication to a friend in this country, he writes: "There is an old grey-headed Telugu here, who is a servant of Christ, and oftens prays the Lord of the harvest to send more laborers into the field. An-

other native christian and his wife, walked ten or twelve miles yesterday, over a bad road, with a child in their arms, to attend the service on the Sabbath, and walked home again in the afternoon. Another young man I baptized yesterday, who seems to be truly taught of the Holy Spirit. Others are coming regularly to me from villages ten or fifteen miles distant, to be instructed in the principles of christianity. O, dear brother, is it not a privilege to do something for the heathen? Could you have seen the joy that beamed from the countenance of the young convert I baptized yesterday, and heard the expressions of christian feeling he uttered, you might have formed some idea of the blessedness of laboring among the heathen, notwithstanding the trials and difficulties, with which we have to contend." In his report to the Executive Committee for the year 1847, our missionary states: "The number of scholars in connexion with our four schools at Guntoor, is one hundred. I have preached twice on the Sabbath regularly to our native congregation throughout the year, with one or two exceptions. The number in attendance has been from fifty to one hundred and fifty. I have had many opportunities of addressing persons coming from a distance, upon the great doctrines and truths of christianity, and placing in their hands tracts and parts of scripture on their return to their homes. Thus the seed of the word has been sown. How much of it will hereafter spring up and bear fruit, is known only to God, in whom we trust." The efforts of this man of God were not in vain. The mission was strengthened, and gained upon the affections of our people. Churches were established and schools gathered; the word steadily progressed amid the many obstacles it was compelled to encounter, and souls hopefully converted to God. The seven years' labors of our departed missionary were productive of the most glorious results, both among the benighted 'Telugus and among the churches at home. The prayers and toils, the counsels and the example of this faithful servant, are connected with events in the church of God, which the future alone can unfold.

Mr. Gunn's health now began to decline. By repeated attacks of fever, his constitution became impaired, so as to unfit him to resist the organic disease, with which he had long been threatened. He was visited with hemorrhage of the lungs, and his strength gradually failed. His physicians advised a cessation from labor, and a journey to the sea-shore. In the spring of 1850, he accordingly repaired to Madras, and sojourned for a season in the family of Dr. Scudder. Here he seemed to gain a temporary relief, and the hope was entertained that

he might speedily resume his duties. On his return, however, he found that he was not able to perform much active labor. Yet his heart was still in the work, and he was anxious to accomplish all that he could. When he was no longer able to preach, he labored to do good to the souls of those who visited him at his house, and embraced every suitable opportunity of engaging in religious conversation with the heathen. The converts often assembled in his chamber, and poured out their hearts in prayer to God for their shepherd and the mission; and those seasons of prayer with those, whom God had given him as seals to his ministry, he regarded as the happiest seasons he spent on earth. In the last letter he wrote, when near his end, he says: "How many mercies and trials have I experienced since I stood up in the church of Schoharie, and declared my determination to preach the gospel to the heathen. Three or four times I have been within a step of death, but I am still alive, and deem it a blessed privilege to exert my strength in this blessed cause. I was thinking a few days since what a privilege it was, in the midst of bodily weakness and languor, to listen to the fervent prayers and praises of the converts, whom the Lord has given in Guntoor from the Telugus. What will be our joy when we shall meet these converts in heaven? O! it is delightful to meet with these first fruits of our mission, round the throne of grace. They are the happiest seasons I have ever experienced." The extracts from his letters, we have given, illustrate his constant habit of mind, the daily current of his thoughts. The earthly pilgrimage of Mr. Gunn appeared to be rapidly approaching its termination. He himself was conscious that he was on the threshold of the eternal world. He was, however, in a most happy frame of mind, and patiently waited for his change. He frequently spoke of the work which he was about to leave, and trusted that God would raise up laborers to succeed him. His interest in the salvation of the heathen, as he drew near his end, seemed to increase, and he urged all, who had been associated with him in the mission, to consecrate themselves more fully to the work. On one occasion, when he was suffering from great physical debility, he remarked to a friend, that he felt the frail tabernacle rapidly giving way, but he rejoiced that when it did fall, he had "a building of God, a house not made with hands, eternal in the heavens." He referred to the evils, with which he had to contend in his own breast, and mourned over his sins, but he reposed unlimited confidence in the merits and righteousness of his Savior, and was happy in the bright pros-

pect before him of everlasting perfection and bliss. He regretted that he had accomplished so little in the cause for which he had been permitted to labor, but he hoped that the work would go on, and God be glorified in it. In a conversation one day, on the approaching change, his wife inquired how it appeared to him, and how he thought he should be able to meet it. He referred her to his favorite hymn,

Rock of ages, cleft for me !
Let me hide myself in thee ;

and remarked that its sentiments described his feelings much better than he could express them. On the 27th of June Rev. Messrs. Heyer and Grœniug, our missionaries from the neighboring stations, convened at his house. The day was devoted to religious conversation and devotional exercises. It was a solemn occasion. They had come to unite their prayers and sympathies with their departing brother, and to commend him, and the cause he loved, to the God of missions. The following Lord's day, the little band of missionaries commemorated the love of their dying Redeemer. It was the last communion season on earth Mr. Gunn enjoyed. He experienced from this sacred ordinance much comfort and peace. He was favored with rich manifestations of the divine presence. He continued to grow weaker, but his mind remained unimpaired. His faith was unwavering. On being asked if he had any fears of death, he replied, "None at all—all is bright and glorious!" "I have been," said he, "an unprofitable servant, but it is a comfort to know that we are accepted in Christ, the beloved." On the day preceding his death, he said to Judge Robde, who had called to see him, "I know in whom I have believed, and am persuaded that he is able to keep that which I have committed unto him, against that day." On the day of his death, just before his departure, he folded his hands and distinctly prayed, "Lord Jesus come, come quickly, and take thine unworthy servant to glory." Although tenderly attached to his family, he gave them up without any reluctance. He knew that God would take care of them. "I can now," he said, "leave you to the protection of him who is a father to the fatherless and the widow's God." He called his children to his bed-side, and laid his hands upon the head of each, and with his dying admonition, gave them a father's blessing. After which he composed himself to meet the last enemy. There was no struggle! His countenance was serene, his mind calm and peaceful. The possession of his powers he retained till the last. When asked whether Jesus was with him, he faintly whispered, "Yes, Jesus is with me," and with these words

on his lips, his spirit took its flight to mansions in the skies, on Saturday evening, July 8th, 1851.

Some of the heathen were present at the mission house, to witness the last moments of him, whom in life they loved so well. After he was dead, four of the native converts begged that they might remain and watch with his body during the night. They wished to testify their affection for him, whose voice was now silent in death. During the stillness of the night, they were gathered around the corpse reading the New Testament, and engaged in singing the favorite stanzas of their beloved pastor in the Telugu language. The funeral exercises took place on Sabbath afternoon, and were conducted by Rev. C. F. Heyer, our missionary at Gurzal, in the English language, and Rev. C. W. Grœning, at Ellore, in Telugu. The native christians, and the children of the mission schools sang in Telugu, the hymn "Rock of ages, cleft for me." The services were attended by the District Judge, the Chief Magistrate and other English residents at the station, also by a large number of natives, both christian and heathen. The coffin was placed in a palakeen, and carried from the house to the grave-yard by twelve bearers; at the grave-yard gate it was taken up by twelve invalids, native sepoys, and borne to the silent tomb. There he will sweetly slumber,

"Till the last trumpet's joyful sound ;
Then burst the chains with sweet surprise,
And in his Savior's image rise."

Mr. Gunn was a man of good natural abilities and respectable attainments. Although his talents were not brilliant, his intellect was sound, and enriched by a liberal education. He had diligently improved his advantages. His views were evangelical, his conduct irreproachable, his piety humble, ardent, devoted and enlarged. His christian attainments were above the ordinary standard. He was distinguished for his humility; he was always ready to acknowledge his own deficiencies, and disposed to profit by the advice and counsel of those more experienced. He enjoyed communion with his God, and often repaired to the throne of grace. He never engaged in a work without imploring the divine direction. He knew that the blessing of heaven was essential to the success of any enterprise. The word of God he read with devout attention. He studied its holy precepts, cherished its heavenly hopes, and sought to exemplify in his conduct, and experience in his heart, its purifying, its saving influence. To its teachings he always yielded implicit obedience. No sacrifice, which it required, was regarded by him as too great. In the discharge

of his duties, he was truthful, upright, faithful, courageous and persevering. His preaching was instructive; it was eminently practical and earnest, and usually made a deep impression upon those who heard him. "Christ and him crucified," was the theme upon which he delighted to dwell, and with which his discourses abounded. He had an ardent love for souls, and a predominant desire for the salvation of the heathen. He was convinced that they were lost, and could only be saved by the gospel. He devoted himself to the work of foreign missions from a principle of attachment to his Divine Master, and a sincere regard for his glory. He looked upon the employment as a great and glorious employment. "Who can," said he, "estimate the dignity and glory of this enterprise?" In it he engaged with his whole soul, and labored for its advancement patiently and cheerfully as long as his strength continued. In his severest trials and most painful conflicts, he would not have exchanged it for any other employment on earth. Its interests were, in his opinion, identified with the glory of God and the highest welfare of the human race. The human soul he regarded of priceless value, and for its salvation he was willing to endure any labor, or practice any self-denial. He never grew weary in well doing.

Mr. Gunn was universally beloved. He had the power of securing the esteem of all who came under his influence. All who knew him felt, that a good man had fallen, and sincerely mourned his removal. No tribute to his memory, no expression of regard for his worth, was withheld. The subjoined extract from a letter written by Hon. Henry Stokes, a pious gentleman in the service of the British government, and a warm friend of the mission in India, shows how highly he was esteemed by the English residents: "Our grief for the loss of so dear and valuable a friend, and so useful a laborer, may well be tempered with thankfulness for the grace given to him, both in life and death. His light shone clear and steady, and many have reason to glorify God in him. How pleasing it is to recall the time he spent among us! His pure and tender spirit, his hearty love for his brethren, his meekness, his patient labor, his unrepining sufferings, in all he has left us a bright and valuable example. *The memory of the just is blessed.*"

His work is finished, his mission accomplished. He has gone up to join Schwartz, Ziegenbalg, Vanderkemp, and a host of other worthies who died in their master's service on India's shores. He rests from his labors, but his works do follow him. The last great day alone will reveal the multitudes who were, under God, conducted to the throne of the Lamb through

his instrumentality. Let us fervently pray that his spirit may fall upon those who are in a course of preparation for the ministry in the schools of the prophets, that others may rise up and take his place. Let us acknowledge the goodness of the Great Head of the church, in furnishing us with so lovely an example for our encouragement and our imitation! May his life furnish us with additional incentives to renewed exertion in our christian course, animate us to more vigorous effort and more earnest prayer, and a more entire consecration of soul in the work of disseminating the gospel and converting the world. Let us keep distinctly in view the parting command of our risen Savior: "Go ye into all the world and preach the gospel to every creature," remembering the promise, "Lo, I am with you always, even unto the end of the world!"

ARTICLE IV.

SAMUEL TAYLOR COLERIDGE.

It was the opinion of De Quincey, that Coleridge, Wordsworth and Southey were three men upon whom posterity, in every age, would look back with interest as profound, perhaps, as belonged to any names of their era. The voice of the literary world has freely ratified the justness of that sentiment. Reviewed with unscrupulous severity, when their writings first brought them to the public view, by self-complacent and dogmatical critics, they passed unhurt through the process, and were but greater in the view of men, simply from having survived so severe an ordeal. Sometimes an Edinburgh or a London reviewer has presumption enough to imagine that all authors are at his mercy, and that he can annihilate forever, or hand to some enviable position of literary fame, whomever he may choose; but in the case of these three men, as in many others, their critics have lived long enough to see their labor lost, and their decision reversed at the higher tribunal of the thinking mind, and the appreciating heart of the learned public. We say "the learned public," for the illiterate portion have nothing to do with these things; being either wholly unacquainted with them, or incapable of appreciating their merits. The literary public, after due consideration, has embalmed these names for perpetual preservation among the great

dead; or rather, they have decreed that though these men have died, they shall still "live forever."

In reference to Samuel T. Coleridge, indeed, whose character and writings are now to engage our attention, we see this most complimentary fact, that every year, as he becomes more fully comprehended and appreciated, he is raised to a more elevated seat among the great ones of our race. Although Coleridge has thus become popular, it is a popularity almost entirely among the learned. He belongs to them; he can never be a popular author among the masses. The common mind must be greatly elevated, before it will either read, appreciate or love his writings. Though every body *ought* to know something about Coleridge, yet few of the great men of mind are less known to the mass of society than he; a fact resulting simply from the same reason, that a peasant will sometimes remain unacquainted with the top of the mountain, around which he sees the clouds play, at the foot of which he lives all his life-time: it is so high and difficult to climb. It is sometimes represented as an almost necessary characteristic of the truly great mind, that it will make difficult things plain, and dark things light to the uneducated and ignorant. But this is only measurably true. It holds with regard to all subjects capable of being made simple. But some *subjects* are too profound and comprehensive, and intricate and lofty, to be simplified by any amount of intellectual light and power, and brought within the view of the untutored. They are up on the mountain; they cannot be carried down, and if you wish to see them, you must go up.

To estimate aright the character of Coleridge and his productions, demands that we should view him in relation to the educational processes that developed and gave bent to his mind, and the course of his personal life, amid which his intellectual labors were performed. We must see every part of character and every portion of his life, to form an adequate conception of the aggregate man. The painter would not get a more uncertain portrait of a man, if he painted only from a view of half the face, than we should have of a person's literary merits, by leaving out of sight the most active agencies in determining and modifying his literary ability. Circumstances sometimes give coloring to all life and its results. We see these in the case of Coleridge.

As the son of a Vicar, or Pastor, he was, of course, born to an inheritance of worldly poverty. His birthday was 21st of October, 1772. His father was Rev. John Coleridge, who had charge of Ottery St. Mary, in Devonshire. His mother, with

a singularly unmotherly heart, which mothers sometimes manifest, treated the little fellow with a harshness that almost amounted to persecution. At the age of nine years he was left an orphan. The fact of his being poor now began to give direction to his life. It was the reason of his being placed at Christ Church Hospital School, London. Even for this, he was indebted to the kindness of a friend. Here, as a school-fellow, he first made the acquaintance of the inimitable Charles Lamb, an acquaintance distant and formal during these school days, but which afterwards ripened into a deep and permanent friendship. From his rapid progress in studies, he was soon discovered to possess rare ability. He was fortunate in having a teacher disposed to encourage talent, even though he did it according to the severe discipline which many a boy then learned by sad experience, to be prevalent in Grammar schools. Coleridge afterwards speaks of the rigor of his training here; but whether or not his active and energetic mind needed and received the developing influences of the unmerciful flagellations that frightened knowledge into duller brains, he has not told us. He tells us, however, of the rigid manner in which he was compelled to perform his mental work. He had to analyze the orations and poetry of ancient times, as well as the greatest works of English classic literature, and separate all the spurious ornament from their real merits. But already, under these circumstances, and at the premature age of fifteen, he had bewildered himself in the speculations of metaphysical and theological controversy. Nothing else, he says, pleased him. History and facts lost all their interest. Even poetry, novels and romances, which are apt to fascinate the young imagination, became insipid to him. It is scarcely possible to say *why* this was so, or what had been the productive cause of this unusual mode of his intellectual employment. It is best, perhaps, to regard this as an instinctive announcement of his deeper nature, an intimation of what was in him, and would afterwards blossom and bear golden fruitage.

From this peculiar state, his mind was fortunately diverted by an incident that wielded a wonderful influence over his subsequent literary habits and feelings. This was the presentation, from a school-fellow, of Mr. Bowles' Sonnets, which had just been published. By these he was enthusiastically delighted and inspired. Wishing to present them to his friends, and being too poor to buy copies, he transcribed these sonnets no less than forty times. They became his companions and his love. Subsequently referring to the influence they had

over him, he says: "Well were it for me, perhaps, had I never relapsed into the same mental disease, if I had continued to pluck the flower and reap the harvest from the cultivated surface, instead of delving into the unwholesome quicksilver mines of metaphysical depths."

From Christ's hospital, by the privilege of his station at school, he was transferred to Jesus College, Cambridge, at the age of eighteen. In this place he signalized himself by taking a prize for a Greek ode, and by being a noisy youth, and rather heedless of the dictates of sobriety. His faults, however, were not very original, but extraordinary only as being the faults of an extraordinary person. His stay here was short; for in the second year, in a fit of despondency from disappointed love, it is said, a calamity to which it seems the philosopher, as well as the simpleton, is sometimes the victim, he left; went to London and enlisted in the fifteenth dragoons, under the fictitious name of Cumberback. To keep fashion with all raw recruits, he was accommodating enough very naturally to fall from his horse, as often as was courteous to do so, when first put under the direction of the riding master. But his scholarship soon betrayed him, as not being what he seemed, and his friends procured his discharge.

He then went to Bristol, where Southey was living, and soon afterwards began his literary career. The political paper, "The Watchman," which he attempted to conduct, proved a failure, from various causes, the principal of which seems to have been, that Coleridge was not adapted to be a political leader, his style and manner of thought being of a character unsuited to please the masses of the people.

An illustration of the uncertainty of youthful dreamings is connected with the events of Coleridge's life about this time. When he left the University, his mind was full of the idea of the political regeneration of the world. Robert Lovell and Southey were warm supporters of the magnificent conception, and they had the whole system cut out and dried, that was to restore the world to Eden-like freedom and happiness. But they soon discovered that the world was too old and stubborn, to be regenerated, and governed according to their desired mode. But the poetic philosophers were not yet wholly baffled. Leaving the old, unpliant and incorrigible world to take care of itself, or go to ruin, just as it might prefer, they planned the organization of a new political earth, a realized Platonic republic, which was to be founded in America, on the Susquehanna or Mississippi (for authorities differ as to the precise location), where perfect liberty and pure philosophy would

drive away all the evils of corrupt society. This new republic was to bear the learned name of PANTISOCRACY. They dreamed the chimerical, but pleasant, and perhaps innocent dream of human perfectability. But a change soon came over the spirit of their dream. For in the midst of these gorgeous imaginings and magnificent plans, the three young philosophers fell in love with three sisters, in Bristol, and love, the strange thing, scattered forever the brilliant illusion. The three philosophers *married* the three sisters, and in the perpetuation of the corrupt race of the old world, they forgot, or declined, ever to actualize their plan of a new. Whether America has lost much by this misfortune, we leave for political philosophers to decide. We do not know.

After his marriage he removed to Nether Stowey, a village among the Quantock hills in Somersetshire. Here he enjoyed very frequent intercourse with Wordsworth, who was residing at All-Foxen, only two miles distant. The attrition and communion of two such minds, could not fail to be mutually advantageous. During the three years he lived here, he composed a considerable number of his poems. As a means of subsistence, he contributed verses to one of the London newspapers. At this place already, according to an authority before quoted, began the manifestation of a condition of things, that threw a long shadow, though a light one, over his happiness. He made the discovery, not unfrequently made by persons in such circumstances, that his marriage was not as happy a one as he supposed it would be. No open alienation, indeed, ever took place, but there was simply a want of the living congeniality and responsive sympathy that alone can bind two lives in one. But that is enough; for this negative happiness is true misery, and the domestic fire need only be cheerless to be gloomy. If, as is represented,

“The tying of two in wedlock is as
The tuning of two lutes in one key,”

we have enough to account for their failure to realize all the enjoyment the relation ought properly to yield, in understanding that their minds had not been attuned at the same elevated note. Mrs. Coleridge was far from being what would be called an inferior or unworthy woman; yet she was incompetent to comprehend cordially and adequately, her husband's intellectual powers, or to sympathize with his peculiar and almost eccentric literary tendencies. Failing to distinguish between popular talent, which succeeds fast and gathers a quick harvest of transient applause or substantial wealth, and that higher

talent, of divine character and slower progress in public esteem, whose harvest ripens for ages, she seemed disappointed and chafed in not seeing at least an ordinary measure of worldly consequence secured by the exercise of his powers. His own carelessness and want of persevering application, gave a coloring of justice to her dissatisfaction. In excuse of her, it may be said, that it is probable that circumstances such as theirs would almost surely lay a ground of discontent and fretfulness in any woman's mind, not unusually kind and magnanimous. Notwithstanding this drawback, the time spent at Stowey seems to have been the most successful of his literary life. His fame forever was *won* here, but he *received* most of it afterwards. At this time he held Unitarian sentiments, and was accustomed to officiate as preacher, in the Unitarian chapel at Taunton and Shrewsbury. Afterwards he wholly rejected his Unitarianism, and lived and labored for the Anglican church, in whose communion he died.

In 1798, by the generous patronage of Josiah and Thomas Wedgwood, he was enabled to visit Germany, with the design of completing his education. At the University of Göttingen, he attended the lectures of the far-famed Blumenbach, and it exhibits a fine trait of Coleridge's disposition, that he always afterwards referred to him, as indeed he did to all his teachers, in terms of grateful and almost filial regard. He returned home, with a good reading acquaintance with the German language and literature. Then, having tasted of the mystical stream of Teutonic philosophy, all his earlier predilections for metaphysical speculation returned upon him, and he delved and roamed, apparently ever delighted, amid the labyrinthian systems of Kant and Schelling, and kindred minds. That he did not estimate the poets of Germany as highly as he did its philosophers, we may gather from a remark made by him in reference to Klopstock, whom he knew personally, and whose fame was then in the ascendant. In answer to one asserting that Klopstock was the German Milton, he said, "True, sir, a *very* German Milton."

Coleridge now took up his residence by the lakes that lie, like silver patches, among the heaths and hills of Westmoreland and Cumberland. In this way the three poets got together again. Wordsworth was at Grasmere, and Southey and Coleridge lived at Greta Hall, near Keswick, occupying that large house on some plan of friendly division and accommodation. This contiguity of residence of these three, at the lakes, a contiguity that arose, in fact, rather from attractions of personal friendship and relationships, than from any precon-

certed literary design, or even sameness of literary principles ; gave origin to the well-known term, "The lake School of Poets," applied to them by reviewers. From this time his literary life moved steadily on, interwoven with incidents of great interest, but which cannot here be related. Awhile in the island of Malta ; awhile, again, in Germany, always in poverty, to carry out the English fashion of rewarding her literary men, he contrived by contributing to the "London Morning Post," and afterwards to the "Courier," to raise his income of "filthy lucre" to a living rate ; till at length his condition was made easy by domestication in the house of Mr. Gillman, of Highgate, London. Here he remained until his death, which occurred in 1834. His literary labors were extended through a period of thirty-six years—from 1794 to 1830.

We have thus only outlined the history of his life, to help us understand his character and writings. We see the processes by which his character was made and developed, and have a glimpse of the circumstances amid which he wrote. The first rays of the morning sun only meet the hill-tops ; yet by reflection, the deep valleys also become lighted. So the prominent points of his history being seen, in their reflected light we can better analyze the whole intellectual and literary man.

Viewing Coleridge simply as a man, made up of head and heart, developed in personal character, there are many things to constitute him unique, and, perhaps, wonderful.

Intellectually he was far from being an ordinary man. A high authority, and one by no means partial, decides that he possessed "the largest and most spacious intellect, the subtlest and most comprehensive, that has yet existed among men." His mind was of that peculiar cast, that, in its restlessness, roams, like a spectral spirit, through desert and wilderness-places of thought, lighting his twisted and dangerous pathway by the brilliancy of his own mental glances. The course of his thought MAY have been luminous to *himself*, but it was scarcely, or only occasionally so to others. Like the distant river which you view from an eminence, winding through the valleys, and disappearing behind hills, now flashing in the sunlight, now lost in the gloom of the forests, or the shadows of rocks and ridges, the course of his mind moved on, gleaming beautifully sometimes, but then dark or eclipse-like, until far onward it would flash out again to your gaze. Carlyle very complacently, and somewhat unjustly, we think, speaks of his mental operations as "pervenient moonshine." To say the least of it, there is quite as much *sunlight* in Coleridge's

mind as in Carlyle's. It is singularly inappropriate, in a man like Carlyle, whose speculative writings are so notoriously dreamy and incomprehensible to popular readers, and even to some well disciplined intellects, and whose depths and heights, if once discovered to them, *might* be found to reveal a great indefinable nothing, to charge the mind of Coleridge, or any other man, with want of natural clearness and logical coherence. The truth of the matter—lying in neither extreme—seems to be, that Coleridge's mind, though it was not wholly original in its processes, and lacked compactness of strength, had such rare and brilliant intuitions of truth, and such discriminating analytic power, as seldom falls to the lot of men. Its workings were instinctively speculative. Its intuitions were far-stretching and magnificent. And, moreover, this intellectual vigor and illumination, having combined with it the still deeper and loftier energies, and

“The vision and faculty divine”

of poetic power, constituted him one qualified, by natural gifts, at least, for some wonderful achievements.

This intellect was disciplined and developed by an elaborate and discursive process of reading and study. Philosophy, ancient and modern, literature, of wide range, had passed under the absorbing action of his mind. He gathered the spoils of all times and systems. A tenacious memory and ready command of his acquisitions, made him capable of holding his friends in wrapped astonishment at the immense profusion of his intellectual wealth. It is no labor for the sun to shine—nor was it for him. His writings give evidence of this amplitude and variety of his accumulations; but they were most manifest in his social conversations. The ability to converse well is not common. Sometimes the greatest men are most deficient here, but in Coleridge there was the rare genius, for it is something higher than simple talent, to make the loftiest subjects and thoughts familiar enough for the social conversation, and to introduce them there without any unpleasant appearance of pedantry. When the subject was once started, he had the talk nearly all to himself, the company seeming both unable and unwilling to interrupt his fascinating monologue, and it became what we may best designate, as conversational oratory. There was such a munificent prodigality of profound conceptions, beautiful illustrations, tresses of golden thought, gems brought from every place and time; all affording such pure radiances of wavy light to the soul, and such enchanting glimpses into the higher heavens of truth, that the listeners

followed on gladly, knowing scarcely whither they went. And the music of his rich, sweet voice, like the worshipping choir, uttering these sentiments, turned them into an anthem of delight, into which the hearts of all had mingled and were singing. "Did you ever hear me preach?" asked Coleridge once of Lamb. "I never heard you do anything else," was Lamb's reply. Dr. Dobbin mentions that on the occasion of his first acquaintance with him, at a dinner party, he spoke in this way "for two hours, with unhesitating and uninterrupted fluency," and says that as he returned homeward, he thought a second Johnson had visited the earth to make wise the sons of men, and regretted that he could not exercise the powers of a second Boswell to record the wisdom and the eloquence that fell from the orator's lips.

Coleridge was aware of his power in conversation, and, perhaps, had he been less gifted and less vain of this gift, he would have done more of a permanent character, for his honor. His natural disposition made him content, for the time, with these evanescent displays of his mental riches, and thus, possibly, he was beguiled out of some mightier and enduring monument, which he ought to have built for himself. Perhaps Milton's blindness gave the world a "Paradise Lost," and Coleridge's conversational brilliancy may be the reason why he left undone some sublime thing in literature, which it is generally believed, God had given him the power to do.

But this singular vanity in this rare, yet comparatively trifling ability, if it did not *itself*, and alone, lead him to neglect some more worthy work, yet doubtless coincided with the more immediate cause of the partial inefficiency of his literary life. This more immediate cause was his miserable *opium eating*. This stupified his intellectual activities, and rendered him indisposed and incompetent to the high and prolonged exertion necessary to achieve the great result that the world expected from his genius. The habit victimized him, and fettered him with Titanic strength. Even his lectures before the Royal Society were a failure from this cause, Coleridge either being absent from the house crowded with the brilliant audiences, having come to hear, by reason of this factitious indisposition, or from the same reason producing little that was worthy of himself or his previous fame. It exhibits an amusing, instructive, and yet common fact in human nature, however, that De Quincey, the most voracious opium eater that ever drew English breath, has been most stern in his reprobation of this habit in Coleridge. In this, however, he only illustrates a fact often noticeable, that the most experienced in vice, will, by the reacting

forces of his higher and purer nature, offer some compensation to society and virtue for the evil he has done. It is due to Coleridge to remember that, he vanquished this opium eating habit some time before his death.

There was, somewhere or other, in his mind, a flaw that neutralized his power. His writings and conversations are just enough to show us what he could have done. He, indeed, felt that he had undisplayed power, struggling in his nature, for deliverance, but he also felt himself too irresolute and fitful, ever to actualize the possibilities that were in him. It is true, he did write a great deal, but it was mostly of a local and temporary character, which would necessarily lose its interest after the circumstances that called it forth had passed away. Such were the multitudinous essays, essays almost unrivalled, indeed, in their intrinsic excellence, published in the *Morning Post* and the *Courier*. To these he afterwards, in his *Biographia Literaria*, referred, as a vindication from the charge of indolence, and to show that he had not lived a fruitless life. He spoke with pleasure of the fact that some of his political papers were republished by the journals of this country, and even quoted in some Massachusetts state-papers. He thought that he ought to be judged by what he *had* effected, and that what he *could* have done, ought to be left a question for his own conscience. Still, he confesses that there is more justice in the charge than was pleasant to his own remembrance. He lamented his deficiency in self-control, and his neglect to concentrate his powers on some more permanent work.

Considering his personal character, we must not, however, exclude from it many of the highest and purest excellences. Whatever querulousness he sometimes showed, he still had a deep, warm, and true heart. He was the sure friend of whatever he believed to be virtuous and good. The tone of his moral sentiments was lofty. His heart was full of genuine sympathies. To feel this, one need only read his letters to Charles Lamb. And whatever we may think of some of his speculations in philosophy and religion, during a part of his life, it must be conceded that he was always a sincere lover and seeker of the truth. Though his inquiring spirit seemed to drift, for a while, from the pure faith of his childhood, and to be driven anchorless among the cold, high, polar regions of mystic speculation, yet, in circumnavigating the realms of thought, he arrived at the home from which he appeared to have gone: and in him we see beautifully illustrated, the idea of Bacon, that "a *little* philosophy takes away, but *depth* of philosophy brings the mind back to religion.

As we would naturally infer from this glance at the man, the *literary character* of Coleridge, as seen in his works, is like some vast, unfinished palace; all gigantic, beautiful, but incomplete. Here is a column, entire, beautiful beyond description, looking as though it had uprisen by the force of some wild magic, or been sculptured by angels' hand, which had left some of their spiritual, bewildering light dancing around it. Here is another column, equally glorious, but broken off midway up. Here are some just begun, there some places marked out, and all around are pure blocks of marble, fresh from the quarry. Being largely of the German mind, which can do more thinking than any other, but leaves to others of more utilitarian tendencies to do the acting, Coleridge *thought* as scarcely any other man could; dug up golden materials from the deep mines of intellect, but he had no hand, or was indisposed to use it, if he had, to work them up into the gorgeous temple which a more practical power would have erected.

Still, notwithstanding the broken character of his labors, he has here and there imprinted enough of his own mighty image on his literary structures to make it pleasant to look and admire.

His *prose writings*, which have, at the same time, been most censured and most praised, have perhaps gained him his greatest prominence in the scholastic world. They are mostly of a metaphysical and theological nature. His theology and philosophy ran into each other, and interpenetrated. He can hardly be said to have written on either, separately from the other, but on both in their mutual relations and harmonies. He seemed to feel that true philosophy and true religion, though distinct as a matter of investigation, were really a unit in the great, all-comprehensive system of truth; parts, in name, as items, but inseparably united in any just conception of universal verity. He believed that the world of truth, theological and philosophical, was filled with harmonies, like the spheres with music. He labored to trace them. These two subjects are joined together in his writings, and we will look at his theology only, as we see it in a scrutiny into his metaphysics.

The opinions of Coleridge in intellectual science have often been misunderstood, and the value of his investigations very differently estimated. Some have deemed him an unrivalled philosopher, others, as merely the retailer of fragmentary and mystical German theorizing. The truth of the matter seems to be, that, though few of his views are purely original with himself, he had a deep philosophical vision, and saw truths

hidden to the common eye of philosophy. And his position in English metaphysics, must in justice, be regarded as that of the introducer and defender of some of the discursive speculations of Germany. This he did with honorable ability, and with so much force that his writings mark the epoch of a great change in the direction of English mental science.

At the time when he turned his thoughts to intellectual philosophy, the system of Locke had almost undisturbed sway in England. It was a great system, unquestionably an advance, in the direction of truth, on Aristotle, whom it displaced, but it was far from being perfect. It was constructed, indeed, largely on the inductive principle of Bacon, but it stopped short of being a complete analysis of the mental powers. In some respects it was even *positively* faulty. It did not meet all the felt wants of the consciousness and relationships of men. Several features were often unpleasantly felt to involve troublesome and absurd conclusions.

One feature of this character was, *that ALL knowledge is derived through the medium of the physical senses*. It was the sensational system. The entire cognitive faculty, or rather power, was named the "understanding," and this was a *passive receptive capacity*, with no active ability to originate thought, and having no other power in reference to the ideas impressed on it by sensation, but to pass judgment on them, and arrange them in different relations and combinations. The system denied the possibility of the knowledge of things, except as determined by the ideas of them received through the senses. It represented that the cognitive power could not originate simple ideas, or change them, but that it must passively receive them as they are presented to it. The mind was regarded as a "*tabula vasa*," on which were simply written the perceptions introduced by the senses from the external world.

Several consequences were legitimately involved in this theory. *First*, That man could have no knowledge of anything but material objects. For, he would, necessarily, have no ideas but of the external and tangible. The world, in his mind, would have only the images of the world without, and the mind could not know anything above sense or material objects. It could know no truth above material truth; no thought of anything higher than material, accidental, circumstantial and perishable; nothing of the absolute; nothing of the eternal; nothing of the immaterial or spiritual; nothing, perhaps, of God. Such a system, with such materialistic affinities, did not satisfy the felt wants of the deeper consciousness of the

soul. A *second* consequence involved was, that it made the movement of the mind little more than a mechanical necessity. Ideas, being all from objects without, *must* be received when their objects are presented. In this the mind was to act passively and necessarily. Sensational impulses would move and control the mental processes; and man, being subject thus to material laws, would be just what his circumstances would make him. Human liberty would be sunk into the supremacy of sensational forces. The will would move according to the law of mechanical dynamics, and would be but the resultant of the different materialistic impressions and impulses from the external world. Accepting this system as true, it would be scarcely possible to avoid the conclusion, that the soul's freedom would be merely mechanical; a freedom irresistibly necessitated, and therefore, equivalent to none at all.

With this system Coleridge was dissatisfied. He saw what were its legitimate, yet incorrect conclusions. To him, it was axiomatic, that in a universe where all is harmony, truth must ever be consistent with itself; and, therefore, he felt there must be some error in this materialistic system of psychology. His acquaintance with the German philosophy gave him the hint, and he pursued it, to correct the error.

The essential, starting point, on which his whole theory hangs, is a distinction between the understanding and the reason. The mind is a unit, but these are two of its powers. They had been confounded or identified in the system of Locke. Coleridge defined the understanding as the "faculty of judging according to sense." This definition he adopted from Kant. The understanding, then, embraces all the knowledge derived through sensations from the external world. Thus far it agrees with Locke. But the reason, and here is the difference, ascends higher, and is defined as "the power of universal and necessary convictions, the source and substance of truths above sense, and having their evidence in themselves." Its vision stretches beyond the domain of the sensuous understanding. It is the faculty which gathers knowledge at once, by *intuition*, and it needs no other proof of the reality of what it knows than its own convicting consciousness of it. Here the deficiencies and difficulties of the sensational philosophy are met. *First*, the impossibility is removed, of the mind having thoughts and ideas of other things than material and accidental; of the absolute, the immortal and spiritual. And *secondly*, the mechanical necessity of the mind is broken by the introduction into its constitution, of the purely rational

life; the super-sensuous reason, uncontrolled by the fortuitous, material objects without. Here we see the element of free agency, which christianity attributes to man. *Further*, we here see something, a spiritual personality, that transcends the material, and lives and acts without dependence on it, a something that can, and will, perform its functions without the co-operation or presence of the physical organism. Here is immortality.

Several other features of mental and moral life follow in beautiful connection. *First*, we see how *conscience* is something real, and in its decisions, absolute and not wholly contingent. It dwells in the reason, which intuitively pronounces its judgment on moral relations. *Again*, we have a basis for *human responsibility*. We necessarily link responsibility to the self-moving will and the power of free action. To predicate it where there is a forced necessity, is a philosophical absurdity. The sensuous understanding is not enough. The brute has sensations from external objects, and may collect experiences through its whole existence, but from the absence of the higher power of the reason, as the central life of the spiritual soul, it is incapable of progress, and, confessedly, morally unaccountable. The sense of guilt and remorse, also, attests this *free* rational power in man. *Further*, the psychological nature of sin is explained. Sin belongs to the volitional power, that lies back of processes of the rational faculties, when it determines to disregard and violate the decisions of the reason. Should the *will* decide on action simply from sensational impulses, the action might be virtuous or vicious, just as the external influences on the senses might, or might not be agreeable to conscience. But the will being able to rise above all extraneous motives, and to listen to the voice of the super-sensuous reason, as expressed in the conscience, its determinations in opposition to that voice become criminal. And *further still*, we get a glimpse of the nature of original depravity. It is seen to be a *bias* in the active volitional power to disregard and violate the decisions of this reason when it decides, as it almost infallibly does, in harmony with righteousness and God. Every system of philosophy, to be true, must take into account this moral obliquity of the mental action, not to prove it, but to explain it. It has other proof enough. For it ever remains, manifestly, and consciously, a self-demonstrating fact. And this, too, whether revealed religion be believed or rejected. And those who have obtuseness enough to deny it, and the book that teaches it, or the philosophy that accounts for it, are

mostly those who are themselves the best exemplifications and proofs of its existence.

But it is as a poet that Coleridge affords us the most pleasure. The poetic tendencies of the time were beginning to take a new direction, under the influence of the lake school. One characteristic feature in this new school was, the adoption of the subjects and language of common every-day life, as the materials and mode of poetry, in opposition to the far-fetched subjects and artificial and highly wrought style, supposed to be almost indispensable ; and another, the appealing to the higher and purer sympathies and tendencies of humanity, for poetic effect, in opposition to the alliance which poetry had been made to sustain with the baser and more turbulent passions, as in Byron and writers of his stamp. It sought to elevate the thoughts, and feelings, and acts of ordinary experience into the sphere of the pleasurable : and, in the form, with the charm and purifying power of poetry, to send them back home to the recognizing and responding heart. It wished to redeem poetry from its unworthy part in serving at the shrine of the fierce impulses of unkind nature and sensuality, to make it a cultivator of the spiritual and divine in man, and a minister at the altar of religion. This design was noble and holy. Poetry *should* be as refined, and pure, and beautiful as angels' talk, and should *educate* the heart towards heaven. It is true, too, that it should deal so much with the common experiences of life, as to take the sympathies of the heart, and refine and elevate them. But the *mode* proposed, to take *common* subjects and *familiar, rustic* language, was found to be, in part, both impracticable and unphilosophical. For it is discovered that, when common subjects and words are taken, and wrought into *true poetry*, both the thought and the style cease at once, and necessarily, to be the thoughts and style they were before. They lose their identity, which is equivalent to annihilation.

It is common to hear Coleridge spoken of as belonging to this lake school. This is partly true, and partly not. Almost the only connection that either Southey or Coleridge had with that theory, resulted simply from cotemporaneousness, and contiguity of location with its chief advocate, Wordsworth. He was the author, and both Coleridge and Southey took exception to many points in his system. At this time Southey was scarcely on friendly terms with Wordsworth. And it is indisputable that Coleridge was the first to show the errors of Wordsworth, and indicate how far his theory was not feasible. Yet both he and Southey saw a great deal of truth and good philosophy involved in it, and their own poetry shows that

they were more under its influence than they were ready to admit, or were even aware. Those three poets had much in common, unconsciously perhaps, but enough to show how instinctively alike the conclusions of the true poetic nature are. The Byronic poetry of passion was felt to be incompatible with the best development of the human heart-life. And a purer humanity sought to take the "good, the true and the beautiful" in life, and lift them and it up into the region of sanctified poetry, and to delight the imagination with that which would be worthy of its better nature and destiny. And their poetry is eminently "home poetry," household influence, to watch, like the old "household gods," over the sanctity of the family altar and family life. It is the poetry, too, of intellect, poetry first taken, however, into the heart, and *warmed* there, before it is given to the world. It is not cold, *intellectually* cold. It does not forget that man has a heart. Wordsworth speaks of "two voices,"

——— "one of the sea,
One of the mountains ; each a mighty voice."

But there is another, as deep and loud as they ; the voice of the great human heart. Their poetry is its utterances. They have given voice to many things the heart had felt before, but could not speak. With Wordsworth at their head, they have blessed the world immensely, by giving it a home literature ; a literature, communion with which will never taint, but always beautify the soul. The heart leaps up to them, as it does when it sees a "rainbow in the sky," and thanks them for the refreshment it has received. This is particularly true in reference to the poetry of Wordsworth.

We do not claim for Coleridge the *first* rank as a poet. Yet he is much above an ordinary one. The world produces few of such almost limitless and delicate imagination, and ability to mould language at his own will. He has given us some poems, which, of their kind, are unrivalled and inimitable. They are intimations of what procrastination and opium prevented him from doing. His sonnets and ballads are often sweet, rich and deep. They however embody too much subtle philosophy, ever to become popular. There is a depth of thought running through his poetry, that shows his peculiar mind. It is a vein of gold when you trace it. His dramas are indifferent, though abounding in beautiful descriptions. His lyric and ballad productions are his gems. His "Hymn before sunrise in the vale of Chamoning," is the sublimest thing in the lyric poetry of our language. It is the inspiration into itself of all the majesty and glory of that divinely

built Alp, and the worship of all the voices in Coleridge's great soul. Yet with all its dread sublimity, there is in the anthem a placid enchantment,

——— "like some sweet, beguiling melody,
So sweet, we know not we are listening to it."

All the thoughts of it are high, and much nearer heaven than our common thoughts. It is a great Alp of poetry. But you could as easily have a just idea of those ineffable mountains of Switzerland without seeing them, as of this hymn without reading it.

"Christabel" is only a fragment, but it is a fragment of beauty. Coleridge tells us that, at the time, he had the rest all in his mind, and hoped to put it all on paper, but the world regrets that he never accomplished his purpose. M. F. Tupper evidently mistook his calling when he attempted to finish it. His comparatively plodding genius was no more adapted to fit anything on to Coleridge's fairy-like and rapid imagination, than a *will-o-the-wisp* would be, to be fastened to the stream of lightning-fire that glorifies the rugged storm cloud. The story is of the lady Christabel, who meets, in a grove, at night, a fiend disguised as a beautiful damsel, that tells a tale of sad distress, and is taken home by Christabel, to Sir Leoline's castle. What was to have been the conclusion of the tale, no one knows. Its wild mysterious character, the music of its sentences, the undefined terror of the Lady Christabel, and the occasional glances of the snake-eye in the beauteous fiend-damsel, all give the poem an air of awe, wonder, and bewildering fascination. Without introducing any part of the tale as such, we quote one passage on broken friendship, which once read, is seldom forgotten :

"Alas! they had been friends in youth;
But whispering tongues can poison truth,
And constancy lives in realms above.
And life is thorny; and youth is vain;
And to be wroth with one we love
Doth work like madness in the brain.
And thus it chanced, as I divine,
With Roland and Sir Leoline.
Each spake words of high disdain
And insult to his heart's best brother;
They parted—ne'er to meet again!
But never either found another
To free the hollow heart from paining—
They stood aloof, the scars remaining
Like cliffs that had been rent asunder;
A dreary sea now flows between."

"The Rime of the Ancient Mariner" is his most celebrated production. Like Christabel, it is constructed on the idea of

investing the supernatural with the forms of life. It is perfectly unique, unlike anything else in literature. It is a story that almost makes the heart stop beating, told to a wedding guest, whom the "bright-eyed mariner," as he relates it, holds spell-bound with his "glittering eye," as a maiden holds her lover. The weird power of the wild Rime over the wedding guest at last ceased—and

"He went like one that hath been stunned,
And is of sense forlorn,
A sadder and a wiser man
He rose the morrow morn."

Coleridge's works deserve a more thorough and general study among scholars, and we shall be gratified if this cursory view, given of his character, will awaken the wish and prompt the purpose in the reader, to investigate the subject further for himself.

ARTICLE V.

ON THE DIVISION OF THE DECALOGUE.

By Rev. Charles F. Schaeffer, D. D., Easton, Pa.

AFTER the Israelites had reached the wilderness of Sinai, Moses informed them that it was the purpose of God to come down upon mount Sinai in the sight of all, and make a covenant with his people. On the third day the people met with God, and heard his voice which proceeded from the fire, the cloud and the thick darkness. They were deeply affected as they gazed on the awful scene before them, and listened to the solemn trumpet-notes which issued from the summit of the mount. The Lord wrote the words which he had pronounced, on two tables of stone, and delivered them to Moses. These "words" constituted the basis of the covenant which God made with Israel, and their eminent rank was demonstrated by the circumstance that they alone were graven by Jehovah upon the two tables of the testimony (Exod. 32: 15, 16). The familiar name by which they are known, is that of the "TEN COMMANDMENTS;" in the Old Testament they never receive this appellation, which is applied to other precepts of the Lord, but they are called, by way of eminence, the "*Ten Words*," that is, the DECALOGUE, in Exod. 34: 28; Deut.

4: 13; 10: 4. In these passages the term "commandments" in the English version does not represent the original text with precision. It is possible that after the Babylonian Captivity, the Jews appropriated the name of "commandments" to them, by way of eminence, as we are ourselves accustomed to give a specific meaning to a general expression, when we designate the sacred volume by the term "Bible," that is, *Books* (Biblia), or "the Scriptures," that is, *the writings*. Still, the question which the young man addressed to Christ, (Matth. 19: 18) evidently in good faith, when the Lord spoke of "the commandments" (*tas entolas*), combined with the well known fact that the Jewish teachers could not agree respecting the commandments which were entitled to the highest rank (Matth. 22: 36), seems to imply that this practice did not yet exist, that the Decalogue had long ago receded from its proper and eminent position, and that it occupied merely a coördinate position among the ceremonial laws. It does not appear to have recovered the distinguished rank which belonged to it, until the Christian Era.

These "Ten words" occur twice in the Pentateuch, Exod. 20: 2-17, and Deut. 5: 6-21; in neither case are they numbered consecutively by Moses. It is remarkable that not a trace appears in the whole Old Testament of any attempt to designate by ordinal or cardinal numbers the respective places of the "Words" in the entire series, nor does Paul even remotely attempt it in Eph. 6: 2. The ancient Jews, Christ himself and the writers of the New Testament appear to have either attached no importance to the order in which they occur, or else to have regarded that order as established so firmly that no additional confirmation of it was needed. They even invert it without hesitation. The two passages in the Pentateuch, containing the original text, correspond to each other, but no writer after Moses adhered precisely to the arrangement which he furnished. In Hosea 4: 2, the prophet, who evidently refers to the Decalogue, places "stealing" before "committing adultery." In Matth. 5: 21 and 27, the Mosaic order is adopted, but in a succeeding verse (ver. 33) there is a clear allusion not only to Lev. 19: 12, but also to Exod 20: 7, indicating that Christ did not deliver the sermon on the mount with any reference to the succession of the ten commandments. In the three parallel passages, Matth. 19: 18, 19; Mark 10: 19; Luke 18: 20, while all relate the conversation between the Lord and the rich young man, Matthew differs from the other two, in the arrangement of the first two commandments quoted, (Mark and Luke place "adultery" before

“kill”), and the three concur in representing the Lord as placing: “Honor thy father, &c.,” *after* the commandments referring to killing and stealing. Paul quotes the same in Rom. 13: 9, but he also places “adultery” before “kill;” the same transposition occurs in James 2: 11. These remarkable variations, and even the omission of several commandments, are easily explained, and can occasion no serious embarrassment. But the interpreter encounters very grave difficulties, when he attempts to specify precisely the words which constitute the first or the second commandment, or to indicate the sentences which form the ninth and tenth respectively. The expression: “*ten* words” in the passages mentioned above, imperatively require him to observe the number *ten* in any division which he may adopt, when he desires to prefix members to the several commandments constituting the series. The different modes of division which have been proposed may ultimately be reduced to two, which do not admit of being combined, and it is therefore unquestionable that at least one of them is erroneous. Moses could have counted *Ten* on the two tables in one way only, and the other is consequently a departure from historic truth.

The general question might, possibly, be dismissed as merely a theological, or rather an exegetical problem, since every mode of division presents *Ten* commandments, and admits of the introduction of the entire text, without additions or omissions. The Lutheran Church in the United States has, however, been compelled to view the question in a new aspect, and assign to it a higher practical importance than its members in other parts of the world have been accustomed to do. The division of the Decalogue which it has retained, differs from the one with which the various surrounding denominations are familiar; the general introduction of the English language into its public worship, and the wide circulation of the English Lutheran Catechism has made the difference perceptible to others. The latter frequently misunderstand the position of the church, and are unable to account for a circumstance which really assumes a grave character in their eyes. We were lately induced to reëxamine the subject, in consequence of observing that the eminent Prof. J. H. Kurtz, (in the notes appended to § 47 of his “Geschichte des alten Bundes, Vol. II., which has at length been published) adopts an opinion in which he differs from the adherents of both of the usual divisions, and in which we cannot entirely concur with him. We propose to examine the general subject in this article, and avail ourselves of several facts which he introduces in the

course of his remarks. It will facilitate the examination of the subject, if we present to the reader's eye the text with its several divisions. The Lutheran division is designated by I, II, III, &c., and the mode generally adopted by other denominations, by (1), (2), (3), &c. Neither classification observes the modern division of the chapter into verses, which possesses no critical value, and which we also introduce simply for the sake of convenient reference.

EXODUS 20 : 2—17.

VERSE 2. *I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage.*

VER. 3. I. (1). *Thou shalt have no other gods before me.*

VER. 4. (2). *Thou shalt not make unto thee any graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth :*

VER. 5. *Thou shalt not bow down thyself to them, nor serve them : for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me :*

VER. 6. *And shewing mercy unto thousands of them that love me, and keep my commandments.*

VER. 7. II. (3). *Thou shalt not take the name of the Lord thy God in vain : for the Lord will not hold him guiltless that taketh his name in vain.*

VER. 8. III. (4). *Remember the Sabbath day, to keep it holy.*

VER. 9. *Six days shalt thou labor, and do all thy work :*

VER. 10. *But the seventh day is the Sabbath of the Lord thy God : in it thou shalt not do any work, thou nor thy son, nor thy daughter, thy man servant, nor thy maid servant, nor thy cattle, nor thy stranger that is within thy gates :*

VER. 11. *For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day : wherefore the Lord blessed the Sabbath day, and hallowed it.*

VER. 12. IV. (5). *Honor thy father and thy mother : that thy days may be long upon the land which the Lord thy God giveth thee.*

VER. 13. V. (6). *Thou shalt not kill.*

VER. 14. VI. (7). *Thou shalt not commit adultery.*

VER. 15. VII. (8). *Thou shalt not steal.*

VER. 16. VIII. (9). *Thou shalt not bear false witness against thy neighbor.*

The Lutheran mode then proceeds thus :

VER. 17. IX. *Thou shalt not covet thy neighbor's house.*

X. *Thou shalt not covet thy neighbor's wife, nor his man servant, nor his maid servant, nor his ox, nor his ass, nor anything that is thy neighbor's.*

But the other mode concludes thus :

VER. 17. (10). *Thou shalt not covet thy neighbor's house, thou shalt not covet thy neighbor's wife, nor his man servant, nor his maid servant, nor his ox, nor his ass, nor anything that is thy neighbor's.*

It is unanimously maintained that the passage Exod. 20 : 7—16, beginning with : “Thou shalt not take, &c.,” and ending with the words : “. . . witness against thy neighbor,” contains *seven* commandments ; consequently either Ver. 2—6 must contain *two* commandments, and Ver. 17 only *one*, or else, the former passage contains *one*, and the latter, *two*. This is the point in dispute. If we can arrive at a satisfactory result respecting the former, with which we propose to begin, that result alone would be sufficient to decide whether the latter contains one or two commandments.

The division which is adopted by the modern Jews, (since the era of the Talmud) and recognized by some christian writers, representing ver. 2 as the first “word,” and ver 3—6 as the second, and which presents only *nine* commandments, need not now detain us. Origen, after the example of Philo and Josephus, finds the first commandment in ver. 3, the second in ver. 4—6, and, consequently, the tenth in ver. 17, viewed as an individual whole. This division was adopted by the Greek church, and predominates among all the Reformed churches (Presbyterian, &c.). It may be termed the *Judaico-Origenistic*, or, as we prefer, the *Græco-Reformed* division. Clement of Alexandria, on the other hand, speaks in his *Stromata* (as Prof. Kurtz remarks) of image-worship as prohibited in the first, of the profanation of the name of God as prohibited in the second, and of the sanctification of the Sabbath day as enjoined in the third commandment. In the subsequent portion of the passage, however, a certain degree of confusion prevails, as he omits the fourth command-

ment altogether, while his *tenth* embraces all that relates to "coveting." Augustine concurred with him in the first three commandments, but his ninth (adopting the order in Deuteronomy) was: "Thou shalt not covet thy neighbor's wife," and his tenth: "Thou — house, nor his man servant, &c." This is, strictly speaking, the *Augustinian* mode. The occidental or Western church, (Latin) as contradistinguished from the church in the East, (Oriental, Greek), adopted the leading features of this mode, with the exception that it followed the text of Exodus, and read the ninth commandment thus: "Thou shalt not covet thy neighbor's house," and the tenth thus: "Thou shalt not covet thy neighbor's wife, nor &c." This form was generally retained in Europe, even after Popery was fully developed. At the Reformation, Luther and his associates, while carefully separating the wheat from the chaff, discriminated accurately between christian and popish elements in the doctrines and usages which they found. They retained the Lord's day or Sunday, not because popery had introduced it, but because it was a holy day anterior to the origin of popery. They retained not only the general doctrine of the Trinity, but also fully coincided with the Papists, in opposition to the Greek church, in teaching that the Holy Ghost proceeded from the Son also (*filioque*); and the Reformed churches happily concurred with them subsequently. Thus, too, they adopted the ancient division of the Decalogue prevalent among the Papists, not because the latter recognized it, but, as in the other cases, for reasons which were entirely independent of popery. This division may be called the *Latino-Lutheran*.

The first question which we now propose, is the following: Is the Lutheran church sustained by sound exegetical principles in presenting all that appears in ver. 3—6 as *one* commandment only? Before we examine the internal evidence, one circumstance appears on the surface, which, if not decisive, at least possesses great weight. Each of the fifty-four parashahs or larger divisions of the Pentateuch, is sub-divided in the Hebrew manuscripts used in the synagogues, into smaller sections, termed *sederim*, that is, *orders* or *ranks*; these sub-divisions are indicated by the Hebrew letter S (for *setumah*, that is, *shut*) and a vacant space preceding the next word in the same line, or else by the letter P (for *petuchah*, that is, *open*) denoting that the remainder of the line is to be blank. These distinctions, which are omitted in all the versions, may be seen in printed Hebrew Bibles, and are strictly retained in the Hebrew manuscripts. The period of their origin is not now known, but it is quite possible that they are not much later

than the return from the Babylonian Captivity (536 B. C.) or the age of Ezra, and may embody traditionally the division actually made by Moses himself; the proof of the contrary cannot be furnished. Now in the Hebrew manuscripts, the whole passage, Exod. 20: 2—6 is one undivided section, followed by P, the initial letter of *petuchah*, and the same occurs in the corresponding passage in Deuteronomy; the succeeding commandments are each followed by S, the initial letter of *setumah*. This very ancient classification assigns all the words preceding: "Thou shalt not take the name, &c.," to the *first* commandment. The whole genius of Judaism would have repelled this arrangement with scorn, if it had proceeded from a christian source; we are constrained to assign it to a period anterior to the Talmud, which varies from these ancient marks, and adopts a division allied to the Græco-Reformed mode. Still, we are not accustomed to ascribe a very high value to the exegesis of the Jews or to their diacritical signs, and as the other marks and signs of Hebrew manuscripts impose no fetters on the interpreter, we concede that if internal evidence does not accord with this argument, the claims of the Latino-Lutheran division are somewhat feebly supported.

How many commandments will an unbiassed reader find in ver. 2—6? *One*—or *two*—or *THREE*? The Origenistic or Græco Reformed division recognizes *two*: *a*) the prohibition of polytheism in general, and, *b*) the prohibition of image-worship, whether of a distinct god like Moloch or Dagon, or of a symbol of Jehovah in the form of a creature. Prof. Kurtz himself finds only *one* command, containing in ver. 3, a general, and in ver. 4, a special prohibition, and it is not usual to regard the whole passage as comprehending more than at most, two divisions. The reader, however, who tests with an unbiassed mind the principle which furnishes the Origenistic division may, possibly, like ourselves, perceive that the whole passage really assumes a *tripartite* form—that is, if we deny that the whole constitutes *one* commandment, a logical necessity, and the striking historical illustrations furnished by the Scriptures, alike compel us to recognize *three* commandments. As the fundamental principle: Do thy neighbor no harm—assumes at least a fourfold form in the succeeding commandments, (kill—adultery—steal—false witness), so the fundamental principle of the passage before us, which evidently is: *Worship Jehovah alone*—assumes a threefold form: *a*) Thou shalt have no other gods before me; *b*) Thou shalt not MAKE unto thee any graven image, &c.; *c*) Thou shalt not bow down thyself to them, nor serve them, &c. It is not the purpose of

the passage to institute or enjoin directly the worship of Jehovah, which duty it presupposes, since it is not addressed to a people unacquainted with his name, but to those who recognize his claim; the whole force of the words is directed solely against the sin, *in any of its forms*, of detracting from the honor which belongs to Jehovah exclusively, by setting forth additional objects of worship. Accordingly, three forms of the same sin are specified: *a*) the association of other objects of worship with Jehovah, or polytheism, strictly defined—"thou shalt have no other, &c.;" *b*) the *fabrication* of objects of worship—"thou shalt not make, &c.;" *c*) the actual worship offered to them—"thou shalt not bow down thyself to them, nor serve them," where "serve" is merely an exegetical repetition of "bow down."

Numerous instances, illustrative of the first of these specifications occur in the books of Kings and Chronicles; it will be sufficient to refer to one only—the people whom the king of Assyria placed in the cities of Samaria "feared the Lord (Jehovah) AND served their own gods, &c." (2 Kings 27: 33), as the Jews themselves had frequently done. The impious doctrine of Polytheism, viewed as the source of overt acts, is, therefore, first condemned, and the toleration of it prohibited. The second specification contains a prohibition of the *fabrication* of objects of worship. It refers to a sin entirely different in its form from the preceding, and comprehends the impious sentiments of him who connives at idolatry by furnishing or erecting objects of worship. Aaron was too intelligent to revere as a god the golden calf which *he made*, and may have tranquillized his conscience by regarding it as a symbol of Jehovah, Exod. 32: 4. Moses did not charge him with having been guilty of polytheism, but of fabricating an image, and thus conniving at, and encouraging, that conduct of the people which detracted from the honor due to Jehovah alone, Exod. 32: 21. Jeroboam also seems to have professed that his golden calves were symbols of Jehovah (1 Kings 12: 28); but the fabrication and erection of these objects constituted his "sin," which the sacred writer so frequently deplors in the history of the succeeding kings. The sentence of condemnation which the Lord pronounced in his case, described his sin in the following emphatic words: "For thou hast gone and MADE thee other gods, and molten images, to provoke me to anger, and hast cast me behind thy back." (1 Kings 14: 9). "They that *make*" idols are specially condemned in Ps. 115: 8; 135: 18. Isaiah speaks with scorn (ch. 44) of the wretched man who warms himself and bakes his bread at the fire

made of a part of the tree, of "the residue whereof he maketh a god." Demetrius of Ephesus, Acts ch. 19, was doubtless not only a skilful artificer, but also a man of great intelligence and worldly wisdom, as his position, his great influence, and the artful address which he made to the craftsmen, abundantly show; he had probably, like the intelligent men of that age, learned to see the folly of the mythological system which constituted the popular religion, and it is scarcely possible that he sincerely worshipped the goddess to whom his personal interest alone taught him to render homage. Still, he *made* articles which tended to maintain a false worship that was derogatory to the honor of God. And who are they that maintain the idolatry practiced by Papists, but artful priests? These deride in their hearts the credulity of their serfs, who would long ago have been emancipated from their thralldom, if they were not taught to worship the images which the pope and his agents, the modern silver-smiths of Ephesus, continually cause to be made. The true key to popery, which explains its image-worship and its confessional, is furnished in the words: "Sirs, ye know that by this craft we have our wealth." (Acts 19: 25.)

The third specification: "Thou shalt not bow down, &c.," then proceeds to describe with increased distinctness the impious practice of offering direct worship to other objects besides Jehovah. That this distinction is very clear and strictly logical, is demonstrated by the case of Naaman the Syrian, (2 Kings ch. 5,) whom the Savior mentions in Luke 4: 27. After the miracle of cleansing him had been wrought, he conformed to the first specification, when he confessed before Elisha: "Now I know that there is no God in all the earth, but in Israel," implying that he abandoned his polytheistic doctrines. That he designed to observe the second rigidly, and not even encourage, or contribute to, the fabrication of any image, is demonstrated by his desire to carry with him a quantity of the earth or soil of Palestine, on which he might stand in Syria, when he worshipped Jehovah; although the request may have proceeded from imperfect religious views, it indicated honesty and sincerity of heart. The third specification, however, embarrassed him; the essential difference between it and the former seems to have been instantly suggested to his own mind. His office as a personal attendant of the Syrian king, required him to support the latter when he "bowed himself" before the idol Rimmon, and the king's act of adoration necessarily required the attendant "on whose hand he leaned;" to bend forward, bow or prostrate himself also. He entreats

the Lord to pardon the external bodily act, since his views and feelings did not concur with it.

We find, accordingly, *three* distinct precepts, referring to three different forms of the sin of idolatry, or the recognition of the claims of any inanimate object or living creature to man's worship, in addition to those of Jehovah. The proneness of the Israelites to idolatry, of which their whole history abounds in mournful instances, did not consist directly in a disposition to abolish the worship of the true God, whose existence and claims their infidelity does not appear to have usually denied. The temptation which exercised the greatest power over them, from the age of Solomon to the Babylonian Captivity, rather led them to combine the worship of additional deities with that of Jehovah. This circumstance accounts for the complex character of the passage before us—it refers prophetically to their conduct after they should have entered the holy land. A simple prohibition of idolatry would have been sufficient in the case of a people transplanted from idolatrous Egypt to a region surrounded by monotheistic nations: the case of Israel was the reverse. A single monotheistic people is seen in the midst of polytheistic nations, several of which had attained to a high degree of culture that naturally exercised a powerful influence on Israel. The jealous God, “whose name is Jealous,” Exod. 34 : 14, the only true God, to whom the future was known like the past and the present, mercifully afforded additional protection to his chosen people, by unfolding the meaning of the first specification, and closing every avenue to the entrance of idolatry, when he prohibited in the second the fabrication, and in the third the actual worship, of any god besides himself.

Let us now assume for a moment, that the Origenistic or Reformed mode of division, which contracts ver. 17 into one commandment is correct, and proceed to compute the *number* of the commandments. Ver. 17 contains one, the preceding verses, 7—16, as all admit, contain seven; the three which we have now found, would furnish, as a result, ELEVEN commandments. As this number, however, conflicts with the statement of Moses, who finds only *ten*, we again glance at the passage, for the purpose of discovering the error in our computation. We perceive it at once when we examine the Sabbath-commandment, ver. 8—11. This also contains three specifications: *a*) “Remember, &c.” *b*) “Six days shalt thou &c.” *c*) “In it thou shalt not, &c.” But all these sentences, referring to the same duty, confessedly constitute only *one* commandment. So too, the whole passage, ver. 2—6, is ob-

viously tripartite: one fundamental principle pervades the whole: Worship Jehovah alone. Now if such a commandment be admitted to be divine, consistent with all the truths of revelation (which none deny), and also direct and comprehensive, then it follows, that, *a*) polytheism, or the doctrine that there are more gods than one, is prohibited; for if they existed, why should they not be recognized and adored? It follows, that, *b*) the fabrication, for the purpose of worship, of any image either of another god, who really does not exist (1 Cor. 8: 4; 10: 19) or of God himself, who is a spirit, incapable of being truly represented by any material object, (John 4: 24) and whom no man hath ever seen (John 1: 18; 1 Tim. 6: 16; 1 John 1: 18) is a self-contradiction and wickedness. It follows, that, *c*) any personal act, for instance, bowing down before such an idol (the act representative of other acts of worship, sacrifices, &c.) is a direct denial of the exclusive claims of Jehovah. The inference is now plain, that as in the last commandment of all, the servant, the ox, &c., are merely examples, not constituting several distinct commandments, so in the passage before us, (precisely as in the analogous case of the Sabbath-commandment), these three prohibitions constitute *ONE* general prohibition of polytheism, specially referring, first, to the doctrine itself, secondly, to any connivance, and, thirdly, to any act, sustaining such a doctrine. Hence we are authorized to count the whole passage as a single commandment.

Seven others follow, which occasion no difficulty; we need two more, in order to complete the number Ten. Now the remainder of the series is in the following words: Verse 17. "Thou shalt not covet thy neighbor's house, thou shalt not covet thy neighbor's wife, nor his man servant, nor his maid servant, nor his ox, nor his ass, nor anything that is thy neighbor's." The Origenistic or Græco-Reformed mode is here compelled to exclude any exegetical investigation, and to assume that this verse constitutes *one* commandment, since it had already obtained nine, by assigning two to the passage of which we have now disposed. That division is, as we have seen, unquestionably erroneous; the passage necessarily contains either three precepts, referring to the same general topic, which position the Mosaic word: "Ten," forbids us to assume, or else it contains one, as the whole design or purport plainly implies. We are therefore already prepared to find two in the concluding words just quoted, either according to the Augustinian or the Latino-Lutheran mode, which agree in form, but differ in the position of two important words.

A very remarkable variation of the text in Deuteronomy from that in Exodus appears in one place, when they are compared. Both texts obviously divide the passage, ver. 17, into two commandments, by actually commencing two independent sentences ("Thou shalt not covet, &c."—"Thou shalt not covet, &c.") indicative of two entirely distinct offences.¹ The circumstance that the same word "covet" recurs, no more indicates that one commandment only is given, than the repetition of the word "neighbor" implies that the present verse and the preceding: "false witness against thy neighbor," constitute only one commandment—a combination which no one advocates. The real difficulty which we here encounter is rather occasioned by the transposition of the words "house" and "wife." The Augustinian division does not exhibit the former but the latter in its ninth commandment, thus: "Thou shalt not covet thy neighbor's wife." Prof. Kurtz, in the note which suggested this article, concurs with Augustine in rejecting the Græco-Reformed division, and refers us to the elucidation of this point in the third volume of his work, which he has not yet published; he anticipates its appearance by announcing that he adopts Augustine's mode, and that the true form of the ninth commandment is, in his opinion, the one now given; the tenth, then proceeds: "Thou shalt not covet thy neighbor's house, nor his man servant, &c." He explains the variation in the two texts provisionally, by the hypothesis that it was occasioned by transcribers, and that the text in Exodus is to be amended according to the true reading in Deuteronomy. He concedes, at the same time, that the results of Kennicott's examination of the Hebrew manuscripts offer a very feeble support to this conjectural emendation.

We are by no means satisfied with this proposed alteration. The distinguished theologian whom we have mentioned, rare-

¹ It may be here mentioned incidentally that the comma in Exodus after "house," is merely a modern point, as well as that the number of the verse, 17, is also a modern arrangement, having no authority. The original text not only allows, but also seems to require the following punctuation. "Ver. 17. Thou shalt not covet thy neighbor's house. Ver. 18. Thou shalt not covet thy neighbor's wife, &c." The Hebrew word *tachmod* is used twice in Exodus, and in both cases is rendered in the authorized English version "covet." In Deuteronomy, the same word is prefixed to "wife," but another and a nearly equivalent word (*tihtavveh*) is there prefixed to "house," and the whole should read in Deuteronomy thus: "Ver 21. Neither shalt thou covet thy neighbor's wife. Ver. 22. Neither shalt thou desire thy neighbor's house, his field, &c." The Septuagint regards both words as synonymous, for it employs the same word in translating them into Greek (*epithumeseis*) thus using the same word four times.

ly adopts an opinion on insufficient and hazardous grounds, and it is quite possible that he may announce a change in his views in the forthcoming third volume, as he has already done in one or two analogous cases, in the preceding two volumes. We prefer to leave the two texts unaltered, to discover, if possible, a mode of reconciling the apparent discrepancy, and, if two commandments *are* furnished by ver. 17 (Exod. ch. 20) to search for the rationale of the distinction made between them. That the ancient people of God understood the two sentences, beginning with: "thou shalt not covet," as constituting two distinct commandments, is demonstrated by the insertion between them in the Hebrew manuscripts, of the *Setumah* mentioned above. It appears from a reference which Kurtz makes that Kennicott ascertained, after inspecting a large number of MSS. of the Old Testament, that this letter S (Samekh) was wanting in about one-third of the whole number, but occurred in the remainder. We are not informed of the details. Possibly, those manuscripts in which it is wanting, did not introduce this sign with critical accuracy in other cases. Even if they omit it in the present passage, and insert it in others, the question still demands an answer: Whence did the other and more numerous manuscripts obtain it? The jealousy, amounting even to superstition, with which the later Jews guarded against alterations both in the text and in the diacritical signs, forbids us to regard the latter in any other light than as indications of the most ancient mode of interpretation, which counted the words: "Thou—house," as the ninth commandment. We do not, however, regard this argument as decisive, and, indeed, do not need it, when other and more important considerations demand our notice. Still, it is remarkable, that both here and in the case of the first commandment, this very ancient traditional division, precisely coincides with the Latino-Lutheran mode.

We are desirous of adopting one of the two texts as the standard, and of being freed from the embarrassment occasioned by the variation in the other. The ten commandments were written twice by Jehovah himself; Moses is commanded, at the same time, to observe rigidly in the construction of the tabernacle, the pattern shown to him in the mount, (Exod. 25: 9, 40.) It may be easily perceived that if the conscience of Moses, so solemnly addressed, taught him to observe the utmost precision in the proportions and materials of the ark, table, &c., it would have scarcely allowed him to depart from the exact living *words* which the Divine Being had pronounced, and we rightly judge that transcribers would record these

important words with religious care and fidelity. The text in Exodus, *a transcript from the tables*, therefore presents the original unaltered order of the words. The book of Deuteronomy is well known to be a repetition of the Law, omitting many of the details of the former books, and adding others not previously prescribed. Various earlier laws are amplified, some are slightly modified, and the whole assumes the character of a spoken address or oration. When Moses repeats the Ten Words, it would be very unmeaning to assert, as Rosenmueller does, (Scholia, ad Deut. 5: 17—19) that he recited them simply *memoriter*, which would imply a degree of carelessness or confusion, of which a well-trained Sunday School pupil ought not to be guilty, and which would be inexcusable in one so familiar with the text as Moses was. It is more decorous to assume that he spoke paraphrastically, and inserted elucidating clauses, in accordance with the general design of the address. He expanded, for instance, the Sabbath-commandment, by specifying the ox and the ass, while he retained the word "cattle," as well as by a specific reference to the connection between the exodus of the nation and the design of the Sabbath day. In the last commandment, he appends the "field" to the "house" mentioned in Exod. 20: 17. For the purpose of retaining the concinnity of the ninth, which mentions only a single object, he temporarily places the word "wife" there, inasmuch as, *on this particular occasion*, his principal object is to impress on the minds of the people the peculiar agricultural principle, to which we shall immediately advert, and to which their present position on the threshold of the holy land gave far greater practical importance than it could possess during their sojourn in the remote region of Sinai. The fuller form in Deuteronomy is, accordingly, an explanatory repetition of the original words, and we may, in strict accordance with the principles of Biblical criticism, assume that the precise words now found in the latter book, are the precise words pronounced by Moses on that occasion. It is indeed to this amplified repetition of the Ten Words that we consider ourselves indebted for the solution of the problem of the exact division of the whole. We allude, for instance, to the word "field," which suggests the following statement:

The nomadic life of Abraham, Isaac and Jacob, was not intended to characterize the history of the nation. God had designed the Jews to be an agricultural people, as all his laws and promises unequivocally demonstrated. When a pastoral people, like the Scythians or Tartars, in the course of their wanderings, conducted the herds and flocks which constituted

their property to new pasture-grounds, the latter, like the hunting-grounds of our own Indian tribes, temporarily belonged to the whole community ; after they had been depastured, and the tribe had removed to another spot, these grounds were abandoned to any strangers who might in their turn claim them. Property in land cannot exist among nomads. But as soon as a pastoral tribe changes its habits, and adopts the agricultural mode of life, the right of property in land is established. "The utility, or rather necessity, of enacting some general regulations, that should secure to every individual the peaceable enjoyment of the produce he had raised, and of the ground he had cultivated and improved, is, indeed so very obvious, that it suggested itself to the first legislators. The author of the book of Job places those who remove their neighbors' land-marks at the head of his list of wicked men ; and the early Greek and Roman legislators placed these marks under the especial protection of the God Terminus, and made their removal a capital offence. Society may, in fact, be said to have grown out of the institution of a right of property in land, &c., &c." Brande's Dict. art. Right of Property.

In accordance with the instructive remarks of this writer, we would expect to find that in the Mosaic Laws, which unerring and divine wisdom gave, special protection was given to property in land. Such provisions are, accordingly, made. Jehovah declared himself to be the proprietor of the soil, and the tenure by which the Israelites held it, is strikingly illustrated by some of the features of the feudal system that at one time prevailed extensively in Europe. "The land shall not be sold for ever, *for the land is mine*, for ye are strangers and sojourners with me." Lev. 25 : 23. In a religious aspect, the whole soil of Palestine was holy unto the Lord : in another aspect, the Mosaic laws regulated, among other business transactions, the purchase or transfer of real estate. In order to elevate agriculture to the high rank which God designed it to hold, and to give additional distinctness to the sacred character of the soil, real estate, consisting in houses and fields (or, in modern law terms, in "lands tenements and hereditaments") was made inalienable, by certain general laws, e. g. Levit. 25 : 10, 13, 24, 27, 31 ; ch. 27 : 22—24. The laws of inheritance and of redemption, which would not permit the real estate of one tribe to be permanently acquired by another, are explicit in stating the few exceptions which may occur. The general law was clearly defined in the case of the daughters of Zelophehad, Numb. ch. 27 and ch. 36. Boaz carefully avoided an infringement of the right of redemption attaching to anoth-

er, Ruth 3: 12; 4: 3, &c. Naboth, who received with horror the proposal of Ahab, which implied a violation of Numb. 36: 7, was more willing to die than to alienate the inheritance of his family, 1 Kings 21: 3. Another illustration occurs in Jerem. 32: 8. Now, the ten commandments were not designed merely for the period of forty years, during the wanderings of the people in the wilderness, but also for the subsequent period of their abode in Palestine. Like many other commandments, the Ten Words refer more or less distinctly to the special providence of God, and to temporal sanctions of the law. A special blessing resting on the harvest of the sixth year of every successive series of seven, supplied the people with food for three years, including the sabbatical or seventh year, Lev. 25: 21. On the recurrence of the three great festivals, when every male among the Jews was commanded to visit Jerusalem, the country, thus left apparently defenceless, was specially secured by the Lord from hostile invasions, Exod. 34: 24. In the decalogue a similar prophetic intimation is given. The obedient child is encouraged by the promise of a long life on earth—a temporal blessing of eminent value, in the absence of the higher blessings revealed and promised by the second or better covenant. Thus, too, the commandment before us refers to the sacred character given to real estate, which is declared to be inalienable; it places a temporal interest in a religious aspect, and forbids the individual to covet that object to which he never can secure a permanent right, and the title to which, as an abiding portion of his property, can therefore be obtained only by fraud or violence, that is, by a direct violation of the divine law.

Covet not that which never can be thine own permanently, is, then, the spirit of the words: “thou shalt not covet thy neighbor’s house.” Now the Ten Words are designed to be explicit, so that even the young, whose minds are still undisciplined, can perceive the full extent of their application. “Thou shalt not steal,” is a precept informing the mature intellect, that if the minor outrage of depriving another of his money or goods, is a grievous sin, it must be a sin still more grievous to take his life. Nevertheless, the law wisely specifies this sin also: “thou shalt not kill.” But the law designs to banish unholy sentiments as well as obviate unholy acts. Covetousness is a deadly sin. It implies ingratitude to God, as well as dissatisfaction with his ways, and is equivalent to the crime of rebellion against him. It as much attempts to dethrone the Almighty, as he who hates his brother is a murderer, (1 John 3: 15). The deceitful heart of man might

consent to refrain from coveting property not transferable permanently, and in consideration of such supposed self-control or self-denial, seek for an indemnity by coveting objects that *are* capable of being transferred from one owner to another in perpetuity; it might thus ultimately suggest fraudulent or violent means for obtaining that coveted object. A second commandment therefore places the sin of coveting in another aspect. The Jewish agriculturist who observed, for instance, a house and field in the possession of his neighbor, all of which seemed to be adapted to certain plans which he had formed respecting the improvement of the adjoining farm belonging to himself, was by no means forbidden to desire to rent them. He was perfectly at liberty to offer his neighbor an equivalent for the transfer for a period of years (to the year of jubilee) of that property, and then convert it to his own uses. He had not been guilty of covetousness in this transaction, which would receive the sanction even of the most elevated principles of Christianity. Under what circumstances would he violate the commandment prohibiting covetousness? The mode in which he might become guilty is twofold—he might, in the first place, have secretly purposed to withhold the legal equivalent, or “valuable consideration,” the price of the purchase or lease, by any fraudulent course, while he designed to take actual possession of the property; thus he would be guilty of covetousness, that is, of entertaining a desire for the possession of an object to which he had no lawful claim. Ultimately, this case could be referred to the law: “thou shalt not steal.” But he might become guilty, in the second place, (and this is the main point here contemplated) by trampling on the special law in Levit. 25: 24, &c., by which he or his heirs were required to restore the property to the family of the former owner in the year of jubilee. This law, which was evidently designed, in its civil aspects, to protect the people from the pressure of pauperism on the one hand, and from the evils of that monopoly of land on the other, which has made some of the British peers so inordinately wealthy, appears to have been practically abrogated by art, influence and cupidity during the decline of the Hebrew commonwealth. Of this particular and flagrant offence the prophets grievously complain. “Wo to them that devise iniquity . . . and they covet fields, and take them by violence; and houses, and take them away, &c.” Micah 2: 1, 2; see also Isa. 5: 8. Now, even as the abolition of the defendant’s right to be tried by a jury, would seriously disturb all our own republican institutions, so the violation of this commandment appears to have had a tendency to undermine

the very foundations of society as it was constituted by Moses, and we might have consequently expected that in the original articles of the covenant between God and his people, namely, in the Decalogue, a distinct and specific law would refer to the tenure on which portions of the holy land were held. "Thou shalt not covet thy neighbor's house" was therefore designed, not only to protect the individual Jew's real estate, but with a still wider and deeper application, to preserve the whole framework of society from dissolution.

If we then regard these words as constituting the ninth commandment, the *tenth* and last would read simply thus: "Thou shalt not covet thy neighbor's wife, nor his man servant, nor his maid servant, nor his ox, nor his ass, nor anything that is thy neighbor's." A difficulty still remains which must be removed before we can with entire satisfaction adopt this course. Do the objects here specified, really seem to be so distinct from the "house," as to constitute with propriety an independent and distinct commandment? Several considerations may here be submitted, which seem to furnish unequivocally an affirmative answer. When we carefully investigate the spirit or genius of the whole series, it is apparent that the opinion according to which the commandments on the second table are designed solely for the neighbor's benefit, is one-sided and superficial. Even those of the first table do not refer *solely* to God's honor. It could not essentially impair the glory of the great God, if in a remote planet, in a small tract on the surface of that planet, a worm of the dust should bow before an idol, or take the divine name in vain—such a loss could not really harm the Holy One, nor cast the slightest shade on the divine glory in heaven. BUT, such an act would, on the other hand, be disastrous to that worm of the dust—it would rob him of divine favor, aggravate the personal guilt which already oppressed him, and add another degree to the corruption of his heart. The commandments of the first table are, accordingly, also designed to secure man from evil, and teach him to watch over the purity of his heart, as well as they are designed to promote the glory of God. The same object is seen in the commandments of the second table. The rights of parents, the purity of married life, life itself, property and reputation, are protected in five successive commandments. But the establishment of these laws has a two-fold benevolent purpose; they protect the neighbor, it is true, but they are also designed to preserve the tempted individual himself from committing these trespasses, in view of the disastrous influence which such transgressions, committed by him, will have on *his own* heart,

in hardening it still more, and on his whole state, in which he thereby becomes an object of divine wrath. We find the same principle in the last two commandments. They both declare: "thou shalt not covet." The former, while it designs to extinguish in the individual soul that deadly feeling of discontent with his lot, which would convert him into a rebel against God, also protects the body politic or the state; for the perpetual annexation to one estate of integral portions of another, would subvert the whole structure of the Jewish civil polity. Thus one commandment at least is given as a safeguard of the state. The succeeding commandment then proceeds to complete the merciful work of the Decalogue, by forbidding a sin which seems more venial, but which also corrupts and destroys the soul.

The difficulty arising from the common practice of overlooking the vital difference between the "house" in the ninth commandment, and the objects mentioned in the final sentence, admits, further, of being removed in the following mode:—Several principles which are regarded by British and American legal writers as the glory of the Common Law, as it is usually styled, are already distinctly announced by Moses. The main features of the law of Trespass, as recognized by the courts in Pennsylvania, for instance, may, as we are informed by an eminent jurist, be easily traced in the laws enacted by Moses. By another well-known principle of the Common Law, the punishments of crimes and misdemeanors are proportioned to the "different degrees of atrociousness" in the several offences. A gradation is perceivable in the successive sections which constitute any general law on crime. Such a principle of gradation, *a majore ad minus*, appears in the Decalogue. Thus, in "kill, adultery, steal &c.," the loss of life, as the greater, precedes the loss of property as the less. On the first table, the most comprehensive or the greater sin, idolatry or polytheism, precedes the minor, the profanation of the Sabbath. The same principle obtains in the last two commandments. Both forbid covetousness, precisely as all on the first table forbid irreverence toward God in descending degrees, and as the series: "kill, &c.," forbid the infliction, in diminishing degrees, of injuries on the neighbor. The last two now refer, not directly to God, nor to the neighbor, but more directly to the individual himself: "thou shalt not covet," that is, "thou shalt guard against sins, which, while they seem to refer to the creature, man, alone, at once array thee in rebellion against God." The two forms of the sin, as in the previous instances, are then arranged "according to the different degrees of atrociousness," to

use the words commonly found in preambles in the Pennsylvania laws. The "coveting" of inalienable property is a more heinous sin than the coveting of alienable property. The latter *alone* is described in the tenth commandment.

The distinction which the Common Law makes between real and personal property, is obviously founded on the distinction between things movable and immovable; it already occurs in the Decalogue. Real estate was declared by Moses to be inalienable, and in ordinary cases, merely the usufruct or temporary use, until the next year of jubilee arrived, was granted to the purchaser, or, more properly, the lessee. But personal property of every description (the precious metals and stones, cattle, &c.) could at any time be sold unconditionally or without any encumbrances. The only difficulty which now appears, arises from the mention of a "wife." Professor Kurtz denies, in the note to which we have already adverted, that she can be placed in the same category with servants, as a *mancipium* or property, and promises to prove the truth of his position in the next volume of his History of the Old Covenant, which is not yet completed. He cannot, however, refer us to sources of higher authority than the laws of Moses, and to these we accordingly direct our attention.

The Hebrew or Oriental wife of antiquity, and the christian wife of Europe or America, move in two different spheres. Their respective position and privileges are as unequal as those of an inhabitant of an eastern country, ruled by an irresponsible despot, on the one hand, and of a free citizen of England or the United States, on the other. The gospel has completely changed the relations which oriental usages established between the two sexes, and restored to the female the equal rank of which they had deprived her. An unnatural degradation of the female sex invariably results, as history demonstrates, from polygamy, which the Mosaic laws did not directly abolish, but sedulously discountenanced by many remarkable provisions; (for these, which it is not now necessary to set forth in detail, see Winer's *Bibl. Realwörterb. art. Vielweiberei*.) The toleration of the practice of collecting several lawful wives of the same husband, and several lawful concubines, necessarily extinguished all those pure and elevated sentiments, which, according to christian principles, unite one husband and one wife together in the Lord. The charms of domestic life, the holy character of conjugal love (Ephes. 5: 22—33), the sacredness of parental and filial love, were clouded or destroyed. "From the beginning," says Christ, "it was not so." (Matth.

19: 8)—polygamy was not contemplated at the original institution of marriage. After it was introduced and had become prevalent, the acquisition of a wife was regulated by principles entirely different from those which we revere. "Among the Jews, and generally, throughout the East, marriage was considered as a sort of purchase, which the man made of the woman he desired to marry." Horne's Introd. Vol. III. Part IV. Chap. III. p. 408. "Wives, who were thus purchased," says John, (Bibl. Archæol. § 153) "were too apt to be regarded as mere servants by their husbands, &c." Direct information respecting the case before us (the true position of the "wife" in the last commandment) is furnished by the chapter succeeding the one in Exodus which contains the Decalogue. The "book of the covenant which Moses read to the people, Exod. ch. 24, evidently contained the whole of ch. 20—23, or, the conditions of the covenant, including the Decalogue itself; the whole is an expansion of the fundamental principles expressed in the brief clauses of the Decalogue, and serves as a paraphrase or commentary. In Exod. 21: 7, the case is stated of a man who "sells his daughter to be a maid servant, &c." The following note of Prof. Bush (Notes, critical and pract. on Exod. 21: 7) explains the facts with great accuracy and precision: "It is clear from the context that when this was done, it was, usually at least, upon some engagement or expectation that the person who bought her would take her, when of age, as his wife or concubine. Her purchase as a servant was her betrothal as a wife. This is confirmed by the comment of Maimonides, who says: 'A Hebrew handmaid might not be sold but to one who laid himself under obligations to espouse her to himself or to his son, when she was fit to be betrothed.' Jarchi also on the same passage says: 'He is bound to espouse her to be his wife, for *the money of her purchase* is the money of her *espousal*.'" Such a national custom, if it does not altogether brutify, at least perverts the judgment and debases the heart. When a wife is thus regarded as an object of purchase, treated as a servant, and viewed as the personal property of her husband, it cannot occasion wonder that loose principles respecting divorces prevailed among the Jews. The character of the nation was harsh, their duties were stern, the genius of their religion was austere, their usages were unmarked by delicacy, and they could record without compunction the deeds which necessity dictated, but which a christian nation, in happier times, could not consistently perform. "We destroyed the men, and the women, and the little ones of every city; we left none to re-

main." Deut. 2: 34. The office of the executioners of God's wrath was appropriately assigned to them. Now, that the law-giver represents the "wife" solely as any other portion of a man's personal property, coveted only for the services which she can render in the household, and not as an object of carnal and impure desires, is demonstrated by the fact that a previous commandment ("adultery") already refers to the sin of coveting her as a female and not as property. When such views prevail, as derogatory to the man's honor who entertains them, as to the woman's dignity who suffers from them, we may understand that it was indeed "because of the hardness of their hearts" as Christ says, (Matth. 19: 8) that Moses suffered the Jew to part with a wife by simply furnishing her with a writing or "bill of divorcement," (Deut. 24: 1, &c.) How could the sanctity of marriage be established on christian principles in that age among a people accustomed to believe that the marriage tie was scarcely stronger than the bond existing between the head of the family and any personal property, such as a servant or an ox? Thus the wife was literally reduced to the level of her husband's servants and cattle; she might be transferred from his jurisdiction at any time, and become the lawful wife of another, as the cattle of her first husband might become permanently the property of another. It was quite consonant with such usages, that the Jewish widow could not inherit by law, as it is well known, any portion of her deceased husband's property; she was commended to the generosity of her sons, it is true, but she was as dependant and as destitute of property of her own, as the servants themselves, and hence it is not surprising that the prophets frequently complain of the unfeeling and cruel manner in which widows were treated. The want of civil rights, such as the gospel was really the means of giving to the female, actually placed her in the same category with the husband's servants and other property.

The repetition of the phrase: "thou shalt not covet," which would be altogether inexplicable, if the whole of ver. 17 constituted one commandment, is now easily explained. The Decalogue adopts the descending scale, in the enumeration of specific offences belonging to one general class, in order to obviate all dishonest evasions. In the case of "coveting," the sin which that term embraces, may be committed in many forms. The lawgiver comprehends the whole in *two* commandments. Guard—says he—against the sin of **coveting** that to which thou hast no rightful claim. Beware of that sin, first of all, when thou art tempted to seize objects which

never can be permanently thine own. But, secondly, guard against the sophistry of the corrupt human heart, and covet not even those objects which may be lawfully transferred to thee as thy permanent property. Thy sin may seem to thee to be venial, if thou canst succeed in alienating thy neighbor's wife, or servant, or cattle or other personal property, seeing that all these may be legally transferred. Thou art therefore commanded to watch over thy heart, since thou art now taught that *all* coveting is a grievous sin. This sense, which we find in the lawgiver's words, is emphatically expressed by that division of the Decalogue, which presents the whole of ver. 17 in the following form, according to the Latino-Lutheran mode :

Com. IX. *Thou shalt not covet thy neighbor's house.*

Com. X. *Thou shalt not covet thy neighbor's wife, nor &c.*

The distribution of the contents of the Decalogue, when two tables alone are designed to contain them, was unquestionably made according to the principle of their internal coherence. The first table contained the duties referring to God. the second, those referring to man, beginning with : "Honor thy father, &c." The arrangement of Philo, with whom R. Stier seems to agree, cannot possibly be correct. The latter (Reden Jesu, II. 412, 413) thinks that if we are only able and willing to read, we must find an undeniably clear decision of the question in Matth. 22 : 39, 40. He divides the ten commandments into two pentades, and thus places the fourth, or his fifth : "Honor, &c.," on the first, because, as he says, parents are the human representatives and images of God. To this arrangement, for which we cannot find a single substantial argument, and which may be demonstrated to be unnatural by many considerations, our present purpose does not require us to advert in detail. It would not, perhaps, be unjust to adopt Stier's own method of disposing of some of his opponents, by saying, for instance, that the results of this mode of distribution may be seen in an exaggerated form in the Chinese worship of ancestors, established by Confucius (Koung-Tsee) on the one great and only moral and religious duty of *filial piety*. It is more usual, we believe, to assign, according to the Græco-Reformed or Origenistic mode, four or a tetrad to the first, and six or a hexade to the second table, while our own mode, the Latino-Lutheran, arranges the whole ten into two classes, a triad and a heptade, the former, or three, embracing the duties referring to God, the latter, or seven, those referring to man.

In the interpretation of the Old Testament, there is an exegetical element found in the symbolical meaning of certain numbers or numeral words, which frequently renders important services. The oriental mind, according to Prof. Kurtz, and some of the most eminent recent theologians (Bähr, Hengstenberg, Bertheau, Baumgarten, &c.) regarded the number TEN as the symbol of completeness or perfection; and the emphasis with which the lawgiver speaks of "Ten Words" indicates his design of expressing the thought, conformably to the common view of the Israelites, that these words were perfectly and fully adapted to the basis of the covenant made with them. The numbers four and six are also significant, but have no special religious associations connected with them. The two numbers which our division furnishes, a triad and a heptade, are, on the contrary, repeatedly presented, in the Old Testament particularly, as *sacred* numbers. Thus, the number *Three* is distinguished, not only in consequence of its reference to the Holy Trinity, but also to many deeds and events directly connected with the three Divine Persons. The number *seven*, which is so remarkably prominent in the whole sacred and, specially, in the festival service of the Mosaic law, is also otherwise distinguished in the Scriptures as a sacred number, in things which involve man and his interests. It cannot be doubted, accordingly, that *three* of the whole *ten* words, occupied the first table, referring to God, and *seven*, beginning with "Honor, &c.," were inscribed on the second, referring to man.

It is frequently supposed that inasmuch as a different usage prevails among the several denominations in the United States, which, in the aggregate are here more numerous than the members of the Lutheran church, and as the precise division of the Decalogue is seemingly unimportant, it would be expedient if the church in this country should abandon her venerable usage, and adopt a foreign one. We are by no means prepared to exhibit this apparent liberality of sentiment. We should certainly be surprised to discover that our mother, the Lutheran church, had been so imperfectly educated, that religious organizations subsequently formed, were required to become her teachers at this late day. In this dark world of sin, every single ray of divine light, every particle of truth is precious—too precious to be ever resigned. There certainly *was* a mode of division which Moses received directly from God, since he counted *ten* words—it was as certainly not the Origenistic, which really furnishes only nine, or else eleven, or even twelve, if "coveting" occurs in two. After examining

other modes of division, and vainly attempting to account for them satisfactorily, we have found none so consistent with itself and scriptural, so logical and significant as the old established Lutheran mode. We can recognize the impress of divinity upon it, and would fear lest we should touch it with a profane hand, by assimilating it to any other form. We so learned the Decalogue in childhood, and our riper judgment has taught us to revere its Lutheran form. Honest attention to adverse arguments has failed to convince us of their truth, and we fervently hope that the Lutheran Catechism, that precious volume, on which the blessing of God so signally rests, will always exhibit that division of the Decalogue which it has hitherto maintained, and which is, in our view, invested with a sacred character.

ARTICLE VI.

GENERAL SYNOD OF THE EVANGELICAL LUTHERAN CHURCH IN THE UNITED STATES.

Seventeenth Session, June 14, 1855. Dayton Ohio.

THE General Synod of our church has just closed its seventeenth convention, at the place above mentioned. Availing ourselves of a brief space in our Review, which is not otherwise claimed, we purpose to give a hasty sketch of its doings. In the absence of documents, we shall mainly rely on memory, designing hereafter to complete our history of the General Synod by statistical information. This was the first meeting, which had occurred west of the Alleghany mountains, but as the city in which it took place is very accessible by railroads from every quarter, it was well attended. The different synods had their respective quotas of delegates in attendance, with the exception of the more Southern. There was, too, a large number of ministers present who were not commissioned by the church. The city selected for this meeting is admirably adapted to receive and entertain a large ecclesiastical council. With a population exceeding twenty thousand, with the elements of the highest prosperity, wealthy, and in the midst of a most beautiful and fertile country, its citizens extensively under christian influence, of different denominations, in the spirit of the finest christian hospitality, opened their habita-

tions and ministered to the saints. Long will their kindness be remembered, and the participants of it implore blessings on their heads!

On Thursday, the 14th of June, according to previous appointment, the synod was opened at 9 o'clock, A. M., in the Lutheran church, under the pastoral care of the Rev. P. Rizer, with a sermon on the coming of Christ's kingdom, by the Rev. S. S. Schmucker, D. D., of the Gettysburg Theological Seminary. The absence of the Rev. Dr. Bachman, the President of the preceding synod, devolved this duty on Dr. Schmucker.

After the discourse, the organization of the body took place, in the usual mode, by the legitimation of delegates, and the election of officers. The Rev. A. Lochman, of the West Pennsylvania delegation, was chosen President, Rev. B. Sadtler, of the East Pennsylvania delegation, Secretary, and P. Michler, Esq., of Easton, Pa., Treasurer.

The completion of the organization opened the way for the admission of new synods. Three applied. In reference to two of them there was no difficulty, and they were at once and unanimously admitted. The case of the Central Synod of Pennsylvania was somewhat peculiar, and objections were made to its recognition. The grounds of objection were, that having till a recent period, constituted a part of the synod of West Pennsylvania, it had, without any notification of its purpose, without any consultation, and entirely without the sanction of the body of which it was a component part, been brought into existence. The Constitution of the General Synod requires a regular formation, and proposes to receive, on application, all regularly constituted synods. It was urged by the delegates of the new synod, that their purpose to form a separate body had been hastily originated, that they deemed it essential to the interests of their churches, that the organization should not be delayed, and that they supposed, as the General Synod's constitution does not specify in what a regular organization consists, they had not violated its provisions. It was further alleged that the kindest feelings existed on the part of the new synod towards the brethren from whom they had departed, and an anxious desire was expressed to be enrolled in the brotherhood of the church, and to partake in the privileges and duties of the general church association. On the other hand, it was maintained that the procedure was irregular and discourteous, that in the absence of a law for the organization of new synods, there is in the church an established usage, which was violated in this case, and which placed

the organization beyond the pale of a proper recognition by the General Synod, and that the precedent would be destructive of order and good fellowship in the church. A third line of argument, which was urged with much zeal was, that whilst the whole proceeding was wrong, the General Synod could not take cognizance of it, but bound to receive the applying body, it must leave its disciplinary treatment to the synod from which it had gone out.

Reference of the subject to a committee, was followed by a recommendation that, although the formation of the synod was not entirely regular, it be admitted, which, after some debate, was adopted, and the Central took its place in the General Synod.

It may here be stated, that this case gave rise to a report from a committee, appointed for the purpose, designed to prevent the recurrence of similar difficulties. On the basis of the report, and its recommendations, the synod laid down certain principles, which in future are to guide in the formation of synods. 'They are substantially, that all the parties concerned are to be consulted, and to give their sanction, and that divisions shall be made, not on the principle of "elective affinity," but on geographical grounds.

Amongst the important questions brought up and acted upon at this meeting, we mention the following, not in the order of their occurrence, but as they may be reproduced by recollection. The Liturgical committee having recommended the correction of the liturgical forms by the synod, and the issue of a new edition, the liturgical question was taken up, and gave rise to expressions of opinion, various in their character. It seemed to be conceded that the General Synod's Liturgy does not meet the wants of the church. In view of this fact, and that the General Synod, after the labor of many years, had reached no satisfactory result, it was the judgment of some that the whole matter should be relinquished, and left to district synods, several of which already have liturgies of their own in use.

On the other hand, it was replied, that the synod having devoted so much time and labor to this work, ought not to abandon it, that a successful issue was not impossible, and that a general liturgy, for the sake of uniformity, to be used in all our churches, was highly desirable. It was further urged that the Pennsylvania Synod having completed, after immense labor, its liturgy, it might be employed in meeting the defects of the General Synod's book. It was decided that the committee should be continued, and enlarged, by the addition of a mem-

ber from each of the district synods in connection with the General Synod, that the work should be carried forward, and that respect should be had to the liturgy of the Pennsylvania Synod. A small edition, for present use, of the liturgy was ordered to be printed.

To us it appears, that the conviction is extending itself more and more, that our church is liturgical, that such forms ought to constitute a part of our public worship, and that there should be uniformity in their use. Difficulties are, doubtless, in the way, but prudence and moderation will, we think, overcome them. The presumption is, that the next General Synod will be extensively engaged with this subject, and if we mistake not, it is one of the most difficult which is placed within its councils. Another question of interest, on which there was a report, but which gave rise to no discussion, was the licentiate system, as it exists in our church. Originating under peculiar circumstances, which no longer exist, and presenting some anomalies, which neither accord, it is supposed, with the New Testament, nor general ecclesiastical usage, the synod of Pennsylvania, in which it commenced, have called in question the propriety of its continuance, but before their final action, submitted the question to the General Synod, in order that a uniform system might be introduced. The course adopted was a temperate expression of the character of the license system, both on the side of its advantages and its irregularities, and a reference of it to the respective synods, that at a future synod, under a general expression from their constituents, the recommendation may be issued. We regard this as a very important question, and hope that it will receive the attention of the church, and be brought to a conclusion sanctioned by the word of God.

The report of the treasurer on the pastors' and widows' fund gave rise to numerous remarks on the importance of such a fund, its increase, and the methods by which it can be effected. Union of all the synods, combination of the various funds now existing, and effort to secure donations, were presented as the means, and recommendations bearing on these points were passed. An executive committee, resident in the city of Philadelphia, was appointed to superintend this interest.

One of the most interesting subjects, which occupied the attention of the synod, was the establishment of a colonization mission on the western coast of Africa. The plan proposed by the Rev. Mr. Officer, is *the education, in a school

established for the purpose, of colored people in the United States, who are to be employed, in connection with the colonization of free blacks, in propagating the gospel in heathen Africa. The leading argument for the plan is, the fatality of the climate to white missionaries. The scheme was advocated with ability and eloquence, and no serious impediments were presented. The committee to whom the measure was referred, and whose report was adopted, endorsed the plan, and recommended movements adapted to meet the opportunities which might occur for carrying it into effect.

The establishment of a Publication Society for issuing Lutheran works, original and translated, and other purposes, having been presented to the General Synod for its sanction, after much debate, it was decided, that whilst such an organization, already existing, and having commenced operations, is viewed with favor by the General Synod, it cannot receive for its publications any imprimatur from it, till it shall have some official relation to it. In regard to the Lutheran Almanac to be published by this company, it, with that published under the auspices of Mr. T. N. Kurtz, is left to win its way to favor by its own intrinsic merits.

A resolution was passed disapproving of the building of union churches; on the ground that such churches tend rather to disunion.

The report of the directors of the Theological Seminary at Gettysburg, Adams Co., Pa., presented that institution in a favorable light, as prospering, as free from embarrassment, as having had a considerable increase of students, during the past year, as employing the entire time of two professors, whom it has funds to sustain, and as having a large and valuable theological library. It may be mentioned, in addition, that the services of an additional professor are expected soon, in the department of German, under the appointment of the Pennsylvania synod.

An important part of the business transacted during the meetings of the General Synod, grows out of the existence of various benevolent societies, such as the Foreign Missionary, the Home Missionary, the Education Society, and the Church Extension Society. To these may be added, though differing from them, the Historical Society. These general associations hold business meetings and anniversaries, present reports and collect funds, during the sessions of the synod. We mention, 1st, the Foreign Missionary Society. At the meeting of this society, the corresponding secretary, the Rev. Mr. Senderling, read an interesting report, presenting a detailed account of the

operations of the society, during the past two years. The report is printed and published, and will be circulated in the churches. The anniversary meeting in the Lutheran church, was exceedingly animated; addresses were made, and about four hundred dollars collected. The widow of the lamented Gunn, and her two children, were present, and the latter gave specimens of the Teloogoo language, by reading and singing in it.

The Home Missionary Society's meetings for business and encouragement, furnished ample evidence of the zeal and success with which that important department of benevolent operation is carried on. Collections and subscriptions were made to the amount of about one thousand dollars. An individual well qualified for the work, was appointed as general secretary and superintendent of this society, whose whole time is to be devoted to its interests. Numerous facts presented during the meeting of the synod, show that Home Missions demand vigorous efforts, but that in order to conduct them on the proper scale, ministers are much needed.

The Education Society transacted its business and held its anniversary. The report of the corresponding secretary exhibited a depressed condition of this enterprise. Difficulties connected with the organization, embarrassed the operations. A plan was adopted, by which it is supposed the operations will be more equalized, and its energies diffused. The result of this remodelling of the society was highly exhilarating, and it was manifested in the large contribution at the anniversary meeting, amounting to sixteen hundred dollars for the payment of the debt.

The details of the plan, we deem it unnecessary to give. The different synods will become auxiliary societies, employ committees at the institutions, where they educate, designate beneficiaries and be responsible for their support. The general committee will exercise a general supervision, and more particularly take charge of all surplus funds, and distribute them, at each meeting of the General Synod, to the different institutions, in the ratio of their beneficiaries.

The Church Extension Society, at its meeting, ascertained, that the effort in that behalf had fallen much below expectation, that various hindrances had been in the way of success, but undiscouraged, it resolved to employ the funds in hand for the aid of churches, by lending them money on interest with good security, and by pushing forward with the utmost vigor the collection of the amount still needed to complete the sum (\$50,000) first proposed.

The orator of the Historical Society having failed to perform, the report of the Curator was read, and the Rev. Mr. Diehl was appointed to represent the society in an address at the next meeting.

The feeling of the brethren was universal, that this meeting of the General Synod, was not only delightful in itself, but that much important business, in the best spirit, had been transacted. It showed our church as possessing much strength, and as marching forward to great results. It exhibited, with some diversity of view on minor points, a strong spirit of union.

The closing exercises were beautiful and touching; the tribute to the memory of Dr. J. G. Schmucker, one of the fathers of the synod, the announcement of the recent death of the aged brethren, Hemping and Ulrich, of the Pennsylvania synod, the parting hymn, and then the separation from beloved brethren, who had indeed taken sweet counsel together, and from the generous friends who had done so much to make our stay in Dayton pleasant, cannot be described, cannot be forgotten.

ARTICLE VII.

NOTICES OF NEW PUBLICATIONS.

The Physical Geography of the Sea. By M. F. Maury, LL. D., Lieut. U. S. Navy. New York: Harper and Brothers, 329 and 331, Pearl Street, Franklin Square.—1855.

THROUGH the idea of this work, and its publication, Lieut. Maury has rendered himself an object of interest, and acquired an enviable reputation, among all the nations that possess a navy and a merchant-marine. It presents the combined result of the experiences, heretofore buried in logbooks, of a vast number of ship-masters, for a long series of years past; but, what is still more important, of regular observations, sent in, at the request of the author, by American commanders generally, at the end of every cruise, and upon the invitation of the United States' Government, by a great number of other maritime states. The primary object of "the Wind and Current-Charts," out of which has grown this Treatise on the Physical Geography of the Sea, was, "to collect the experience of every navigator as to the winds and currents of the ocean, to discuss his observations upon them, and then to present the world with the results on charts for the improvement of commerce and navigation." These observations have reference to the winds and currents, not only of different seasons, but of several distinct periods of each

season: other important matters respecting the sea entered afterwards into consideration. The results of all these published observations have already been most important; distances have been greatly reduced, and dangers diminished. It would, indeed, be impossible to form an adequate estimate of the benefits that have already accrued, and are yet to accrue, to mankind, from the labors of Lieut. Maury, aided as they now are by the united coöperation of all nations, "in carrying out one system of philosophical research with regard to the sea." The text is illustrated by a large number of plates and charts. The work, although intended for the use of those who "follow the sea," has a deep interest for men of science generally, and reflects no little credit upon the author and the body of which he is a distinguished member.

Travels in Europe and the East: a year in England, Scotland, Ireland, Wales, France, Belgium, Holland, Germany, Austria, Italy, Greece, Turkey, Syria, Palestine and Egypt. By Samuel Irenaeus Prime. With Engravings. In two volumes. New York: Harper and Brothers.—1855.

WE have read these volumes with deep interest. The author is well known to the religious community of this country, as the able editor of the New York Observer. The route over which he travelled is often taken, and has been often described. But our traveller never mounts the rostrum, and never lectures; the easy flow of his narrative, as he communicates to us the impressions made upon him by the scenes and passing events of the old world, charms us, and carries us so pleasantly along, and makes us feel as if we were ourselves passing over the route in the company of an agreeable friend, enjoying his conversation, and entering with him into the interest, grave or cheerful, of every varied incident. And there is a freshness in Mr. Prime's narrative, a pointedness and aptness of reflection upon everything observed, all deeply tinged with a habitual tone of religious thought and feeling, which render the work exceedingly attractive, interesting and instructive. It cannot fail to afford our readers the same gratification which we have derived from its perusal.

Harper's Statistical Gazetteer of the World, particularly describing the United States of America, Canada, and Nova Scotia. By J. Calvin Smith. Illustrated by seven Maps. New York: Harper and Brothers.—1855.

THIS work received a brief notice in our Quarterly, when its publication in numbers had just commenced. The public have now been for some time in possession of the complete work. That a new Gazetteer, adapted to the altered aspects of the world and the progress of nations, and especially the rapid advance of our own country in material prosperity, has long been a desideratum, will be readily admitted. We believe that the work before us most satisfactorily supplies this desideratum. In its preparation, every accessible and available source of information, as regards localities, geographical relations, statistical details, &c., has been largely laid under contribu-

tion, as well in respect of the old world as of the new, and a vast amount of valuable and interesting matter has thus been accumulated. A conspicuous feature of this work is to enter the proper name of each place in strictly alphabetical order, as it appears in the language of the country, viz: Dutch, French, German, Italian, Russian and Spanish names are written and accentuated on this plan, and the rendered English names will be found immediately following; as, Aachen (Aix la Chapelle); Wien (Vienna); &c. &c. The most important places in ancient geography, such as towns of which ruins remain, have been inserted in proper order, and the ancient names of modern places have been given, where ascertained. The old provinces of France, the Netherlands, and Spain, the Circles of the German Empire, and the countries forming the French empire under Napoleon, which are now superseded by other divisions, but still often referred to, are described in the order of the alphabet. In so far as space would admit, accurate notices have been given of the geology and physical geography, the meteorological and mineralogical conditions of the countries and districts. Great care has been taken to ascertain the true elevation of mountains above the level of the sea, and, wherever foreign authorities have been relied on, their measurements have been rendered into English equivalents." "With regard to the part relating to the American continent, a large amount of new matter will be found incorporated, rendering it more complete than any other similar work extant." We have carefully tested the accuracy of the work in a number of instances, and are confident that its ample contents, including a number of valuable maps, will fully meet every reasonable demand of an intelligent public.

The Footsteps of St. Paul. By the author of "Morning and Night Watches," "The Words of Jesus," "The Mind of Jesus," "Family Prayers," "The Great Journey," "Woodcutter of Lebanon." New York: Robert Carter and Brothers, No. 285, Broadway.—1855.

THE author, regarding all the larger commentaries as little fitted to interest and instruct younger students, has written this book for the special benefit of this class of readers. Notwithstanding this is its specific design, we have ourselves read it through with the deepest interest, and to our great edification. Although drawing largely from other elaborate and valuable works, the author has employed sufficient independent research and thought, to redeem his work from the unattractive character of a mere compilation. His design has been, to offer to young people a work which would tend, by combining historical and biographical instruction, to attract them to a more careful and devout study of the Word of God. What nobler model could be selected in this respect for the youthful mind—what history more replete with stirring interest and noble spiritual lessons, than the life of 'the scholar of Gamaliel?' In following the great apostle of the Gentiles through the whole of his career, from his youth to his martyrdom, the author avails himself of all the information furnished by history, geography and science, and of every circumstance which the manners, customs, institutions, and Jewish and pa-

gan superstition and learning, as well as cautious conjecture and just inference can supply, to invest his narrative of that great and momentous life with the profoundest, often thrilling, interest, while thus, at the same time, a great amount of most important and pleasing instruction is communicated. We commend the work to our laity, as most profitable, edifying and delightful, and would rejoice to see it in the hands of every family in the land.

Lives of the Queens of Scotland and English Princesses connected with the royal succession of Great Britain. By Agnes Strickland, author of the "Lives of the Queens of England." Vol. V. New York: Harper and Brothers.—1855.

OF this work, which we have already noticed repeatedly in our pages, the fifth volume is before us. It continues the life of Mary Stuart, without bringing it to a conclusion. We again assure our readers that this biography is not a skilful and specious plea of one woman sympathizing with the misfortunes of another, to whom historians generally have given a bad reputation. The indefatigable and thorough researches of the author into the mass of official records relating to the period, have enabled her to present the unfortunate queen of Scots in a vastly different light from that in which she has so long been regarded: she has most triumphantly confuted the misrepresentations of Buchanan and other prejudiced witnesses, and the slanders and infamous lies of Elizabeth's and Murray's hired tools, by means of irrefutable documentary evidence; and hereafter no writer can have any further excuse for continuing to vilify the character of one, whose unmerited misfortunes demand for it the amende honorable from enlightened and candid posterity. The book is most ably written, and exceedingly interesting.

The Bible Prayer Book: for Family Worship and for other private and public occasions. By W. W. Everts, author of "Bible Manual," "Pastor's Handbook," etc. New York: Ivison and Phinney, 178 Fulton Street, &c.—1855.

THE plan of this work is, to furnish not only a series of general prayers for private, domestic and public use, but a large number of forms of worship and prayer for particular occasions, and connected with particular subjects, such as the Divine Attributes, the separate petitions of the Lord's prayer, the several commandments of the Decalogue, the Beatitudes, and others suited to particular times, circumstances and experiences. Without commending everything in the book, we regard the general plan of bringing forms of prayer into direct connexion with Scripture, and thus providing for almost every conceivable occasion, as most happy: we think the idea has, on the whole, been very successfully carried out: the prayers exhibit a very earnest and truly devotional spirit: if the language is not always such as we would prefer, it is, in general, very appropriate, and to a great degree that of Scripture, and we cannot doubt that the volume will be favorably received by the religious community, and afford welcome aids, as well as true comfort and edification to great numbers of those who duly appreciate the privilege of prayer.

The Chemistry of Common Life. By James F. Johnston, M. A., F. R. S., F. G. S., etc., etc. Author of "Lectures on Agricultural Chemistry and Geology," "A Catechism of Agricultural Chemistry and Geology," etc. Illustrated with numerous wood engravings. In two volumes. New York: D. Appleton and Company, 346 and 348, Broadway.—MDCCCLV.

THIS is a most admirable work. Its design is, to supply the necessity for a popular Chemical Literature, which arises from the defectiveness or total want of instruction, at home and in the schools, concerning those wonders, chemical and physiological, of which the common life of man is full. To give a very brief summary: it treats, in their natural order, of the air we breathe, and the water we drink, in their relations to human life and health; of the soil we cultivate and the plant we rear: the liquors we ferment: the narcotics we indulge in: the odors we enjoy and the smells we dislike: what we breathe for and why we digest: the body we cherish: the circulation of matter. Under these general heads, so briefly stated here, a vast amount of most valuable and important instruction is communicated, in a style and manner most interesting, with great copiousness of detail and aptness of illustration. Although designed for popular use, the work is also intended to supply a manual for schools. It is undoubtedly one of the most valuable and interesting scientific works for general circulation that have recently proceeded from the press, and should be found in every family that can afford time and money for the acquisition of useful knowledge.

Literary and Historical Miscellanies. By George Bancroft. New York: Harper and Brothers.—1855.

THIS volume, containing miscellaneous writings from the pen of the distinguished historian of the United States, came too late to hand to receive from us that careful examination which it well deserves. First there are three Essays: I. The Doctrine of Temperaments: II. Ennui: III. The Ruling Passion in Death. These are replete with acute speculations, keen glances into the hidden depths of the human heart, and beneath the surface of human character, original views, aptly and strikingly illustrated from the pages of history. Next come Studies in German Literature: I. General Characteristics; II. The Revival of German Literature; III. Men of Science and Learning; IV. The age of Schiller and Goethe; V. Translations. These are characterized by extensive and, in general, accurate knowledge, and a just and generous appreciation of the labors, the learning, and the poetry of the Germans, and by enlightened and genial criticisms. But we cannot always assent to our author's judgments; Jean Paul, for instance, he utterly fails to comprehend or appreciate. The translations are faithful and scholarly performances, not distinguished for deep poetic inspiration. While we greatly admire these elegant "Studies," we most decidedly dissent from some of the views expressed by the author. Next come Studies in History: I. Economy of Athens. II. Decline of the Roman People: III. Russia. IV. The Wars of Russia and Turkey. These abound in most satisfactory results of learned research and careful reflection, in sagacious

deductions and acute generalizations, and communicate a great mass of most valuable information. Lastly, we have Occasional Addresses, elegant compositions sparkling with gems of varied lore, abounding in large views, presenting candid, liberal and generous criticisms of eminent men, and rising frequently into the region of high, manly and earnest eloquence. To what extent we should subscribe to the views of our author, our cursory examination of these writings forbids us to determine; but the reader may be assured, that he will find them worthy the reputation of our distinguished fellow-citizen.

A New Method of learning the French Language; embracing both the analytic and synthetic modes of Instruction; being a plain and practical way of acquiring the art of Reading, Speaking and composing French. On the plan of Woodbury's Method with German. By Louis Fasquelle, LL. D., Professor of Modern Languages in the University of Michigan. Twentieth Edition. New York: Ivison and Phinney, 178 Fulton Street; Chicago: S. C. Griggs and Co., 111 Lake St.; Buffalo: Phinney and Co., 188 Main St.; Auburn: J. C. Ivison and Co.; Detroit: A. McFarren; Cincinnati: Moore, Anderson and Co.—1855.

A Key to the Exercises of Fasquelle's New French Method. With occasional Notes and References to the Rules.

Translation, Composition, Conversation. The Colloquial French Reader: or, Interesting Narratives in French, for Translation, accompanied by conversational exercises. With grammatical and Idiomatical references to Fasquelle's New French Method, the explanation of the most difficult passages, and a copious vocabulary.

Napoleon, par Alexandre Dumas. For the use of Colleges and Schools. With conversational exercises, explanatory Notes, and references to the "New French Method," on the plan of Fasquelle's French Reader.

Les Aventures de Telemaque, Fils d'Ulysse. Par Fenelon. With grammatical and idiomatical references to Fasquelle's "New French Method," and the explanation of the most difficult words and passages.

WE have grouped together the above named works by the same author, and from the press of the same publishers, for the purpose of expressing at once our opinion of the whole series. In a former number we noticed Woodbury's series in the same manner, and, as the same method of instruction is adopted here, the remarks made there will, mutatis mutandis, apply in the present instance. For communicating a practical acquaintance with any modern language, for imparting a command of its idioms and any degree of facility and correctness in speaking and writing it, we regard this method as decidedly the best that is known to us. Perhaps the foreign ear accustoms itself

with so much difficulty to the sounds of no modern language, when spoken rapidly by a native, as to those of the French. To overcome this obstacle is an object, therefore, which the author has everywhere had in view: with the exercises for reading and translation given in the works 3d and 4th in the list above, he accordingly connects conversational exercises in French questions, to be answered in French by the student: a plan which can, with a good teacher, scarcely fail to prove most effectual. The references given in all the three readers to the "New Method," as they tend to keep fresh in the student's memory, and, as we may be allowed to say, at his tongue's end, all the phrases and idiomatic expressions learnt in that primary work, constitute an important element in this plan of instruction. The lessons for reading and translation in the Reader are interesting and entertaining; the life of Napoleon, by Dumas, is a very popular text-book; and the colloquial exercises given at the end of the lessons in the former, and of the sections in the latter, are exceedingly well adapted to keep the pupil's grammatical knowledge on the *qui vive*, and to store his memory with the conversational phraseology of the French. We are glad to find that Prof. Fasquelle has given us a new edition of that beautiful and noble work of Fenelon, *Les Aventures de Télémaque*, in preference to anything more modern.

The author has shown his judgment and experience, by combining, in the primary work, the analytic and synthetic methods: while the latter alone can affect little more than facility in reading and translating, the former without this is apt to induce careless habits of expression, uncertain and partial knowledge, and confirmed grammatical inaccuracy. Altogether we regard this series as eminently adapted to the purposes of instruction, and under the guidance of a skilful instructor, pupils can scarcely fail to acquire a thorough and practical acquaintance with that precise and elegant language which it is designed to teach.

The American Debater: Being a plain Exposition of the Principles and Practice of public debate: wherein will be found an account of the qualifications necessary to a good deliberative orator, as also the mode of acquiring them, the rules of order observed in deliberative assemblies, debates in full, and in outline, on various interesting topics, numerous questions for discussion, forms of a Constitution for Literary Clubs or Debating Societies, etc., etc. By James N. McElligott, LL. D., author of "The Analytical Manual," "Young Analyzer," etc. New York: Ivison and Phinney, 178 Fulton Street, &c.—1855.

THIS strikes us as an exceedingly useful book, especially in a country like ours, where every man possessed of any degree of intellectual culture is liable to be placed in circumstances, where the instructions here communicated will be welcome and advantageous. The author begins with discussing the question, "What is a good Debater?" and here he lays down general principles as just as they are important, enforcing them by frequent references to high authorities and distinguished examples, ancient and modern. His views respecting extemporaneous speaking, and the rules which he gives for ac-

quiring skill and effectiveness in this valuable art, are founded on good sense and the experience of great speakers: this, and all the other matter contained in the volume, will be found valuable to all who have occasion to speak in public and participate in the proceedings of deliberative bodies: full debates are given, admirably illustrating the manner in which such concerns are conducted: the great number of subjects for debate, which are presented, with and without references, will be most acceptable to societies organized for such purposes. We regard this as a well-timed and truly valuable production.

Sanders' New Speller, Definer and Analyzer: embracing a progressive Course of Instruction in English Orthography and Orthoepey, on the Principles of Dr. Webster: copious Exercises in Definition: an Analysis of English derivative and compound words: the whole interspersed with appropriate reading lessons, carefully adapted to the experienced wants of Schools and Academies of all grades. By Charles W. Sanders, A. M. New York: Ivison and Phinney, &c.—1855.

WE had occasion, a number of years ago, to test and acknowledge the superior merits of Sanders' New Series of School Books. To this he has now added the volume named above, which, in its whole plan, in its definitions and explanations, in the progressive exercises for spelling and reading, illustrative of the letters and sounds of our language properly classified, in the explanations and exercises exhibiting the various processes by which the derivation and composition of words is effected in English, and in every material point of view, is a most admirable school book.

The Story of the Peasant-Boy Philosopher: or, "a child gathering pebbles on the Seashore." (Founded on the early life of Ferguson, the Shepherd-boy Astronomer, and intended to show how a poor lad became acquainted with the principles of Natural Science.) By Henry Mayhew. New York: Harper and Brothers, Publishers, Franklin Square.—1855.

THE author's design in writing this admirable little work was, not so much to teach, as to create in youth a *taste* for learning, to awaken a thirst for knowledge, and to stimulate a spirit of inquiry: to provoke and guide the faculty of *active* attention, as distinguished from mere *receptivity*, which it is, in our schools, too much the fashion to cram: in general, to excite the youthful mind to earnest and laborious *effort* in the pursuit of knowledge. Not only is the volume admirably adapted to the attainment of these ends, but, while it will doubtless prove deeply interesting to young people, its very simple and clear explanations and lucid illustrations of some of the most important facts and principles of natural philosophy and astronomy are well suited to enlighten older heads that have never acquired correct notions of such subjects. We commend the volume to the favorable notice of parents.

The Singing Book for Boys' and Girls' Meetings : a collection of easy Songs and Tunes. By William B. Bradbury, author of the "Singing Bird," "Musical Gems," "Sabbath School Melodies," "Psalmista," "The Shawm," and various other musical works. Issued under the auspices of the New York Children's Aid Society. New York : Ivison and Phinney, 178 Fulton St.

MR. Bradbury's meritorious connection with the promotion and culture of popular music in this country is well known. In publishing this very copious collection of easy songs and tunes, in a very cheap volume, he has rendered important service to the rising generation and the community at large. The greater cultivation of taste and skill in vocal music among our people is an object much to be desired, and involving more important benefits than mere enjoyment. Not only does the volume contain a very large number of fine popular tunes, but the sentiments conveyed by the songs are unexceptionable, and calculated to improve the heart, and to inspire it with the love of all goodness. We hope it may have an immense circulation.

Fiction. The Castle-Builders. By the author of "Heartsease," "The Heir of Red Clyffe," "Scenes and Characters," &c. New York : D. Appleton & Company.—1855.

Grace Lee. By Julia Kavanagh: author of "Daisy Burns," "Madeleine," "Nathalie," "Women of Christianity." By the same publishers.

My Brother's Keeper. By A. B. Warner, author of "Dollars and Cents," "Mr. Rutherford's Children," &c. Same Publishers.

THE first of these is a very serious book, designed to show that religious professions growing out of fervid emotions and sudden enthusiasm, have no value or stability, unless the only true basis of christian character, deep convictions, a solemn sense of duty, and persevering prayer, be sought and found. The second, a brilliant and powerful production, exposes the hollowness and emptiness of the world, the vanity of its customs, its pomp and parade, and the unsatisfactory nature of its possessions and enjoyments, without a religious character. The third is a charming volume, breathing throughout the spirit of genuine piety, and illustrating the power for good exerted by the unwavering consistency and the loveliness of the christian character of an affectionate sister over a wayward and worldly-minded brother. A most wholesome and excellent book.

WE announce the reception, too late for particular notice in our present number, of the first volume of Lamartine's History of Turkey, and of Huc's intensely interesting narrative of a "Journey through the Chinese Empire." They will receive due attention as soon as we shall be able to resume the critic's chair and pen.

Signs of the Times ; or, Present, Past, and Future. By the Rev. John Cumming, D. D., F. R. S. E. Author of Lectures on the Apocalypse, Miracles, Daniel, Parables, &c. "And there shall be signs in the sun, and in the moon, and in the stars, and upon the earth distress of nations with perplexity. Philadelphia: Lindsay and Blakiston.—1855.

THE productions of Dr. Cumming are so equal in merit, that having frequently expressed our opinion concerning them, it seems hardly to be necessary to reiterate what has been frequently said. We have found the signs of the times as readable as his former publications, perhaps to some they may be more attractive than others, because they deal with that future into which so many are anxious to look, and all must believe is about to develop great and startling events. The table of contents, will indicate the entertainment that is to be expected :

1. The signs of the times.
2. The Moslem, and his end.
3. The Christian and his hope.
4. The Jew, his ruin and his restoration.
5. Noah, his age and ours.
6. Signs, celestial and terrestrial.
7. The desire of all nations.
8. The final destiny.
9. It is done.
10. The Lord reigneth.

Family Prayers for each Morning and Evening in the Year. With references to appropriate Scripture Readings. By the Rev. John Cumming, D. D. Author of Lectures On the Apocalypse, Miracles, Parables, Daniel. &c. "Teach us to pray." Philadelphia: Lindsay and Blakiston.—1855.

THE plan of this work is to furnish a prayer for every morning and evening in the year. In addition, it points out suitable portions of the word of God to be read in family worship. The selections are made both from the Old Testament and the New. The author's preface is as follows: "The prayers in these volumes, and their arrangement, have occupied the spare hours of the author's very busy life for four years. They have one excellence in their structure—they are as simple as Saxon phraseology would enable him to make them, and he trusts as scriptural, evangelical and protestant as any. They are suited, by the generality and simplicity of the prayers, for every class and type in this busy world. With earnest hearts to feel and use them, and the teaching of God's Holy Spirit, these prayers may become instinct with life, and unload many a full soul that cannot strike out words for itself. The scripture references will be found very useful in selecting such portions of the Holy Ghost as may be read in connection with the prayers. That it may please God abundantly to bless, to the edification of his church and the glory of his name, these volumes, is the author's earnest prayer, through Christ Jesus."

The Acts of the Apostles ; or, the History of the Church in the Apostolic Age. By M. Baumgarten, Doctor of Philosophy and Theology, and Professor in the University of Rostock. Translated from the German, by the Rev. A. J. W. Morrison, Curate of Little Wittenham, Berks ; Translator of Ritter's History of Philosophy ; Guericke's Manual of Ecclesiastical Antiquities, &c. Three vols. Edinburgh : T. and T. Clark, 38 George Street.—1854. For sale by Smith and English, Philadelphia.

To those acquainted with the author of this work, his name would pledge something of value. He is not unknown to our theological public. The fact of so early a translation leads to high expectation. In either, or in both ways, prepared to expect much from the perusal, disappointment will not follow.

It is truly a history, or commentary, or both, of great value, and will amply reward those who study it.

Infidelity and frivolity, in their attacks upon this portion of the Word of God, appear likely to remove the complaint which was made by Chrysostom, "of the neglect of the Acts of the Apostles."

It has attracted the attention of distinguished divines in Germany of the orthodox school, and amongst these the author of this work holds a conspicuous place. Ample notice is taken of the heresies of the Tübingen school, as well as the softenings of other more orthodox. In what light it is viewed in Germany, by the most competent critics, may be seen in the words of Guericke, in his notice of it. "It is long since a work has appeared, which so fully accords with my views and feelings." He speaks of it as making an epoch, as exceedingly able, as breathing the finest spirit of christianity, as elaborated with the most comprehensive science. See *Zeitschrift für die gesamte Lutherische Theologie und Kirche*. Vierzehnter Jahrgang.—1853. page 309.

Lectures on the Evidences of Christianity delivered in Philadelphia. By Clergymen of the Protestant Episcopal Church, in the fall and winter of 1853—4. With an Introductory Essay by Alonzo Potter, D. D., LL. D., Bishop of the Diocese of Pennsylvania. Philadelphia: E. H. Butler and Company.—1855. pp. 408.

THIS volume consists of a series of interesting discourses by distinguished Episcopal divines, on various topics of Christian evidence, with particular reference to the present aspects of Infidelity. The discussions are designed to relieve the difficulties of the thoughtful, who are in danger of being infected with that specious scepticism which shelters itself under the absurd names of science and philosophy. We regard the work as a valuable contribution to a branch of theological literature, to which additions must, from time to time, be made, in order that our evidences of revealed religion may be adapted to the actual wants of the age. Plausible objections are continually

springing up under the pretended auspices of physical science and metaphysical philosophy, which the Christian ought to be competent to meet. He is under obligation "by doctrine and by life," to refute all erroneous and strange teaching contrary to God's word.

The Introductory Essay by Bishop Potter, is marked by preëminent ability, and is worthy of the high reputation which he enjoys as a scholar. A brief view is given of the problem of Apologetics, which, according to the writer, involves both a practical and a speculative question. The subject is discussed with great learning and skill, and enforced with the author's characteristic vigor and elegance of expression. Our readers will be interested in the following passage respecting a recent publication which has attracted some attention: "We must confess that we have never, in the whole extent of our reading, met anything which is so offensive to good taste and the first principles of inductive philosophy, as the elaborate work recently given to the world under the title of *Types of Mankind*. Written under the influence of avowed prejudices against certain races of men, and descending to the use of caricature in order to bring them into disrepute, it stops at hardly any thing which can cast reproach on scripture. No jests are too coarse, no revilings too bitter or contemptuous, no special pleading too perverse. It is too mournful to find that such names as those of Morton and Agassiz are destined to go down to posterity, associated with such unseemly exhibitions of spite and intolerance. A cenotaph to Morton, one of the calmest and most dignified philosophers that any age or country has seen, should be stained by no scurrility, defamed by no violence. It is an insult to his memory to suppose that he could have desired his unpublished writings to be given to the world, in close connexion with an attack on the Bible, the malevolence of which is only equalled by its impotence."

The mechanical execution of the book is elegant. The bold clear type, and beautiful paper, render it very attractive to the eye, and a pleasure to peruse. The work is an ornament to the American press, and reflects great honor upon the house whence it emanated.

Pictorial History of the United States. By Samuel G. Goodrich. One vol. 12mo., pp. 360. Philadelphia: E. H. Butler and Co.

Pictorial History of England, Scotland, and Ireland. By Samuel G. Goodrich. pp. 444. Philadelphia: E. H. Butler and Co.

Pictorial History of Ancient Rome, with a sketch of the History of modern Italy. By Samuel G. Goodrich. pp. 333. Philadelphia: E. H. Butler and Co.

Pictorial History of Greece, Ancient and Modern. By Samuel G. Goodrich. pp. 333. Philadelphia: E. H. Butler and Co.

Pictorial History of France, for the use of Schools. By Samuel G. Goodrich. pp. 347. Philadelphia: E. H. Butler and Co.

Parley's Goodrich's Common School History. A brief Compend of Universal History. pp. 309. Philadelphia: E. H. Butler and Co.

THESE histories have received the approbation of leading men, and have been introduced into the principal seminaries of learning in the country. The excellence of the series has been fully tested by experience. All who have examined the volumes regard them as an important contribution to the means of popular education. They have been prepared with great care and tact, and are adapted to the instruction and improvement of the young. They are written in a lively and pleasing style, abounding in illustrations, anecdotes, incidents and descriptions, the histories in all cases being based on Geography, illustrated by maps. The works are freely supplied with engravings, giving correct ideas of manners and customs, views of cities, monuments, battles, &c. The whole series may justly challenge a comparison with any similar publications, and may be most cordially commended to public attention.

Visits to European Celebrities. By William B. Sprague, D. D. Boston: Gould and Lincoln. New York: Sheldon, Lamport and Blakeman.—1855. pp. 305.

ON two different occasions Dr. Sprague visited the continent of Europe and Great Britain. During both visits he tells us he was more interested to see *men* than *things*, and to secure this gratification, he frequently travelled out of his route. The volume before us contains interesting reminiscences of many distinguished individuals whom he met. The sketches are exceedingly graphic, and altogether worthy of the graceful pen of their able author. The perusal of the book has afforded us very great pleasure. We found, indeed, a difficulty in laying it aside, until we reached the last page. It seemed as if we were in the presence of the persons described, sitting by their side, enjoying their conversation and drinking in their words, catching the spirit of the good and the wise. Strong points in their character are brought forth, striking anecdotes related, interesting incidents given, the inner life is revealed, and a distinct and clear impression of each is left upon the mind. A vast amount of information is presented, and many useful facts are introduced, not easily accessible. Dr. Sprague deserves our thanks for the service he has rendered. His work, too, he has done so well. There is nothing in bad taste, nothing to which the most fastidious could take exception. The task was a delicate one, but no one in the country could have executed it so satisfactorily. There is a *fac-simile* of the handwriting of each person noticed, which gives additional value to the work. We commend these sketches to all our readers, who are interested in the great and the learned, and who desire to be furnished with a rich entertainment.

Lectures on English Literature, from Chaucer to Tennyson. By Henry Reed, LL. D. Philadelphia: Parry and McMillan.—1855. pp. 411.

THERE is a mournful interest connected with the author of the volume before us. He was one of the unfortunate victims, who perished last September in the Arctic. After a most delightful sojourn abroad, when almost in sight of his native land, he sank beneath the waves of the ocean. For twenty-three years Professor Reed was connected with the instruction of the University of Pennsylvania, and during the whole period was distinguished for his fidelity and efficiency. He had a high reputation as a teacher, and always possessed a strong hold upon the affections of his pupils. He was an honor to the institution, with which he was so long identified. His continued and habitual devotion to study, his ripe and accomplished scholarship, his refined taste and gentle nature, his elevated purity of heart and purpose had won many friends and secured admirers for him on both sides of the Atlantic. We have read with much interest the *Lectures on English Literature*. They were originally delivered in the Chapel Hall, and were prepared by the author, without any idea of publication, in the hope of doing some service in connexion with English literature. They are written in a popular, though elegant style, and are designed to furnish useful hints and suggestions with regard to the reading of English authors. The lectures do not profess to be profound disquisitions, yet they abound in criticism the most judicious and with thoughts exceedingly valuable. No student of our language can read them without pleasure and profit. We are confident the volume will be received with favor by the literary public, and we hope the series, so auspiciously begun, will be succeeded by the publication of other manuscripts still in the possession of the family. We shall also be glad to see a memoir of Professor Reed, together with his correspondence, prepared for the press. The editor has done his part well. The notes are illustrative and explanatory, and give additional value to the work. A very correct and beautiful engraved portrait accompanies the volume, which will prove a source of much gratification to the numerous pupils and other friends of the lamented Professor.

Lutheran Manual on Scripture Principles; or, the Augsburg Confession illustrated and sustained, chiefly by Scripture, and proofs and extracts from standard Lutheran Theologians of Europe and America; together with the Formula of Government and Discipline adopted by the General Synod of the Evangelical Lutheran Church in the United States. By S. S. Schmucker, D. D., Professor of Christian Theology in the Theological Seminary of the General Synod, Gettysburg, Pa. Philadelphia: Lindsay and Blakiston.—1855. pp. 352.

THE design of this work is to present, in a convenient form, the venerable symbol of our church with scripture proofs printed in full, and illustrative of the doctrines and duties taught. In the discussion of the subject, extracts

are given from the writings of the most eminent Lutherans of Europe since the Reformation, as well as from some of our earlier divines in this country. On the few points in the Confession, in which a difference of sentiments has prevailed among us, each party is permitted to speak for itself. Whilst the author's well known theological views are clearly and distinctly exhibited, the opinions of those who differ from him are treated with respect; there is every disposition manifested to give the other side of the question a fair and candid hearing. The Augsburg Confession is presented entire, in English and Latin throughout the work, and the German copy is appended, so as to furnish ample material for the study of this valuable document. The formula of government and discipline adopted by our General Synod, with scripture proofs, succeeds the discussion of the symbol; the volume thus forming altogether a most convenient *manual*, not only for the members of our own communion, but for Christians of other denominations who so frequently evince the most palpable ignorance respecting the doctrines and practices of the Lutheran church.

We have examined the work of Dr. Schmucker with much satisfaction. It is a seasonable production. We are pleased with its plan and its spirit. Its execution is able and judicious, adapted to the object intended, and worthy of the reputation which the author enjoys. The same excellences which characterize the other productions of his pen, distinguish the present work. It gives us pleasure to commend the volume to the favorable attention of the public, with confidence that it will be found useful for reference, and in the hope that its circulation may be as wide as its merits are deserving.

The mechanical execution of the work is very fine. It is printed with all the accuracy and neatness, which mark the publications of Lindsay and Blakiston.

Martin Behaim, the German Astronomer and Cosmographer of the times of Columbus: being the tenth Annual Discourse before the Maryland Historical Society, January 25th, 1855. By John G. Morris, D. D., Baltimore. Printed for the Maryland Historical Society: John Murphy and Co.—1855. pp. 48.

THE design of the discourse before us is, to rescue from undeserved oblivion the memory of an individual who was distinguished in his day, but who at the present time is comparatively unknown. Martin Behaim was cotemporary with the discovery of this continent, and was the intimate companion and associate of Columbus in his labors. He enjoyed a high reputation as a navigator, and was far in advance of most men of his generation, in his astronomical and geographical knowledge. Whilst he is not entitled to the distinction of having discovered America, ascribed to him by some, but which he never claimed, yet by his superior skill in the preparation of nautical instruments and charts, he contributed much to the magnificent geographical discoveries of that adventurous age. He was born at Nurnburg in 1459, and educated in the best schools. He was for a time the pupil of the celebrated Regiomontanus. His parents designed him for the pursuit of trade, but his aspirations were directed to subjects of higher intellectual in-

terest. From the counting-room he would go to his astronomical studies, impatient for the hour of release from what he regarded as the drudgery of business. His leisure moments were devoted to severe intellectual toil. His heart was in his favorite pursuit. And although he continued in business from necessity for a season, he relinquished it for his congenial studies, as soon as an opportunity offered. To these the greater part of his subsequent life was earnestly devoted. He died in Lisbon in 1506.

The sketch of this wonderful man is admirably presented by Dr. Morris. The discourse furnishes a vivid picture, not only of the hero himself, but also of the important period and those thrilling scenes, with which he was so intimately connected. It is full of interesting facts, which will be new to most persons, expressed in clear and forcible language, and with that agreeable and racy manner, which characterizes the most of the author's productions. We have read the discourse with much gratification, and we are sure its perusal will amply repay the reader. We incidentally learned that a leading *Review* of the country offered the Doctor fifty dollars for the matter; the offer was, however, rejected, as the article was regarded as the property of the Association, at whose request it was prepared.

The following passage from the discourse will be read with interest: "Germany for ages, has been the birth place of genius. Her history is full of heroic deeds in every department of human effort. It is the land of science, of art, of arms and of song. The preëminence of Germany in the highest grades of intellectual exertion, and her amazing progress in every art that can ennoble mankind, have elicited the applause of all who can be charmed by poetry, or instructed by philosophy. Though other lands have produced a more brilliant array of great navigators and discoverers of unknown countries, yet it is not the mere mariner or commander of an expedition, who deserves the entire credit of discoveries. It is true, he incurs the risk, he endures the labor, he suffers the exposure and has the honor of first *seeing* the long sought for land, but it is the astronomer on board mapping the heavens, the geographer drawing his charts, the meteorologist observing the temperature, the hydrographer watching the tides, the artizan making and manipulating the nautical instruments, the philosopher studying all the phenomena occurring in nature—it is he who eminently deserves a large share of the honors of discovery, for it is by the aid of his labors that the mariner is led to his brilliant results. Many a splendid geographical discovery has been made at sea, by the help of mathematical and artistic labor executed ashore. It was German astronomers, who by their calculations and tables, enabled the seafaring nations of that day to accomplish many of their brilliant exploits in the field of geographical discovery. Behaim was mariner, astronomer, geographer, artist and philosopher, all combined, and was publicly acknowledged by the Emperor Maximilian, to be the most extensively travelled citizen of the German empire."

The Salzburgers and their descendants: Being the history of a Colony of German Lutheran Protestants, who emigrated to Georgia in 1734, and settled at Ebenezer, twenty-five miles above the city of Savannah. By Rev. P. A. Strobel, of the South Car-

olina Synod, and Principal of the Female Institute, Americus, Ga. Baltimore: Published by T. Newton Kurtz.—1855. pp. 308.

THIS is a most acceptable addition to our church literature, and the author is entitled to our thanks for the important service he has performed. It is a publication which ought to be in every Lutheran family, and we sincerely trust that the author's effort to rescue the Salzburger from the obscurity into which they had been permitted to fall, may meet with the encouragement which it deserves. We have found the volume exceedingly interesting, and take pleasure in commending it to the attention of the christian public—not only to our own members, but to christians of different denominations, who are interested in the history of God's people, satisfied that they will be amply rewarded by its perusal. The work contains an engraved portrait of Rev. J. M. Bolzius, first minister of the Salzburg congregation at Ebenezer in Georgia, also a neat cut of the Jerusalem church, Ebenezer, Ga., erected in 1767.

Much has been said in praise of the Pilgrim Fathers, who were driven from their homes in consequence of their attachment to the gospel, yet in ardent piety, christian heroism, and energetic devotion to the principles they professed, our own Salzburger will compare most favorably with them. The prevalence of the German language among them, and the preservation of their records in their native tongue, have deprived them of the position in the annals of our country, to which their trials and virtues justly give them claim. The Salzburger left their native land for conscience sake. Abandoning the endearments and comforts of home, they came to this Western wilderness, as it then was, that they might worship God without fear and molestation. They were willing to suffer imprisonment, exile, and even death, rather than surrender their religious principles which were so dear to them, and upon which they based all their hopes of future happiness. Their history presents a most beautiful example of patient endurance and christian zeal in the cause of the Redeemer, worthy of our imitation.

Memoir of Catharine E. Alleman, wife of Rev. M. J. Alleman, of Aaronsburg, Pa. By one who knew and loved her well. Baltimore: T. Newton Kurtz.—1855. pp. 131.

THE subject of the volume before us was the wife of a Lutheran clergyman, a woman of rare excellence, and eminent piety, who in early life was brought under the influence of Divine truth, and became an active christian. It seems to be a faithful record of one who sincerely served the Lord, and was always ready for "every good word and work." She exemplified, in her daily conduct, the reality and beauty of religion, and evinced a deep interest in the cause of the Redeemer. The book is interesting and instructive. It ought to circulate through the church, and find a place in our Sunday School Libraries. It is a disgrace to us, that our own publications are not more encouraged. Many of them will compare very favorably with works issued from the press by other denominations; all of them may be read with interest and profit. Our friend T. Newton Kurtz deserves the thanks of the

church for the care and taste which he displays in getting up his publications, and we hope he may meet with the encouragement from the church which his efforts merit.

An Address delivered before the Linnæan Association of Pennsylvania College, Gettysburg, Sept. 20th, 1854. By Hon. Samuel Hepburn, of Carlisle, Pa.—pp. 22.

JUDGE Hepburn's address, when delivered, attracted the marked favor and cordial approval of a large and much gratified auditory, and we regard it as in every respect deserving the high commendation which it, at the time, elicited. The object of the address is to exhibit the responsibilities of educated men to their country, and the way in which these responsibilities may be met. The impressive thoughts are presented with power, and expressed in appropriate language.

A Discourse to the Graduating Class of Pennsylvania College, Sept. 17th 1854. By H. L. Baugher, D. D.—pp. 16.

THE Apostolic injunction, *Quit you like men*, is the text selected for discussion in the Baccalaureate of President Baugher, and after some reference to the characteristics of the times, the author tells what kind of men are needed for the occasion. We want men deeply imbued with the spirit of Christ; men who will carry forward the life of this country, in the development of its vast physical, intellectual and moral resources; men of industry, patience, perseverance, self-reliance and faith, having for their motto *Excelsior*. All these points are discussed with ability and earnestness. The sentiments inculcated are important; they should be carefully pondered by the young men of the day, and put into practice.

Address delivered at the laying of the Corner-Stone of the Shamokin Institute, August 2nd, 1854. By S. S. Schmucker, D. D.—pp. 17.

THIS is also an interesting address on the subject of education. It abounds in useful information and valuable truth, expressed in the writer's usual lucid and felicitous style. The views presented are worthy the consideration of all who feel an interest in the subject of education.

Address on Education, delivered in the Court House at Sunbury, Pa., November 6th, 1854. By Rev. John J. Reimensnyder.—pp. 18.

THIS is a most sensible discourse on a very important subject, and deserves to be extensively circulated. Although the theme is hackneyed, there is a freshness in the discussion which is not always met with in such addresses. The pleasures, as well as the advantages derived from study, are discussed with conciseness, yet with much force. The writer also notices various defects in our system of Common School Education, and suggests appropriate improvements.

CONTRIBUTORS.

The following individuals have written articles for the pages of the Evangelical Review, and we are encouraged to expect additional contributions from them, as well as from others, who have promised us their assistance and co-operation :

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THE
EVANGELICAL REVIEW.

NO. XXVI.

OCTOBER, 1855.

ARTICLE I.

REMINISCENCES OF LUTHERAN MINISTERS.

“Remember the days of old, consider the years of many generations, ask thy father and he will show thee, thy elders and they will tell thee.”

MUCH has been said, and deservedly, in praise of the Pilgrim Fathers; their memory is properly cherished with veneration, and their virtues earnestly commended for imitation, yet the founders of the American Lutheran Church will not suffer, in any respect, in comparison with them. In piety and zeal they were, by no means, inferior, in education and attainment they were, in many instances, superior. They were men of acknowledged literary character, genuine piety, evangelical sentiment, and ardent attachment to the cause of the Redeemer. Their christian heroism, their energetic devotion to the principles they professed, their laborious and self-denying efforts for the salvation of souls and the promotion of God's glory, made a deep impression upon all, with whom they came in contact, and secured the confidence and regard of their contemporaries among other denominations. They were men who could not be despised! They would have adorned the ministry of any church, in whose connexion Providence might have placed them. Their character and their works deserve to live in the hearts of posterity. Their virtues and their services should be transmitted to future generations and distant ages. The prevalence of the German language among them in the public worship of the sanctuary, and the preservation

of their annals in their native tongue, have deprived them of the position, to which their intellectual and moral qualifications give them a just claim. Among the most able, faithful, and useful of our earlier ministers, may be named

PETER BRUNHOLTZ,

who was the first clergyman sent from Halle, as an assistant to Dr. Muhlenberg, to be associated with him in ministering to the wants of the Lutheran congregation in Pennsylvania.¹

He was born in Nübül, a village in the principality of Glück-burg, in the Duchy of Schleswig. He was a candidate of theology when Muhlenberg so earnestly sought for aid in his ministerial labors, and urged the immediate appointment of an associate in the important work, in which he was engaged. He was selected for this purpose by the theological faculty at Halle, with the approbation of all, who were acquainted with his qualifications, and with the state of things in Pennsylvania. He had laid a good foundation in the study of theology at the University, and had already acquired some experience and a practical acquaintance with the duties, to which he had devoted his life. He had been employed, for some time, to minister in sacred things, on the estates of a christian nobleman, and in this position had given proofs of his faithfulness, and his gifts in preaching and in the care of souls. When the call from the United States was tendered him, he took the subject into serious and prayerful consideration. The inquiry with him was, "Lord what wilt thou have me to do?" The divine guidance was invoked, and the wisdom which is profitable to direct, was bestowed. His convictions were clear, the path of duty was made plain. He was accordingly, after an examination, invested with the permanent office of the ministry. He was ordained April 12th, 1744, by the Consistorium at Wernigerode, in the chapel of the castle of that place. He immediately made preparations for his departure, and, with Messrs. Kurtz and Schaum, as catechets, embarked

¹ There had been Lutherans in Pennsylvania sixty years anterior to the arrival of Muhlenberg in 1742. They were scattered in different parts of the State, but they were generally without the preached word. A church had been built near Lebanon (the Bergkirche), where the Rev. John Caspar Stoeber labored in 1733. There was also one at New Hanover. In Philadelphia the Lutherans worshipped with the German Reformed, in a log house on Arch street. The advent of Dr. Muhlenberg marks a new era in the history of our church in this country. From this period frequent accessions were made to the ranks of the ministry, by men educated at Halle with the highest qualifications for the work, imbued with the missionary spirit, and upon whose labors the blessing of God signally rested.

for this country at Gravesend, November 29th, 1744. After a long and stormy voyage, they reached Philadelphia in safety, January 26th, 1745. Their arrival was hailed with great joy. A German coming from the forest, and not knowing who the strangers were, approached them as they were leaving the vessel and going into the city, and inquired whether no evangelical preachers had come to supply their spiritual wants. The answer to the interrogatory was received with unfeigned satisfaction and heartfelt pleasure. They were soon introduced to their brethren of the same faith in Philadelphia, and cordially welcomed to their field of labor. The gratifying intelligence was conveyed by a special messenger to pastor Muhlenberg, who was, at the time, serving his charge in the country. His heart rejoiced, that God had heard his prayer, and granted his request. Between him and Mr. Brunholtz the most tender and intimate friendship existed, so that the latter, when feeble, and almost unable to labor, was wont to say that "he would retire and live as an *emeritus* with Muhlenberg."

Pastor Brunholtz was appointed second minister in the churches, in which Dr. Muhlenberg had hitherto labored alone, viz: Philadelphia, Germantown, Providence and New Hanover. For these four congregations they jointly performed service. They also proposed to visit other points, in which a prospect of usefulness was presented. The circle of pastoral activity could now be the more readily enlarged, inasmuch as valuable additions had been made to their force in Messrs. Schaum and Kurtz, both of whom assisted in the preaching, and took charge of schools, the former in Philadelphia, and the latter in New Hanover. It was a part of our earlier policy to connect the schoolmaster with the minister in all our congregations. Wherever there was a church, it was the practice of our fathers to plant a school. It was regarded as an important part of our system, to educate the children of the church in the principles of the christian religion, as well as to furnish them with secular instruction. The beneficial results of such a course were easily apparent; the wisdom of the arrangement none can question. Happy had it been for our communion, if this custom had never been abandoned, if this feature, peculiar to our church, had not been rejected!

After the lapse of a few months, the plan adopted was somewhat modified, and Dr. Muhlenberg assumed the more laborious stations, whilst Philadelphia and Germantown were assigned to the subject of our narrative, as his more immediate charge, in consequence of his physical inability to attend to the duties connected with a residence in the country. He lived in Phil-

adelphia, and preached on the alternate Sabbath, morning and afternoon, in Germantown. Some time after he had entered upon his duties, Dr. Muhlenberg, in a letter dated November 1st 1745, thus speaks of him: "My dear brother takes heed unto himself, unto the doctrine and the destitute flock. The grace of God is strong in him, notwithstanding his bodily infirmities. He is able to suffer, and yet to fight, to pass through honor, as well as dishonor, through good and evil report, in reliance on that grace. 'The Lord grants him the favor of the people, and crowneth the word with his blessing.'" In a subsequent communication in the *Hallische Nachrichten*, he writes: "Our worthy colleague, Rev. Mr. Brunholtz, has now labored the fifth year with all fidelity and patience in the congregations in Philadelphia and Germantown. He preaches not in the words of human wisdom, but with the demonstration and power of the spirit. His constant aim is the instruction and edification of his hearers. His intercourse with his people is profitable. He is most zealously devoted to their spiritual improvement. He visits the sick by day and by night, if it is necessary, although he is himself in feeble health, and of delicate constitution. He holds special meetings for prayer at his own house. He meditates, prays, and wrestles in his closet for God's blessing upon all the congregations, and especially upon the flock committed to his care, upon the fathers of the church, and the followers of Jesus in Europe. He is much engaged in giving religious instruction to the children. He also takes an interest in the temporal affairs of the church, and sees that pecuniary matters are properly managed, yet as regards his own maintenance, he is easily satisfied. He wants merely a support, and lives from hand to mouth. If there is a surplus, he permits the poor to enjoy it. In all things he proves himself a disciple of God, and a faithful overseer of the mysteries entrusted to his keeping. His labors are not, indeed, without the evidence of the divine blessing. The preached gospel becomes unto some the savor of life unto life." The favorable testimony to the character and services of Mr. Brunholtz, thus furnished by one who knew him well, and who was closely associated with him in the ministry, is valuable, and is the highest endorsement of his great moral worth and usefulness. Mr. Brunholtz himself thus writes in reference to his congregations, from which some idea may be formed of his spirit, and the deep concern he manifested in the spiritual welfare of his people:¹ "As regards

¹ *Hallische Nachrichten*, p. 82.

the internal condition of my congregations, it is true, the greater number of the old and young are yet under the influence of worldly-mindedness, and in great ignorance, and need a genuine conversion. Nevertheless, there is perceptible in many, an earnest desire to be instructed out of the word of God, and in most, a reverence and devotional attention during the public worship of God; and many manifest a tender love and an abundant confidence towards us, their pastors. There are some, it is true but a few, in both of my congregations, of whom I have a well founded hope, that they have been awakened from the spiritual sleep of sin, and are found under the drawing of the Father to the Son, and who show an earnestness to save their souls; whom to conduct further and to preserve in the wholesome pasture of the word, demand much watchfulness, prayer and divine wisdom." In a letter written to a friend in Halle in 1752, he also uses the following language: "I cannot say much in favor of the large body of our people. The Lord has given me a gleanings in some few, who have been influenced by the word to seek the paths of peace, and who are anxious to be prepared for the rest of God. Among our young people I have been able to labor with greater satisfaction. The instructions given them have been peculiarly blessed. Many of our youth take their Bible to church, look for the quoted passages, and give suitable answers to the questions proposed." In a communication in the *Hallische Nachrichten*, in 1775, he likewise writes:¹ "I find that my catechetical instructions, which I have from the beginning conducted in the church, (to which I have added another exclusively for children on Friday, at my residence) has excited a greater interest not only in the youth of the congregation, but also amongst others, than could be done by preaching alone, because the people are better able to understand instruction in question and answer than in a didactic discourse. These Sabbath afternoon exercises are almost as numerous as the services in the morning."

In 1751 Mr. Brunholtz resigned the care of the German-town church to Mr. Handschuh, and devoted his attention exclusively to the congregation in Philadelphia, although he frequently preached at the other stations. He continued in this charge, until the close of his life, faithfully discharging the duties of his office and universally beloved, not only by the members of his own church, but by the christian community generally. Whilst pastor in Philadelphia, St. Michael's church

¹ *Hallische Nachrichten*, p. 305.

was built, the corner stone of which was laid in 1743. The edifice was completed in 1748, and consecrated the same year, during the convention of the first Evangelical Lutheran Synod held in this country.

Mr. Brunholtz's earthly pilgrimage terminated July 7th, 1758. He had been frequently sick, and several times appeared to be on the borders of the grave. He was confined to his bed three months before his death. His sufferings were, however, endured with meekness and christian fortitude.

*Levius fit patientia,
Quidquid corrigere est nefas.*

No murmur escaped his lips. God was with him in all his trials. They were sanctified to his highest good. His affections became more detached from earth, and ripened for heaven.

"Affliction rightly used
Is mercy in disguise."

"Whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth,"—"for our profit, that we might be partakers of his holiness." Although apparently very frail he was permitted to labor upwards of thirteen years in Philadelphia, at a period in our history when his services were so much needed, and to accomplish a most important work. His life, it was believed, was at different periods spared in direct answer to fervent intercession, made on his behalf at the throne of grace. His end was such as might have been expected from such a life! In his last hours he was perfectly composed, and willing to leave all with God, happy in the enjoyment of faith in the Redeemer, and simple reliance in the blood of the everlasting covenant.

"Death's terror is the mountain faith removes;
'Tis faith disarms destruction."

Mr. Handschuh writes: "July 5th, at 2 o'clock, A. M., I was called to Pastor Brunholtz. He wished to speak but could not utter a loud word. With deep sorrow I cast myself upon my knees, and prayed long and fervently. When I arose, I asked him whether he understood all? To which he nodded assent. In a few moments he sank in the embrace of death, amid my renewed and most affectionate supplication." A large concourse of citizens from town and country attended the funeral ceremonies; several Professors of the Academy, and the ministers of all the churches (fifteen in number) were in attendance. The corpse was interred in the church, in which he had so often delivered God's message. Provost

Parlin, of the Swedish Lutheran church, had been requested to preach the funeral sermon, but in consequence of sickness, he was unable to perform the duty. Both Dr. Muhlenberg and pastor Handschuh felt so sad in consequence of their bereavement, that they were incapacitated for the service. William Kurtz, then a student of theology, was therefore asked to prepare a parentation for the occasion, which he accordingly delivered from the words: "Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling. For it is God that worketh in you both to will and to do of his good pleasure." After the delivery of the discourse, Dr. Muhlenberg thanked the English portion of the congregation for the respect they had shown to the dead, and re-conducted, according to custom, the funeral procession to the house of mourning.

Mr. Brunholtz died without family. He was never married. His library he bequeathed to the church, and whatever funds remained, after the settlement of his estate and the payment of some legacies, were to be applied to the erection of a room near the church for the preservation of the books. Very little, however, remained. He had been liberal during his lifetime, and expended his income in doing good, in relieving the wants of the needy, and ministering to the comfort of the suffering. He was distinguished for his large-hearted benevolence. In real kindness of nature and depth and tenderness of feeling, no man surpassed him. It was his happiness to make others happy. No object of benevolence failed to receive his support and encouragement.

Mr. Brunholtz was a man of ardent, consistent piety, and deeply concerned for the salvation of souls. There was nothing extravagant in his religious character, but modest and unassuming, with steady pace he cultivated the path of holiness. His sermons were pungent and of a practical character. They were full of instruction, and abounded with christian experience. He seemed to have but one object in view—preaching the gospel of the Lord Jesus Christ. "He expounded the word," it is said, "in a clear and simple manner, so that the most illiterate could comprehend the meaning. He adapted his discourses to the condition of the hearers, in order that they might be benefitted by the services." Individuals of various denominations often attended his preaching. He was not inclined to introduce polemics into the pulpit. He had no taste for controversy. He never went out of his way to attack those who differed from him in sentiment, yet he al-

ways presented the truth as it flowed from the text. He frequently cited the writings of Luther in his sermons, in confirmation of his assertions, and showed their correspondence with the word of God. But he did not think that his duties ceased with his labors in the pulpit. He was not satisfied with merely declaring the message in public on the Lord's day, but he sought every opportunity in private, to lead souls to the Savior. He was not only glad to receive the visits of his people, and to talk to them respecting their spiritual condition, but he spent much time in pastoral visitation, going from house, and conversing with his members in reference to the interests of their souls. In this way, he also became thoroughly acquainted with their necessities, and could accommodate his preaching to the state of things that existed. He was likewise deeply interested in the religious instruction of the children in the congregation, and to them he devoted a considerable portion of his time. This was a prominent feature in the labors of all our earlier ministers, and much is it to be regretted that this characteristic of our church is, at the present day, so sadly disregarded, or performed with so much indifference. If greater attention were bestowed upon the young in the church, and a more earnest interest shown for their recovery from sin, their attachment to the church would be stronger; if they were more thoroughly instructed in the doctrines and practices of the christian religion, they would, perhaps, find it more difficult to wander from the fold, and in the morning of life would become zealously and faithfully engaged in their Master's service.

Although nearly a century has elapsed since this man of God passed away from earth, his memory is still fragrant. He rests from his labors, but his works do follow him; and, we doubt not, there are multitudes of redeemed spirits, now associated with him in heaven, brought home through his instrumentality, who delight with him, as they cast their crowns at the Savior's feet, to ascribe "blessing, and honor, and glory, and power unto him that sitteth upon the throne, and unto the Lamb for ever and ever." How refreshing the thought, that we too, if we are faithful, shall meet and mingle with those who lived and served God in pastages of the church, of whom the world was not worthy; that we shall recognize those whom as christians we loved on the earth, but whom, as glorified spirits, we shall love still more in heaven; that in company with them, we shall range over the plains of immortality, in the full radiance of the Redeemer's glory, and together lift up our voices and sing, "Unto him that loved us and washed us from

our sins in his own blood, and hath made us kings and priests unto God, to him be glory and dominion for ever and ever."

JOHN FREDERICK HANDSCHUH.

"As flowers, which night, when day is o'er, perfume,
Breathes the sweet memory from a good man's tomb."

Mr. Handschuh was the fifth of our earlier ministers, sent from Halle to this country to labor among the German population, and to build up the Redeemer's kingdom in this western hemisphere. Muhlenberg, *facile princeps*, who is properly regarded as the founder of the American Lutheran church, came in 1742. Brunholtz, accompanied by Kurtz and Schaum, arrived in 1745. In the spring of 1748, the subject of the present sketch reached Philadelphia, commissioned by the royal court chaplain, Ziegenhagen, at London, and Dr. Franke, Professor at Halle, in compliance with the urgent and repeated supplications of ministers and destitute congregations in this country. Our people were becoming numerous by the tide of immigration, which was constantly flowing in from the fatherland, but little had been done to supply their spiritual wants. Immense fields were spread out before the eye, white for the harvest, but few were the laborers to enter in and reap. Many were perishing for lack of knowledge. The children were crying for bread. In their pathetic appeals to their brethren of the same faith in Europe, said they, "We also have never-dying souls, and Christ suffered and died also for us." Writes the pious and devoted Muhlenberg to his friends at Halle: "Here are thousands who by birth, education and confirmation, ought to belong to our church, but they are scattered to the four winds of heaven. The spiritual state of our people is so wretched as to cause us to shed tears in abundance. The young people have grown up without instruction and without any knowledge of religion, and are fast turning into heathenism." They did not, however, stretch out their hearts, or utter the imploring cry in vain. The hearts of their transatlantic countrymen were moved by the sad condition of things. To the calls for help they nobly responded. Professor Franke and other Christians became warmly enlisted in the cause of their brethren, who had forsaken their native land, and were inadequately furnished with the means of grace. They considered it their duty to care for the souls of those for whom Christ died, and to diffuse the tidings of that salvation in which they were permitted to rejoice. They did seek out, and send over to this missionary field, many able ministers of the word,

whose labors were greatly blessed, and whose memories we love gratefully to cherish.

Mr. Handschuh was born of honorable and pious parentage, in the renowned city of Halle, in Saxony, January 14th, 1714, and was in infancy given to God by his christian parents, in the solemn ordinance of baptism. During the period of childhood, his constitution was very frail. He was a great sufferer, and often seemed on the borders of the grave. His fond parents repeatedly thought that they were gazing upon the lifeless remains of their loved one. The hope of raising him was abandoned, and they were prepared to consign to the tomb the object to which their affections so tenderly clung. But God, in the dispensation of his Providence, saw fit to spare the life of the child for usefulness, an ornament to the church, and the guide of many to glory. To his early education the greatest attention was given. His religious training particularly engaged their most active efforts. How many refreshing illustrations are furnished us, in the history of the good, of the influence of parental fidelity! The efforts of pious parents cannot be lost upon their children. Even if they should fall into the snares of the world, and for a time disappoint the pleasing hopes that were entertained of them; in their wanderings from the path of rectitude, they will hear the voice of reproof, and the long treasured memory of a father's counsels and a mother's tears, will awaken better feelings in their breast and lead to sincere penitence.

The child, when quite young, was placed under the care of a private preceptor, a French protestant, a man who feared God, and who was instructed to "teach the child to be modest and virtuous, and to love the Lord." From this teacher he also gained a knowledge of the pure French, which he found very useful to him in after life. Some years afterwards his parents procured for him the services of a pious German tutor, by whom he was instructed in many of the elementary branches, and in the Latin language. When he had reached the twelfth year of his age, he was sent to the city Gymnasium, and was thence soon transferred to the Orphan House at Halle, through the friendly interest and kind intercessions of Doctor Franke, who had officiated at his baptism, and who ever afterwards evinced an affectionate interest in his welfare. Under the salutary influence of this institution, young Handschuh not only rapidly advanced in knowledge, but became thoroughly indoctrinated in the principles of christianity. The pious instructions he received made a deep impression upon his youthful heart, and awakened within his breast an ardent de-

sire to live in obedience to the requirements of the gospel, to walk righteously before God and man. We are told that, "aided by divine grace, he acquired a fondness for the word of life, a love for souls, and a tender conscience."

In the year 1733, he became a member of the University, and for four years attended the instructions of this celebrated seat of learning. Here his religious impressions were strengthened, and his mind was deeply exercised on the subject of the christian ministry. Such were his views of divine things, that he earnestly desired to be qualified to preach the gospel to those who were perishing. This desire never forsook him in the midst of all the discouragements in his path. In the spring of 1737 he was sent to the University at Leipzig, for the purpose of becoming tutor to a young nobleman. In this place he remained three years, making himself useful, and engaged in the further prosecution of his studies, enlarging his store of knowledge, and qualifying himself more fully for the work to which he was aspiring. In those days no labor was regarded as too great, no toil too severe in preparation for the important and responsible duties of the sacred office. During his connexion with the University, he received repeated solicitations to superintend schools, and to engage permanently in the business of teaching, but he rejected these offers, and turned a deaf ear to all inducements, designed to divert his attention from the object, to which he had consecrated himself; he felt that he was called to labor in a different sphere, and that, in importance and usefulness, the ministry of reconciliation transcended every other vocation. He was examined as a candidate in the year 1744, and was solemnly set apart to the work of preaching the gospel by the Consistorium of Coburg. He at once commenced his ministerial duties in the large and laborious parish of Graba and its five associate churches.

Mr. Handschuh was successfully engaged in this field of labor, when the condition of his brethren in the western country was brought to his notice. His heart was stirred by their touching appeals; their destitution awakened his sympathy, and he felt a strong desire to go to their relief, and minister to their spiritual wants. Professor Franke, who was invested by the congregations in Pennsylvania with discretionary power in the selection of individuals for them, thought that he found in young Handschuh, the very man he wanted, adapted in every respect to the important work—a man of ardent piety and thorough education, with some ministerial experience, and a heart longing for the salvation of souls, possessed of various qualifications, which could not fail to render him eminently useful

in the missionary field. The Doctor, therefore, had no hesitation in offering him the position which, after a serious and prayerful consideration of the subject, was cheerfully accepted. His departure was, however, delayed several months, in the hope that some one else might be induced to go with him to the United States. The winter Mr. Handschuh spent at Halle, preparing himself more fully for the duties that awaited him in his new scene of labor. In the month of June, 1747, he left his native land alone, to assist in planting the standard of Emanuel in this then inhospitable region, no one having proposed to accompany him in his mission.

During the voyage, which was protracted and irksome, his life was placed in great jeopardy; he seemed on the verge of eternity, yet he was tranquil and serene. When all were despairing and disposed to think that destruction was inevitable, his trust in God was unlimited, his faith unshaken. The Captain entered his cabin and said: "Do you not know, sir, how dreadful the storm is we are experiencing? It could not be more so! May God only be merciful to our souls!" He calmly replied, "The Lord is yet able to help us! Do you go and perform your part well!" Contrary to the expectations of all on board, the vessel was saved. Their rescue from a watery grave appeared almost miraculous. The praise of their deliverance they ascribed to the goodness of Him who "ruleth the raging of the sea, and stilleth the waves." "When the storm subsided," says this pious man, "we rejoiced and thanked God, that he had preserved us from the fearful death we expected to find in the mighty deep."

Mr. Handschuh landed in Philadelphia, April 5th, 1748, and on the 10th was welcomed at the Trappe, by Dr. Muhlenberg, with the words, "They that sow in tears shall reap in joy." It was agreed that he should at once take charge of the vacant congregation in Lancaster, and accordingly the following month he entered upon his duties. Here he labored several years, and although the position was regarded as a difficult one, in consequence of the distraction and disunion in the church, occasioned by the course of his predecessor, "his ministrations," says Dr. Muhlenberg, "were successful, and resulted in much good. God blessed the faithful efforts of his servant to the profit of many souls." The congregation increased, and harmony among the members was, in a great measure, restored. Under his direction, a flourishing school was established and sustained. In reference to which he says, in a communication in the *Hallische Nachrichten*: "Our school consists of English, Irish and Germans, Lutherans and Re-

formed, and so anxious are the people to have their children instructed, that it is impossible to receive all who apply for admission." He took a deep interest in the youth of the congregation, and to their spiritual improvement he devoted much of his time. He often remarked that more could be done with the children than with the parents. He laid great stress upon *catechization*, and in the performance of this part of his duties he was most faithful. There were frequently in attendance upon these exercises, as many as seventy catechumens. They came to him twice a week to be instructed, and "many blessings," says he, "attended these services. My heart is filled with hope and joy."

Mr. Handschuh had been in Lancaster upwards of two years, when he was united in marriage to Susan B. Belzner, the daughter of one of the deacons in the church. The ceremony was performed in the church, in the presence of our ministers and other friends. The choice the preacher had made, as is often the case at the present day, gave considerable dissatisfaction, and proved the occasion of great disturbances in the congregation. His situation became uncomfortable, and his mind unhappy. As his usefulness appeared very much impaired, he expressed a desire to serve God in some other station. Accordingly, Dr. Muhlenberg invited him to take charge of his two congregations in Providence and Hanover, as he had just received a call to labor in New York, for the purpose of resuscitating the declining interests of our church in that city. But it was soon ascertained that Mr. Handschuh's physical abilities were not adequate to a charge in the country. He had not the strength to perform the duties it necessarily imposed. As there was no opening in the city of Philadelphia, it was therefore proposed that he should assume the pastoral care of the congregation in Germantown, Pa. He took up his abode there on the 29th of May, 1751, and was the first Lutheran minister who resided in that place. During his connexion with this charge, the old church was reconstructed and renewed. It was again dedicated to the service of the Triune God, on the occasion of a synodical meeting, held in Germantown in 1752; in an account of the services furnished for the *Hallische Nachrichten*,¹ Mr. Handschuh says: "After the act of consecration was performed by Provost Acrelius, we ministers knelt around the altar, and each offered up a prayer, suited to the occasion, in the following order: Muhlenberg, Kurtz, Schaum, Weygand, Heintzelman, Shulze, Shrenk, Raus and

¹ *Hallische Nachrichten*, p. 285.

myself." He also here occasionally officiated in the English language.¹ In his journal we find six or eight entries detailing his faithful labors in instructing a colored man of genuine piety, whom he afterwards admitted to church membership. His efforts to do good were indefatigable. He labored with great fidelity and zeal. He regularly held a meeting for prayer and recitation on Sabbath afternoon, in which the sermon of the morning was catechetically reviewed. During the week also, meetings were held for prayer and edification. Whilst pastor here he thus describes a confirmation season, which will, no doubt, be read with interest:² "The hour having arrived," he says, "for the commencement of the services, I caused the catechumens to walk in procession to the church, from my house, the elders conducting the males, and their wives the females. At the conclusion of the sermon, I invited them (twenty-one in number) to approach the altar. After prayer I examined them on the five fundamental articles, required the scripture proofs, and applied the truths more closely to the hearts of all present. Then I directed them to renew on their knees, their baptismal covenant, after which I asked God's benediction to rest upon them. The services were solemn and excited a deep interest, although they were continued from 10 o'clock A. M., till 2 P. M. The catechumens were very much affected, and others, who were present, were bathed in tears, and, I afterwards ascertained, were under pungent convictions." The first two years of his ministry here, he labored pleasantly and successfully, but as the church gained strength, and accessions were made to the number, unworthy members were introduced who created disturbances in the congregation, and caused a division. Many emigrants had arrived from Europe, who were disorderly, and cared not for spiritual instruction. They were fond of spirituous liquors, and very soon became dissatisfied with Mr. Handschuh's preaching. Although they had contributed nothing towards the erection of the church, as they were in the majority, they took possession of the building, and called another pastor. The most of the elders and deacons, together with those who had mainly sustained the church, peaceably withdrew and organized a new congregation, with seventy communicants. This was in the year 1753. They rented a room for religious exercises, and begged Mr. Handschuh not to forsake them in their time of difficulty. He therefore consented to serve them, preaching on the Lord's day,

¹ Hallische Nachrichten, p. 536.

² *Ib.* p. 557.

and during the week teaching a school. The congregation met with much sympathy from other christians in the place, and the German Reformed church kindly offered them the use of their edifice. Here they worshipped until they were restored to their own church, some years afterwards. The disorderly party, who retained possession of the church, had given a call to Rev. Conrad Andreæ, an irregular minister—and in our early history the church suffered very much from ministers destitute of piety, who having been dismissed at home on account of immorality, frequently came to this country and imposed upon the people—but they soon commenced to quarrel among themselves; and in a suit instituted by the one side, the decision of the court was, that the property belonged to the friends of Mr. Handschuh, who had been ejected from the church. Mr. Handschuh, however, in the meantime was compelled to struggle with poverty, the congregation being too feeble to give an adequate support, and after having served them for two years, he felt that it was his duty to resign, and to labor elsewhere. He removed to Philadelphia in the summer of 1755, and assisted in the services of St. Michael's church.¹ Through Dr. Muhlenberg's influence he was appointed teacher of French in the Academy, and he was also, for a season, connected with the press, as corrector and translator of the German. Duty to his family made it necessary for him to resort to some employment for their maintenance. On the death of Mr. Brunholtz, in 1758, he was chosen to fill his place, and was for some time the only preacher in connexion with our German church in Philadelphia. He now devotes his whole strength to the work of the ministry. His congregation engages his undivided attention. He labors for the glory of God and the good of his fellow-men. He remained in this charge until his death. Although his health was delicate, he was permitted to discharge the duties of his office for several years. After a painful and protracted illness, he closed his life, October 9th, 1764, in the fifty-first year of his age, and the seventeenth of his residence in this country, leaving behind him a pious widow and four small children. His death was peaceful and triumphant. His sole dependence for salvation was on the mercy of God, through Jesus Christ.

“His last thoughts were God's, his last words prayer.”

¹ Messrs. Heintzelman and Brunholtz were at the time the collegiate pastors of the church; the former died soon after (1756)—the latter was in feeble health.

Whilst Dr. Muhlenberg was praying by his side, his spirit passed into the mansions prepared for him on high.

"Sure the last end
Of the good man is peace: How calm his exit!
Night dews fall not more calmly on the ground,
Nor weary, worn-out winds expire so soft."

Some idea of the high estimation in which Mr. Handschuh was held by the christian community of different denominations, may be gathered from the account given in the papers of that day of the funeral services. It is said, that out of regard for the memory of the deceased, at one o'clock, P. M., eight bells of the Episcopal church were rung, in addition to the three of our own school-house, which produced considerable sensation in the city. At two o'clock the teachers and ministers assembled in the conference room, connected with the church. There were in attendance the young and the aged, the learned and the honored, two Doctors of Divinity and two Professors in the English Academy, three Episcopal clergymen, two Presbyterian, two German Reformed and one Baptist, together with a Swedish missionary and Messrs. Muhlenberg, Hartwig and Voigt, of our own church. Whitfield, by whom the deceased was highly esteemed, being unable to walk in the procession, had himself conveyed along side of it in his carriage. The clerical attendants walked before the corpse, except Dr. Muhlenberg and Rev. J. L. Voigt, who, together with the widow and children, followed the coffin as mourners. Then came the English physician and the church council, and afterwards the citizens of different denominations.¹ When the procession reached the church, it was found that a large number of persons had already entered through the windows, for the doors were yet locked. The church was soon so crowded, that many feared the galleries would break down. The services at the church were conducted by Rev. J. L. Voigt and Dr. Muhlenberg, the former preaching an affecting discourse in German, from the text: "Surely the bitterness of death is past," and the latter delivering a pertinent address in English. The corpse was then interred in the church. On the following Lord's day, the occasion was still further improved, by a discourse which Dr. Muhlenberg delivered at the request of Mr. Handschuh, from the words: "Let a man so account of us, as of the ministers of Christ and stewards of the mys-

¹ The population of Philadelphia at this time was fifteen thousand. There were seven churches, Swedish Lutheran, German Lutheran, Episcopalian, Presbyterian, Baptist, Moravian, Roman Catholic, together with the meet-house of the society of Friends.

teries of God. Moreover, it is required in stewards, that a man be found faithful.

Mr. Handschuh was a good man, faithful and useful. There was that in his deportment, which secured the respect and confidence of the christian community, and furnished sure evidence of his sincerity and devotion to the cause of Christ. His unaffected piety won the hearts of all. He was on terms of intimate and cordial intercourse with Whitfield, Tennant, Davies, and other leading men, connected with different churches. Of Mr. Tennant he thus expresses himself in the *Hallische Nachrichten*, in a communication dated September 17, 1748: "This afternoon Rev. Mr. Tennant, a Presbyterian minister, visited us, whom we love very much. Our conversations were profitable, agreeable, and affectionate. To our great gratification, he tarried with us late at night."¹ Rev. Samuel Davies, in his journal of September 17th, 1753, uses the following language: "Waited on three Lutheran ministers, and was not a little pleased with their candor and simplicity. How pleasing it is to see the religion of Jesus appear undisguised in foreigners! I am so charmed with it, that I forget all national and religious differences, and my very heart is intimately united with them."² Such is the tendency of christianity, and such the spirit of those who are truly the children of God. The final prayer of the Savior on earth, had reference to this blessed union: "Neither pray I for these alone, but for them also which shall believe on me through their word: that they may all be one; as thou, Father, art in me, and I in thee, that they also may be one in us, that the world may believe that thou hast sent me." How interesting it is, to find the representatives of different creeds and different nations, thus testifying to the power of the christian religion in the lives of those who have been the subjects of a saving change! "One Lord, one faith, one baptism."

"Oh sweet it is, through life's dark way,
In christian fellowship to move,
Illumed by one unclouded ray,
And one in faith, in hope, in love."

All who have been truly brought under the sanctifying influence of divine truth, will reflect the image and the spirit of their divine Master. How delightful it is, to see christians lay aside their minor differences, and labor together in the work of the Lord, contemplating only those essential parts of doctrine

¹ Hallische Nachrichten, p. 104.

² Foote's Sketches of Virginia, p. 233.

in which they agree with each other and the oracles of God, and engage in combined and harmonious efforts to advance the interests of our common Zion, and to diffuse the principles of the gospel to the ends of the earth! So soon as that blissful period shall arrive, when the world will be compelled to say: "See how these christians love one another," may we confidently expect the happiest results! Then will the church stand forth in her glory and power, and the word spoken by inspiration be realized: "The earth shall be full of the knowledge of the Lord, as the waters cover the sea."

JOHN CHRISTOPHER HARTWIG.

Of the early history of this individual we have no information. He came to this country when quite a young man, in the capacity of Chaplain to a German regiment in the service of England, during the first French war, as it is called. He was intimate with our Lutheran ministers in Pennsylvania, and sympathized with them in their difficulties. He aided them in their efforts to build up the Lutheran church in this country, and seemed interested in the extension of Christ's kingdom. He was a member of the first Lutheran Synod held in this country, in 1748, and preached the sermon on the occasion of Mr. Kurtz's ordination, from the words, "*His blood will I require at thy hands.*" His first regular charge embraced several congregations in the county of Hunterdon, N. J. This field of labor he relinquished in 1748, and accepted the call as minister of the congregation in the city of New York. It was supposed that he might succeed in adjusting the difficulties which had long existed among the people, and restore harmony and good feeling. The congregation, at the time, consisted of Hollanders, Germans and French, and the representatives of these respective countries desired that the services of the sanctuary should be performed in their own vernacular tongue. Each party was too weak to establish a separate organization, and it was not an easy task to obtain a clergyman, qualified to do justice to himself and the people in three different languages. Mr. Hartwig's efforts to unite the discordant elements proved unsuccessful. The congregation continued distracted, and there was no prospect of a reconciliation. The various interests were unwilling to make any compromise, and a church so much divided, could not prosper. Finding his position uncomfortable, and his effort to establish peace unavailing, Mr. Hartwig soon resigned the charge, and removed to Rhinebeck, N. Y., having been invited to minister to several congregations in Dutchess and Ulster counties. Here,

however, he also encountered difficulties, and was called to pass through various trials, as we learn from a communication in the *Hallische Nachrichten* by Rev. Dr. Muhlenberg. This apostle of Lutheranism in the United States, whose active and self-denying labors in the early history of our church, are highly appreciated, and whose memory is held in great veneration, visited Rhinebeck in the autumn of 1750, for the purpose of settling the difficulties and establishing a better understanding. "I found," he writes, "the affairs of the congregation were in considerable confusion. For Mr. Hartwig, in consequence of his friendship for us, i. e., the Lutheran clergymen in Pennsylvania, and also on account of his zealous labors on behalf of the gospel, had become an object of hatred to some of the neighboring clergymen, who charged him with being a Moravian in disguise. These charges were printed and made public, and in consequence, a considerable degree of opposition was excited against him in his congregation. It was an easy matter for those opposed to him to make distorted representations of facts, and to magnify into serious charges, personal peculiarities or infirmities. Papers containing these charges had been sent by a certain clergyman of that neighborhood to Dr. Kraüter, pastor of a German congregation in London, through whom Mr. Hartwig had, in the first instance, been called, but he was too sensible a man to pass a judgment upon so one-sided complaints; he therefore forwarded a copy of them to Mr. H. for a reply. The clergyman who had preferred the accusation was not satisfied, but continued publicly to circulate his charge, and had gone so far as to visit, in conjunction with several of the other neighboring ministers, Mr. Hartwig's congregations, and after reading a statement of the alleged facts, attempted to remove pastor Hartwig. This effort, however, in consequence of an inability to establish the charge, proved unsuccessful, and Mr. Hartwig continued to preach in all his congregations, with the exception of one, in which Carl Rudolph, a well known impostor, was invited to officiate." A conference was held at Rhinebeck, with the view of investigating the charges. Mr. Hartwig invited the elders and the deacons of the four congregations to be present, as well as the members. Dr. Muhlenberg was likewise in attendance. On an examination of the case, the charges against the accused were not sustained. He had been guilty of no act, which affected his moral or ministerial character. Whatever may have been his indiscretions, his christian integrity was not implicated. The propriety of Mr. Hartwig's permanent removal to Pennsylvania, was also discussed at this

conference, and a negative decision given. It was, however, deemed expedient for him to withdraw, for a season, from the charge, until the feeling against him would, in some degree, subside. Dr. Muhlenberg says that he labored in private to remove the opposition, but the effort was ineffectual; the hostility was too deeply seated. It was proposed that Rev. Jacob Raus, should supply Mr. Hartwig's place at Rhinebeck for six months, and he should, during this time, serve the congregation at Providence, Pa., as assistant minister.¹

Dr. Muhlenberg, during this visit to the North, spent several weeks in looking after the interests of our church, in whose progress he took the most lively interest. Our people in different sections of the country, had suffered greatly in consequence of the character of those who ministered at the altar. Often individuals, under censure at home, or who had been deposed from the sacred office, came to this country and thrust themselves into vacant congregations. Some too were received, whose heart was never in the work, and whose services did not prove efficient. The influence of Dr. Muhlenberg was most valuable. He had the confidence of our people. His presence inspired hope and excited encouragement.

When difficulties occurred in the most distant parts of the church, his aid was invoked, his counsels were salutary. On this occasion, Dr. Muhlenberg also extended his trip to Flushing, and became acquainted with a Mr. Melchior Joachim Magens, who resided there. He speaks of him as a genuine Lutheran, well educated in Latin and Greek, and acquainted with many of the languages of Europe. He having heard that Mr. Hartwig had suffered persecution on account of his zeal for the truth, had twice invited him to become his domestic chaplain, but Mr. Hartwig declined the offer, from a sense of duty. He was unwilling to leave his congregations without some pressing necessity.

Mr. Hartwig immediately repaired to Pennsylvania, and for six months, as it had been agreed upon, served the congregation at the Trappe, being an inmate, during the time, of Dr. Muhlenberg's family. He also officiated at the different preaching points, connected with this charge. When his engagement was completed, he still continued in Philadelphia, although for a long time he was unemployed. We infer from various accounts of him, that his labors could not have been very acceptable. His constitutional peculiarities and numerous eccentricities, interfered much with his usefulness. Al-

¹ Hallische Nachrichten, p. 360.

though his intentions were undoubtedly well meant, his movements were not the most judicious. In an article in the *Halbische Nachrichten*, dated March 19th, 1764, Dr. Muhlenberg makes the following statements: "A few discontented persons at the commencement of last July, had connected themselves with pastor Hartwig, who for a long time had been unemployed, and they had commenced holding Lutheran religious services in the German Reformed church, without, however, having said a word to us about it. Mr. Hartwig did remark in his first discourse, that he only invited those to attend who were standing idle in the market-place, and for whom there was no room in St. Michael's. All kinds of characters collected to hear something new. Pastor Handschuh and myself had a conversation upon the subject, but we determined to take no public notice of Mr. Hartwig's course. The services, however, continued only three Sundays, when the Reformed informed Mr. Hartwig that they could not allow the arrangement to continue. An effort was then made to obtain the Academy, but it failed; Dr. Smith said that he was unwilling to give the building to disorganizers."

Mr. Hartwig subsequently returned to the State of New York, where he continued to reside for the residue of his life. Of his labors and success in the ministry, we have not been able to gather any definite information. All the reports we have received of him, make reference to the idiosyncrasies of his character. Both in New York and in Pennsylvania there are traditions, preserved in families he visited, of his marked peculiarities. He was an *original* man, and said and did things differently from other persons.

The subject of our sketch lived to green old age, yet his faculties remained unimpaired, "his eye was not dim, nor his natural force abated." He was venerable in years, and like a shock of corn fully ripe for the sickle. He awaited with composure the summons which would call him to receive the crown of his reward. His departure took place in 1796, on the day he completed the eightieth year of his age. The manner of his death was singular, and furnishes a remarkable instance of the power of the imagination over the mind. Forty years before his death, the impression from a dream on his birth-day that he would live just forty years longer, had become so strong, that he felt persuaded the dream would be fulfilled, and his life protracted to the close of his eightieth year. As the period fixed upon in his mind approached, all doubt respecting the certainty of the time was dispelled. On the day preceding the completion of his eightieth year, he came to the

residence of the Hon. J. R. Livingston, his intimate friend, and with whose family he had ever enjoyed the most friendly intercourse, and announced that he had come to die at his house. He appeared to be in the full possession of health, entered freely into religious conversation with the family, and in the evening conducted the devotional exercises of the house. The next morning he left his bed in apparent health, breakfasted and engaged in conversation with the family, until the approach of the hour which his imagination had fixed upon as the moment of his departure. This was 11 o'clock in the morning. A few minutes before the time, he requested permission to retire to rest. Mr. Livingston unobserved followed him to the room, and noticed that he was undressing. Just as the clock tolled the hour, he was in the act of removing the stock from his neck; at that moment he fell back on his bed and expired. "Kind nature thus softly disengaged the vital cord," and without a sigh or groan he closed his eyes on earth and opened them in heaven.

Mr. Hartwig was, on all sides, regarded as a very good man. With his numerous eccentricities, he possessed many noble qualities. He seemed desirous of doing good, and evinced a deep interest in the welfare of the church. His name will ever be associated with the institution, which bears his name, and of which he may be said to be the founder. The tract of land, six miles square, located in what is now called Otsego county, which he received as a remuneration for the services he rendered as chaplain to a regiment in the province during the French war, he devoted, as he was without family, with the exception of a few legacies, to the support of schools, and more particularly to the establishment of a Theological and Missionary institution, for the education of pious young men for the ministry in the evangelical Lutheran church, and also for the education of Indians in the christian religion, as missionaries among their own tribes. But in consequence of the unfaithfulness of the agents, whom he had engaged during his life to prepare the way for the intended seminary, as also of some of the executors of his will after his death, the greater portion of his patent was alienated and misapplied before the generous design of the donor could be accomplished. Previously to the establishment of the seminary, several promising young men were assisted in the prosecution of their studies, under the direction of Rev. Dr. Kunze, who had been appointed Professor of Theology in the contemplated institution, by Hon. Jeremiah Van Renssalaer, one of the executors of the will. In the year 1814, Dr. Knauf, successor to Mr. Van

Renssalaer, as executor of Mr. Hartwig's estate, applied to the officers of the New York Ministerium to devise a plan, by which the benevolent intentions of Hartwig might be secured, so far as the remaining resources of the estate would permit. The testator had directed, that the institution should be located on his land in Otsego county. In the Spring of 1815 buildings were accordingly erected, in Hartwick township, in the beautiful valley of the Susquehannah, four miles Southwest of Cooperstown. Rev. Dr. Hazelius was appointed by the vice-executor of Mr. Hartwig's will, Professor of Christian Theology, and Principal of the Classical department. The appointment was confirmed by the Synod, and the Professor immediately entered upon the duties assigned him. Dr. Hazelius continued in office for fifteen years, until his removal to Gettysburg, in the fall of 1830. Rev. Drs. Miller, Schmidt, Strobel, Professors Thuemmel and Sternberg, have also filled appointments in the seminary. The institution has from the beginning, been in successful operation, and many young men have been trained here for the gospel ministry. It has been useful to the church, and has subserved the object for which it was established. The name of its benefactor is perpetuated, and "being dead he yet speaketh," in the good that is accomplished through the instrumentality of this institution.

ARTICLE II.

PRACTICAL EXEGESIS.

Luke 2: 41—52.

ALTHOUGH the Apocryphal New Testament abounds in narratives of the childhood of the Savior, the canonical Gospels contain, in addition to his miraculous conception, and his birth, with the extraordinary circumstances attending it, nothing more than the beautiful and instructive facts presented in these paragraphs. Whatever may be thought of the interest which would gather around more ample details in regard to this period, it has seemed good to infinite wisdom, in parcelling out the history of Christ and the truths of revelation, to afford us no more. In any biography of a distinguished person, it is to be expected that in his earlier career, in the traits first developed, there will be afforded indications of that future which

has created admiration. Youth often foreshadows manhood, and the developments of early are prophetic of the later life. The marks of genius, high talent, the opening virtues, the promising diligence, all afford, when viewed from the stage of perfect triumph, the highest delight, and are richly instructive. It is too, not unprofitable, or uninviting, to see connected, as is sometimes the case, a youth of sad prognosis with a glorious manhood ; to learn how, rising above all repressing influences, capacity and virtue have shone forth, when anticipation gathered regret, to find it rewarded with joy. Now, though we have but little of this kind of material, in regard to the great founder of our faith, we have enough to characterize his years of minority, and to show how his human nature opened and expanded.

It is certainly true, though not without an occasional exception, that at an early period in life, the indications of the future are highly reliable, and that the man is clearly to be seen, long before he has come upon the theatre of life. It was so in the case of Jesus Christ. Leaving out of view the predictions concerning him, uttered through all ages before his advent, or those which were more immediately associated with his appearance in the flesh, the simple and limited account presented in these passages, will enable us to see, if not all the glory, yet some of that glory which his public ministry displayed. It is said: "and the child grew, and waxed strong in spirit, filled with wisdom, and the grace of God was upon him." Physical growth, mental enlargement, the evolution of the intellectual powers, as the result of this, discrimination in the choice and pursuit of good, wisdom, together with those dispositions which the grace of God brings out and forms, and by which we are made to resemble God, these were the first beams of that effulgence which was to dazzle the world. Such a progression, and under such influences, could have no other than a good issue. Trained in the way in which he should go, by the best teachers, ripening years would not remain without their fruit. To the question, what shall become of this child, it required no prophetic inspiration to respond, he shall be great, if not according to the world's standard, with that moral grandeur which supasses all other greatness.

In following up the narrative, as we design to do, step by step, we learn that his parents went to Jerusalem every year at the feast of the Passover. The destiny of children in this world, and in the world to come, depends very much upon those to whose parental care they are committed. Whilst it is undeniably true, that parental influence is very great, it is

equally so, that their responsibility is most solemn. No trust can be compared to that of children, and in nothing is our stewardship more weighty, than in the care of those who are authorized to call us by the endearing title of father and mother. The claims of this relation can only be adequately met by intelligent piety, by enlarged views of duty, and by an abiding sense of our immutable accountability. The parents of our Lord early dedicated him to God, and so far showed of what temper they were, and what they desired for him. The statement of the passage before us exhibits them as observant of the ordinances of God's house, as his worshippers, repairing to his temple at appointed times; such a course is full of promise. Parents who have respect to the ordinances of God's house, who honor his service, who wait upon him in his sanctuary, may be regarded as possessing the character which will ensure, not only their own salvation, but qualify them to administer the trust, the sacred trust of children, committed to them, in such a manner as will secure to them the highest applause.

Our children may be, as they ought to be, dedicated in infancy to the Father, the Son, and the Holy Ghost, but if we do not ourselves follow after holiness in all God's appointed ways, we shall be but poorly qualified to pay the vows which were made when our children were baptized. When, too, our children reach that period of life in which they can think for themselves, and form opinions, how can they be expected to reverence that which we neglect, and if no regard appear in us for the Sabbath and the privileges of the Sabbath, how can they be persuaded that they should differ from us. As example is more powerful than precept, so is attention to the church and the public means of grace, on the part of parents, necessary to impart efficacy to the instruction they may afford in private. Though we may not regard piety as hereditary, no one can doubt that much of the best that world has ever seen, has been closely connected with parental fidelity. It was not otherwise with Jesus. His upward tendencies were not repressed, but encouraged by parental conduct, and all his predispositions to honor God were strengthened by what he saw in them. And if we suppose that in his case, this might have been dispensed with, though what right we have thus to think may not be very clear, yet it certainly could not be expected that the Savior of men would put forth his humanity under any other auspices than those which were pervaded by the highest moral purity. Speculation aside, we see what they

were, and learn what we should be, if we would save ourselves and those entrusted to us. Loving the Zion of God, we should delight to commemorate, at the appointed periods, the great facts in the history of human redemption, and to worship God in the beauty of holiness.

Not only this, but we should unite with us, in this holy employment, our children. It is said, "and when he was twelve years old, they went up to Jerusalem, after the custom of the feast." This was the age which, according to Jewish custom, was regarded as suited to commence the study of the law, and the practice of religious duties. They were now children of the law, and to be habituated to public worship, fasting, &c. Neglecting no prescription of the law, adhering carefully to all sanctioned usages, they associate with them their son, in their solemn work. That son is not disobedient. He enters no resistance. He asks no exemption. He does not prefer to abide at home. He goes cheerfully. He goes to enter intelligently upon the service of the Most High. He goes for grace and for wisdom. The whole narrative warrants these representations. How beautiful and how instructive! So young, and yet so strong in spirit, so wise. Many have been his imitators, have learned early in life to praise and magnify the name of God, to the delight of their parents, and the glory of God.

Too many manifest other preferences, and seek other guides, refuse to repair to the place where prayer is wont to be made, and God opens the hearts of his worshippers. They remember not their creator in the days of their youth, they heed not the calls of the word and spirit of God, and too often in an ungodly life and a dishonored death, pay the heavy penalty of their folly and crime. Eternity fills up the measure of their wo, and recompenses their wickedness with unmitigated sorrows. Fain would we persuade the young to give their hearts to God, before the evil days come, and those in which they will say, we have no pleasure in them. Of nothing are we more strongly convinced, than that piety in youth is greatly preferable to piety in mature life or old age. Late forgiveness and acceptance may ensure our salvation, but they cannot eradicate the remembrance of youthful sins. The regrets which grow out of many years of iniquity, though softened, cannot be subdued by a long neglected grace. Early piety, too, is specially desirable, because it opens the way to great and extended usefulness, and is likely to choose for itself, under favorable circumstances, that method of action in which most can be done for the promotion of godliness in the spread of christianity. On youthful affections does christianity lay a

powerful hand, and when it is felt, it exercises a most controlling influence. It is delightful to see how it seizes, when it is not unbidden, the passions of the heart, and moves them into intense and glowing manifestations. So was it with Jesus. He did not grow weary, but his zeal flamed higher and higher. His thirst, though cooled with many a rich draught, is not satiated. He gazes, and admires, and feels how amiable are the tabernacles of the Lord of Hosts; how true is the declaration that a day in his courts is better than a thousand. Thus may we account for the fact stated in the next sentence: "And when they had fulfilled the days, as they returned, the child Jesus tarried behind in Jerusalem; and Joseph and his mother knew it not." It might appear that there was, according to the statement of the passage, some deficiency in duty, both on the part of the parents and child. They depart, it is true, not before the proper time, not in any indecent haste, as is too often the case, when the duties of the sanctuary are a burden, and their cessation a relief. When the heart enters so readily upon the performance, the hours pass swiftly away. It is only when it fails in interest, that the services of the sanctuary become a burden, and the departure from them is characterized by an alacrity unknown to their commencement. Free from all such reproach, the parents of our Lord might, at a superficial glance, be considered wanting in the attention which was due their son, because they left Jerusalem without noticing whether he was in their company. It may be said in justification, that travelling in considerable companies, consisting of those who were closely connected, and engaged in meditation upon the solemn services and truths which had just employed them, they may have lost sight, for a time, of their important charge. With an unlimited confidence in his capacity and disposition to attend to his duty, they felt assured that he would not be absent, but would move along with the caravan. How slight is the anxiety and moderate the concern we feel for those entrusted to our care, and for whom we feel the highest responsibility, if we know them to be prudent, to be good, and ever disposed to attend to all the claims of duty. It is the wayward, the perverted, the wicked, who keep their parents in constant anxiety, and over whom they must watch with an untiring solicitude. How lively are the apprehensions, when those whom we cannot trust are away! How many painful forebodings follow them when they are not under our eye! Here unnecessary liberty is a fault, and the abatement of solicitude of fearful portent. It is far otherwise in the case of our Lord. The time, too, that elapsed, was but short. A short journey of a

single day was all. The day of starting, when arrangements were making, would not carry them very far. It is, therefore, not to be wondered at, and certainly no reason for complaint, that they did not observe that Jesus was not in the company. On the other hand, it may appear singular that Jesus should, as he did, tarry behind. It might be thought inconsistent with that spirit of obedience which was to be expected of him, which became him, and which he so uniformly exercised. The circumstances in which children are authorized to go beyond parental authority, or to fail in obedience, are not of frequent occurrence, and they ought to be well defined. Such may exist. Whether such was the case here, remains to be ascertained. Disobedience to parents within the limits of obligation, is a high offence against positive laws and the most binding relations. The child that honors not father and mother, will not honor any one, will neither fear God nor regard men. No case is more unpromising in regard to any future good than the case of those who fail in reverence for those who are the authors of their being, and who are next to their Father in heaven, their best friends. It is true, there is a being in the universe, who has higher claims than those of earthly parents, and if their law conflicts with his, the principle is valid, God must be obeyed rather than men.

In justification of Jesus, we need not resort to any peculiarities in his case, placing him outside of the ordinary obligations. It is true that there are plain indications in what he says, that his position was peculiar, and that he might claim indulgences not ordinarily admissible. As in the case of those whom we know to be conscientious and upright, if they appear to have deviated from the proper course, we feel confident that their explanations will remove all our difficulties, and that when they have been heard, we shall fully acquit them; so is it here; both with the parents of Jesus and Jesus himself. It is said in the following verses: "But they, supposing him to have been in the company, went a day's journey; and they sought him among their kinsfolk and acquaintance. And when they found him not, they turned back again to Jerusalem, seeking him." These statements, with what has already been said, will relieve them from all charge of want of interest. When missed they search for him. They conduct that search in no perfunctory way. They spare no pains. They retrace their steps. They search diligently for the child. They persevere in that search. Could parental fondness do more, could it express itself more decidedly, when thus manifested, is it not vindicated?

On the third day they find him, and great, no doubt, was their joy. They found him as the affectionate parent would find his child, neither harmed in body nor soul, prosecuting no forbidden object, but in the path of peace. Ever should it be the purpose of the child, when the eye of the parent is for a season withdrawn, returns to gaze upon him, that it shall see no dishonor and witness no shame. How well engaged Jesus was, we learn from the following verse: "And it came to pass after three days, they found him in the temple, sitting in the midst of the doctors, both hearing them and asking them questions. And all that heard him were astonished at his understanding and answers."

What could have presented itself to their eager gaze, more attractive than the spectacle of their lost son, in the sanctuary of God, sitting in the midst of the men, who were, or ought to have been, qualified to unfold to him the counsels of eternal wisdom. The aim of the parent should be, above everything else, to direct the minds of his children to the revelation of God, and as a means of understanding it, to the holy men whose special vocation it is to study and apply it. Ardently should they pray that their children might be found seeking after and receiving God's truth. How delightful to those who sympathize with their views, and who desire for their grace, above all other wealth, to know that their desires are destined not to be frustrated. Blessed are they who sit in the house of God, in the midst of doctors taught by the spirit, hearing and asking them questions. To the young, the example of Christ is of inestimable value. It shows where our hearts should be, and what we should seek. It may not be our privilege to make such rapid and extensive advances, yet in our sphere, and within our limitations, by such a course we will show our progress. Through us the truth will be honored, and joy be brought to the hearts of those to whom we are most dear. Many who have trod in the footsteps of the youthful Savior, have advanced in holy attainments, and displayed a spiritual precocity which excited the highest admiration. Never was there a scene more attractive and beautiful in this sin-cursed world, than that of the youthful Redeemer, in the temple of Jehovah, in the midst of the doctors, listening to them—asking them questions—responding to their interrogatories, and unfolding his extraordinary knowledge. Amazement might well take possession of the spectators. It was a new thing in Jerusalem. It was new under the sun. It is not surprising that they who sought him, and found him thus employed, were astonished: "and when they saw him, they were amazed:

and his mother said unto him, son, why hast thou thus dealt with us? behold, thy father and I have sought thee sorrowing!" Thus does the mother's heart, most prompt to utterance, express itself. It is that love which has so often, in the history of man, crowned itself with laurels, so powerful, so unyielding, so self-denying. Great things have been achieved by it, and will be. It follows the wandering child with sorrow, and will not give him up. It toils and hopes, till it can toil and hope no more. It has had many an ample remuneration. Does Mary administer a gentle reproof to her son? It was not unnatural that she should, but if we must think so, it is full of tenderness, and pervaded with affection. It must mean, if in the way of duty, you have nevertheless, if not intentionally, caused us grief. Sorrowing we have sought thee, and now found and unharmed—occupying a position calculated to gratify, still it has cost us many tears.

Thus the mother of Jesus—and he replies, "How is it that ye sought me? Wist ye not that I must be about my father's business?" Who does not see in this answer of Christ, that more than man is here. Relations higher than human claimed his regard, the son of God must prosecute the father's work. One thing must be learned by the parents of Christ, and here they receive a lesson upon it, uttered with no sharpness and no disrespect, that he must walk in a higher region than earth, and in his career amongst men place himself above common bonds. Preparing himself, and preparing others for a new state of things, a bright and glorious dispensation, earthly ties, however close and respected, must sometimes be ruptured. A proper appreciation of Christ would have soon guided the steps of those who sought him to the place of his sojourn. He could only be sought where his father's business required him to be. What should we desire for our children but this, how earnestly should we labor for it? that they should be about the business of their father in heaven. This is an employment which can be recommended without any abatement. To prosecute this from earliest to latest life, should be our purpose and employment.

It is not to be inferred that Jesus designed to withdraw his allegiance, and to proclaim his independence. They enter into no controversy with him. They prosecute no additional objection to what he has done. They acquiesce, if not with a perfect comprehension of his grounds, with the conviction that they were not without weight. It is said: "And they understood not the saying which he spake unto them and afterwards: but his mother kept all these sayings in her heart."

Though not comprehended in all their extent, they were not regarded as of slight import. Precious words, they were garnered up in the loving heart of his mother. The day came when she understood them in their utmost amplitude, and found in them rich consolation.

Such a course could not but be productive of the best results. The narrative concludes: "And Jesus increased in wisdom and stature, and in favor with God and man." No higher eulogium could be pronounced upon our nature. A beautiful picture of life in its perfection. The physical and mental harmoniously developed, in beautiful unison. From such a concurrence, from such a growth, the necessary consequence must be the favor of God, the favor of man. For such manifestations should parental affection exert itself, and to such issues should filial obligation conduct. The reward is reciprocal, it accrues to the parent and to the child. Earth's greatest sorrow is the wickedness of children, earth's richest blessing is their virtue and godliness.

ARTICLE III.

HOMILETIC.

Matthew 22 : 1—14.

It is necessary to intelligent and correct action, that our precise position should be understood. Our relations to God, his dealings with us, the probable results, and the ultimate consequences brought before our minds, are adapted to enlighten us in regard to our duty, and to present powerful motives for the performance of it. Our condition in this world has, through the goodness of God, this great advantage, not only that the means of highest happiness are amply afforded us, but that we are instructed in regard to the dangers which attend their appropriation. The bane and the antidote are both before us. How strikingly and fully this is illustrated by the parable of the marriage, it is proposed to show. Our theme, the truths taught in the parable of the marriage.

The first truth is, God has made most ample provision for the salvation of men. It is affirmed in the parable, "the kingdom of heaven is like unto a certain king which made a marriage for his son." The literal import of this language, ac-

according to the better interpretation, is a marriage, not however, excluding the festivities of such an occasion. It is designed to express the rich provision which the mercy of God has made through Jesus Christ, in which, whilst Jesus is a great agent, it will contribute both to his honor and happiness, considered as mediator. What this provision is, may be briefly stated as follows: God has furnished, through Jesus Christ, his coequal and coeternal son, the divine word, who tabernacled in the flesh, and by his death became a propitiation for the sins of the world, an adequate basis of salvation for the entire race of man. The death of Christ removed, by its meritorious efficacy, every obstacle from the path of man's salvation. It satisfied the justice of God, met the claims of the law, honored the veracity of God, and removed every obstruction to the exercise of divine mercy. God can now be just and the justifier of the transgressor. This great offering of the son of God has inseparably connected with it the pardon of sin, acceptance, spiritual regeneration, sanctification, holy joy, assurance, eternal salvation, and the happiness of heaven. This is expressed in the parable, in the additional language: "I have prepared my dinner, my oxen and my fatlings are killed, and all things are ready. Everything necessary to the most luxurious feast, the most costly viands for the primary meal, all that could make the entertainment exhilarating and happy, were prepared. So is it with the rich treasures of divine mercy, that better food, that more brilliant feast of fat things, which it has got ready for the famishing and perishing sons and daughters of men. Do we need some one to notice us, to take us by the hand, to guide us, able and willing to direct our steps through the wilderness in which we wander, to conduct us safely, unharmed by ravenous beasts, preying around, to bring us in peace to the home of our father, and to the society of loved ones, that house not made with hands, eternal in the heavens? our father in heaven has selected for us, to render this service one "who is the brightness of his glory, and the express image of his person." Must our sins be blotted out, those numerous and aggravated offences which we have committed, which have increased in number and magnitude since our earliest years, ruinous to our peace, full of fearful portent, driving us into a terrible perdition? an all-sufficient power to cleanse away sin, to remove it from the conscience, and detach it from the affections, about which it has been intertwined, is concentrated in that blood whose extraordinary virtues and unlimited energy are expressed in the words: "it cleanses from all sin." If we cannot hope for the favor of God, and a place in his eternal

kingdom, without such a righteousness as he approves, and that righteousness must far transcend what man can render, this too, is amongst the donations of divine benevolence, for the righteousness of Jesus is the assigned portion of every believer. . Polluted and vile, must a new creation take place in us, ere we can hold communion with holiness, and become the associates of the unfallen and the sanctified; "a word quick and powerful, life-giving and pure, is given us to look into—and in seeing in it the glory of the Lord, we are changed into the same image from glory to glory, even as by the Spirit of God."

Dependent every moment upon divine light and guidance, requiring an internal monitor, and an outward gnomon, the Holy Ghost, the comforter dwelleth in us, our teacher, our tranquilizer, our strengthener, our sanctifier, and the precious book, God's most holy word, written by pure men, divinely inspired, rich in history, in divinity, in ethics, in prophecy, in revelations concerning the world to come, the home of the good and the outlawry of the bad, abounding in exceeding great and precious promises, all this is ours, and thus are we favored children, our father is wonderfully kind; we are possessors of a rich inheritance, and our title is not only most ample, but it is in most secure keeping, with no abatements, and an indelible record.

These blessings are offered to men of all descriptions, by a suitable instrumentality. Nothing in the parable is more clear than this. It is first said, "he sent forth his servants to call them that were bidden to the wedding:" that is, a previous notification having been given, that they were to be participants in this great festival, they were now specifically invited to make their appearance at the time determined, and the place selected. It is further made known, that the invitation unheeded, was repeated. Again, he sent forth other servants, saying, tell them which are bidden, behold, I have prepared, &c. The repetition of the invitation, the urgency of the solicitation, the condescension and the sincerity of the host, are set forth. In view of the unworthiness of the first guests proposed, the servants are commissioned to extend the invitation to others, who were not apparently embraced in the original list of invitees. Whilst all this, in its more direct meaning, must be regarded as a prophetic communication concerning the general reception which the gospel would encounter in the world, and more specifically as a picture of the rejection of christianity by the chosen people of God, and its transfer to

and reception by the heathen nations of the earth, it cannot be denied that it is a graphic representation of the movements of divine mercy towards man, perishing in his sins, and the efforts made for his recovery and salvation. It is plain, then, that the blessings of salvation are offered not to some men, but to all, not to particular classes, but to every class, not simply to the high, but to all, not excluding the most degraded.

In examining this invitation in its varied manifestations and its attendant circumstances, there are several things in which human beings are interested, and which, therefore, deserve attention. It is addressed to those for whom the provision was made, and who, therefore, may directly, or indirectly be regarded as having received a notification of their claim to it. The gospel call comes to those who were bidden, bidden in the plan of God, bidden in the finished redemption of Christ, bidden in the sign manual of God to the commission of his servants. If any should suppose that they may, though embraced in the original plan, have placed themselves beyond the pale of these gracious transactions, or if misinterpreting any indications of divine providence in their special conditions, as warranting the inference that they are outcasts from the rich charities of heaven's king, they have a most conclusive counteraction to all such forebodings, in the broad space covered by the messages of salvation. The highways designate the locality, and the bad and good, the multiform phases of degenerate humanity, on which this truth may act, and if to it pertains a wide sphere, it is not excluded from this. In other equally sacred language it speaks: "whosoever will, let him come," and promises acceptance to all who comply: "Him that cometh unto me, I will in no wise cast out."

It addresses universal humanity in accents the most winning and powerful, it invites to action, but contributes motives than which there can be none greater, which, indeed, are armed with unequalled force. To the traveller, who knows not whither he goeth, and around whom gather thickest dangers, it proposes to conduct him in a safe path. To the children of sorrow it offers comfort and peace. To the weary and heavy laden it guarantees rest. To the seeker of true happiness, who has sought it in vain, it proposes to show a more excellent way. To the sin sick, who says to comforters, miserable comforters are ye all, it makes known the balm of Gilead and the great physician, who comforts and heals, who teaches that he came not to call the righteous, but sinners to repentance, and encourages transgressors, shedding the tears of bitter repentance, by announcing that "there is joy in the presence of

the angels of God, over one sinner that repenteth." To those who long for a blissful immortality, a never-fading happiness, it opens in clear perspective the glory of the new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. With an earnestness not to be repressed, an importunity which cannot readily be abated, its pleas are pressed. Man must be saved, if he can consistently with his nature and God's plan. He may say, depart, I desire not this knowledge, he may say, when I have a convenient season, I will call, he may in different ways dishonor the truth and tarnish his manhood, but with imperturbable perseverance will the effort be renewed, until success crown the toil, or the hope be abandoned of a favorable issue.

In carrying on this work, a suitable instrumentality is employed. It is the combined agency of God and man, using for the purpose the unadulterated word and the holy ordinances of the christian church. God speaks, he commands, he entreats, he persuades, but he does this through human organs, by man's words interpenetrated by man's emotions. The message has been written, the truth recorded and legitimated, and this is proclaimed on the house-top; the gospel is preached to every creature, sinners are persuaded to be reconciled unto God. The Holy Ghost, the third person in the Trinity, whose work is to enlighten, to renew, to comfort, to sanctify, and to guide, lends his gracious aid to the preaching of the word and the administration of the sacraments, so that nothing is wanting, in God's arrangements, to render man's salvation easy and sure. And as sometimes those whose skill is employed in battling with morbid action, interfering with the healthy exercise of our physical functions, before they resort to the more potent dynamics of their medicinal apparatus, prepare the way by preliminary appliances, or take away hindrances by severe operations, that their gentler forces may not be interrupted, but progress regularly to a successful issue, so does our heavenly benefactor, in his dealings with us, oftentimes withdraw, for a season, the gentler ministrations of his hand, sweep away the objects in which we delight and love so well, that God's love cannot lure us away from them, that our ears may be open to receive his truth, and our hearts become impressible to his gracious teachings. No pleasure hath he in man's destruction, and if all should be unavailing, and it may be, the fault will not be his, he will be able to make the appeal, there being none to contradict: "What could have been done more to my vineyard, that I have not done in it?"

3. This offer is variously rejected by some, whilst it is heeded by others. This is our third point. The statements are: they would not come: they made light of it, and went their ways, one to his farm, another to his merchandize, and the remnant took his servants, and entreated them spitefully, and slew them. On the other hand, it is said they gathered together all, as many as they found, both bad and good, and the wedding was furnished with guests.

Although this picture and the attendant consequences found a special illustration in the times of our Savior, and during the first century of the christian era, it has been renewed wherever the gospel has been preached and proved itself to be the judgment of the searcher of hearts upon man's dealing with the gospel, which offers salvation. A general statement of the manner in which that gospel is received by many human beings, is found in the words, they would not come. It is undeniably true, that when God sends to men his servants, the ministers, commissioned and qualified to make known the way of life, the attitude of opposition which is so often assumed, is far from indicating any bitter hostility. With our unsophisticated judgments and strong natural impulses, imperfect sanction and transient interest are secured, but maturing into no settled purpose, and producing no efficient action, no better endorsement can be given than that they would not come. For the time being the invitation is declined, not in a very positive manner, not finally, but for the present. How often do we see our fellow-men almost persuaded to become christians, halting between two opinions, finally deciding to decline the invitation with the fond flattery that, the invitation often to be renewed, will be treated at last, with becoming respect. Few hearers of the gospel, in the beginning, come to a full adjustment with it, and resign all pretensions to future friendly relations. The contrary is the case. By some deceptive process, the petitioner is kept in abeyance, and flattered with the prospect of a coming recognition. The real impediment, want of inclination, stronger attachments elsewhere, is not seen, and the conscience is quieted by pledges that its claims will not always be unheeded. There is a saying in the perverted heart of man, I go, sir, but obedience does not follow. How has it been with thee, who readest these words? what hast thou responded to the teachings of God's servants? Hast thou said, or hast thou not said, I will not come?

When that patience which is not speedily exhausted, renews its efforts, and determines to snatch from perdition the victims of depravity and violent passions, how is it met? They made

light of it, and went their ways, one to his farm, another to his merchandize, and the remnant took his servants and entreated them spitefully, and slew them. This expresses a fiercer, more determined opposition. It is no parley, no compromise, no proposition of terms. It is disrespect, contempt, rejection, preference of other and inferior things. It is arbitration between heaven and earth, and decision in favor of the latter with a most emphatic verdict.

The tendency of human nature, left to itself, is downward. Spiritual things dwindle into insignificance the more they are contemplated, if they fail to influence. Starting with concessions of the value of religion, however indisposed for the moment, to advance beyond intellectual homage, the transition to the region of skepticism and infidelity naturally follows, and with increasing worldliness in the heart, the pursuit, the unwavering pursuit of earthly good, to the rejection of, the entire rejection of the riches of eternity, the treasures of heaven, becomes the habit. Habit! how powerful and indomitable: "Can the Ethiopian change his skin or the leopard his spots, then shall they do good, who have been accustomed to do evil." What is it that seduces man from his Maker, and renders him insensible to his highest good? It is worldly gratifications, worldly pursuits, vindictive passions. One goes to his farm, another to his merchandize, others indulge in hatred and malice, and give themselves up to the destruction of christianity. The wealthy, who are clothed in purple and fine linen, and fare sumptuously every day, whose grounds bring forth plentifully, and who pull down their barns that they may build larger ones, and who say to their souls: ye have much goods laid up for many years, eat, drink, and be merry; such men must go to their farms, revel in their wealth, and pamper their passions and appetites. Well might the great Master say of such: "how hardly shall they that have riches enter the kingdom of heaven: it is easier for a camel to pass through the eye of a needle, than for a rich man to enter the kingdom of God." Another, who may not be rich, but is making haste to become so, goes to his merchandize. His case is that of millions, who, devoted to the acquisition of worldly wealth, under various most plausible pretexts, who, given up to providing for themselves and others, for whom they profess a sincere but a most misguided anxiety, turn a deaf ear to the invitations of the gospel, and worship idolatrously silver and gold.

Others, and there were many such when christianity was young and without earthly protection, give themselves up to the melancholy employment of crushing christianity in its ad-

vocates and its claims. Bitter unto death, was the persecution of its great founder, Jesus of Nazareth. His disciples were dealt with in the same way. No injury was withheld, no maltreatment spared, no suffering refused, no death, however ignominious and painful, discarded. The disciples of Christ suffered hunger, thirst, they were naked, buffeted, and had no certain dwelling place. They were reviled and persecuted; they were made as the filth and offscouring of all things, and many, many were slain. So is it now. Jesus is still hated without a cause. Our land abounds with infidelity and infidels, revilers of Christ and the ministers of Christ. Contemners of his religion and the offers of his mercy, they are found in high places and in low, amongst the honored and the dishonored, the learned and the ignorant, citizens and foreigners. Secured though we may be, and our sacred cause from violence and forcible extermination, we owe it not to a sense of human rights, not to virtuous forbearance, but to our institutions, not to the equity of man, but the righteousness of our laws. But all do not thus receive the kind proffers of eternal redemption. Some are persuaded. The wedding was furnished with guests. Where it was least to be expected, amongst the degraded heathen, and those who were despised by the self-righteous Pharisees—amongst publicans and sinners, from men of every shade of moral character, the most moral and the most wicked, all estranged from God, but in different degrees, called the good and the bad, subjects are found for the exercise of pardoning love, and guests to partake the marriage feast of the Lamb.

Ever has it been thus, in every age of the church, in uninterrupted succession, the gospel has been the power of God and the wisdom of God to salvation. Sinners have accepted the terms of salvation, and have been received into the fold of the Redeemer. They have formed that church which, coeval with our race, in its present, most perfect form, dates from the mission of Jesus, and the outpouring of the Holy Ghost on that memorable day, when the apostles spake in other tongues, when thousands were converted by a single discourse, when all that believed were together, and had all things common; and sold their possessions and goods, and parted them to all men, as every man had need. And they continued daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and simpleness of heart.

Amongst these, and at a superficial glance not distinguished from them, is a class which, whilst it appears to receive, really

refuses the invitation, a class which would reconcile, if practicable, the enjoyment of the benefits with the refusal of the terms. It is said: "and when the king came in to see the guests, he saw there a man which had not on a wedding garment, and he said unto him, friend, how camest thou hither, not having a wedding garment? And he was speechless." Whatever may be regarded as the precise thing lacking, and this has been differently decided, one thing is clear, that there was an absence of the christian character. The faith that justifies, that secures for us a robe of righteousness with which we are accepted, which purifies the heart, works by love, and overcomes the world, was not in existence. The exterior may impose on man, tares may be taken for wheat, the hypocrite may be regarded as sincere, but the omniscience of the judge will detect the counterfeit, and his justice expose the deceit. Many enter the church, but leave their hearts in the world, wear the livery of christianity, but do the works of the wicked one, the shortsightedness of man and the clemency of God, may obtain for them a respite from a severe judicial sentence, but the mockery will cease, the crime will out, and conscience rendered dumb by guilt, will acquiesce, whilst wrath asserts its right.

It is melancholy to think of professors of religion, who, whilst they have the form, deny the power of godliness, who say Lord, Lord, and do not the things which he has commanded, and yet there is reason, much reason to fear that this is the deplorable condition of many, and when the searching inquiry comes, they will be speechless. Well would it be for all to examine themselves rigidly, and with proper apprehensions of delusion, pray that they may be searched and tried, and led in the way everlasting.

Men will be dealt with according to their conduct. This is indicated by the statement, that when the king heard thereof, he was wroth: and he sent forth his armies, and destroyed those murderers, and burned up their city. In regard to the man who had no wedding garment, it is said: "Bind him hand and foot, and take him away, and cast him into outer darkness: there shall be weeping and gnashing of teeth."

That a part of this denunciation has reference to the destruction of Jerusalem and the dispersion of the Jews, an event which occurred during the century in which these words were uttered, is conceded, but that that event itself, and the entire threatening, contains a type and announcement of more terrible judgments, is equally plain. The wages of sin is death. God's anger is revealed from heaven against all ungodliness

and unrighteousness of men. The wicked shall go way into everlasting punishment. Their worm will not die, their fire will not be quenched. Bound hand and foot, with no hope of release, prisoners of despair, they will be exiled from the light and glory of the marriage feast, from the happiness and peace of the presence of God and the Lamb, and in outer darkness, they will weep and gnash their teeth for ever and ever.

Many are called but few chosen: Extensive is the invitation, but few, comparatively, heed it and obtain the blessings provided by God's mercy. A sincere, earnest invitation, reiterated again and again, but neglected by man, leaves him, in the end, to a fearful retribution. His foreseen obstinacy places him beyond the pale of election, he is not numbered with those who are heirs of eternal life, and the decisions of the great day will detach him from the saints of God, and assign him his portion with the enemies of God. Our final acceptance or condemnation depends on ourselves, a dread responsibility is ours, the period of action is short, mighty are the motives presented to our minds, and speedy action in obedience to God's call, becomes us.

ARTICLE IV.

HABIT:—A LECTURE.

I propose to direct your attention to the subject of habit—not so much for the purpose of discussing it in a philosophical manner, as to show its practical influence on character and life. Habit is the result of repeated acts in a given direction, so that there is imparted to the organ employed, both increased *facility* and *power*. The repeated acts we call practice, and the consequence of practice is habit. The law of habit, in its influence upon man, is so varied and great, we are so much controlled by it, both in body and mind, that man has been called a bundle of habits. I have already stated that *facility* and *power* are gained by habit. These attributes constitute both the *excellency* and the danger of habit. If you will trace the physical and mental history of any man, from infancy to manhood, you will be able to ascertain the importance of this law. The child, by repeated acts, learns to move first its arms, then its hands and fingers. Gradually by repeated efforts it is ena-

bled to lay hold on and retain any substance placed within its reach. The repetition of these acts gives strength and facility to the muscles of the arms and hands, whilst, at the same time, such is the constitution of our nature, that the muscular acts themselves are pleasurable. Thus the hand and arm are disciplined and developed, up to the age of boyhood, to obey the will in all necessary acts of industry and love, or mischief and hate. After this they may be exercised in any of the ordinary trades, to manufacture the most useful articles, ministering to the necessities and comforts of life, or trained by a rigid and refined practice, to mingle colors and embody on canvass the rich and varied creations of fancy, or to make the rough and misshapen mass of marble breathe with the beauty and grace of an Apollo or a Venus.

Having taken the child as the type of the man, we will proceed to the other extremity, and consider the influence of habit in the power of locomotion, which we now possess. Not so easily does man acquire this power. Although he may never have remembered the processes, nor considered the tumbles and bruises he received in acquiring the art of walking, and the connected graces of running and jumping. They involved an amount of labor, and patience, and perseverance, which if employed in any other useful art, would secure the confidence and good will of the whole community. It is true, the little fellow, when he has added to his own domain so much territory, and has so much enlarged the sphere of his enjoyment, like a true philosopher, cares little for the applause of the world. He has not yet learned to be influenced either for joy or sorrow, by the praises or censures of the great public. He is too much busied with the world, which is peculiarly his own, to be influenced by that which is so far above him, if not in interest, at least in space. If we could conceive of a person to have grown to adult size without having learned to walk, he would be a perfect child in this respect, and would have to learn, and by experience and practice, pass through all the steps and processes necessary to the child in forming the habit of walking. We will suppose that he has formed the habit of walking, after having ascertained his own centre of gravity and the influences of gravitation, and the advantages of the pulley and the lever, without studying either Cavallo or Brewster. He may become a pedestrian, and, depending upon the powers which God has given him, and rejecting the adventitious aids of steam-car, carriage or horse, esteem his own legs worthy of more confidence than all other modes of

locomotion. Such a man becomes independent in a high degree, simply by forming the habit of walking. In this way he secures to himself a power, which, in cases of emergency, will be of incalculable value to him. Thus the child proceeds in the use of all the powers of body and mind, developing their latent energies, until all have been perfected by practice, and habits of life have been formed.

In the farther illustration of this subject, we notice language, as ordinarily used, peculiarly the result of habit. It would be interesting, if it were in our power, to trace all the operations of the organs of speech in the production of articulate sounds, as the child becomes habituated to the use of language. How often are the simple sounds uttered, before they flow readily through the organs. How faithful and persevering the efforts to combine them, and to compound them so as to form words. Thus, from the most humble beginnings he proceeds, until he has formed the habit of distinct articulation, when words flow from his lips seemingly without the intervention of volitions. How difficult at first, and how oft repeated each act in order to form the habit, we may learn from the following: Each syllable of articulated sound requires for its utterance a specific action of the tongue, and the parts adjacent to it. Every letter and word in its utterance, requires a particular conformation of the mouth, including the teeth, the tongue, the lips and the palate. To correspond with this, and to produce the desired sound, there are required, in addition, the emission of simple sounds from the thorax, and the modulation of these sounds by the muscles of the larynx and of the tongue. Now consider how many muscles are called into exercise in the formation of a single sound. First the lungs, then the throat, then all the complicated apparatus of the mouth. All these muscles, remember, must act together. Now the child knows nothing of language. It knows nothing of the use of its muscles, in their simple action, much less in their combination. How many efforts, then, are necessary to bring the muscles together in their concerted action, so as to produce articulate sounds? After the result has been secured for the first time, the difficulty then will be to secure a repetition. Thus then, often repeated, the muscles act together harmoniously in the production of one word. But there are many thousand words which require the same process. Here then is labor for the learner of language, which if all known at first, would deter the most enterprising and active. There is one feature in the nature of language, which belongs also to the use of the lingual muscles, which greatly simplifies the formation of the

habit of speech. That is the recurrence of the same simple sounds in almost every compound word, so that the same muscles are called into exercise in the formation of every word. From the exercise of so many muscles in the formation of articulate sounds in our native language, and the necessary force of the habit when once formed, we may infer the difficulty of changing, and hence we can form some idea of the difficulty to be experienced in pronouncing a strange language. Hence where the simple sounds are different, it is a rare thing to find one who speaks a foreign language purely. This is the reason why all foreigners use our language imperfectly in its pronunciation, and why we find it so difficult to learn to speak the French and German languages. This will furnish an adequate reason, also, why it is important in learning to speak any particular language, that the beginning should be made early in life, before the muscles have formed their habits of action. The habit of speaking forms the manner or style of speaking, and this is as distinctly marked in every public speaker, as are the lineaments of his face. Thus also the manner of writing, the penmanship of each one is formed by practice, and possesses its own peculiarities. The habit is fixed, and the signature of every one can be distinguished from that of every other. Why do men always write in characters formed in the same manner? Because the habit has been formed, and it is difficult to escape from its influence, even when the effort is made. The muscles have been taught to act together in a particular combination, and it is difficult for them to act in a new one. The senses, seeing, hearing, tasting, touching, smelling, all have their power and peculiar use from habit. When from any cause, either voluntary or necessary, the attention of the mind is directed to one particular sense, and it is exercised more than the others, it acquires a power that is truly astonishing. Thus the sense of touch enables the blind to distinguish not only the different textures of cotton, woolen, and silken fabrics, but also the color. The sailor, by forming the habit of looking at objects afar off, can descry a sail or land in the distance, when to the landsman there is nothing around him but a wide waste of waters. The Indian can discover the footprints of man or beast in the forest, when a civilized person could not see a single leaf disturbed, or a stick broken. It is through the power of habit that jugglers, and mountebanks, and tumblers, perform their feats. Perfection in all the arts is secured in the same way. Perhaps the most striking illustration of physical habit, connected however with mental, is found in those who learn to

play on a stringed or keyed instrument of music. At first how difficult it is to learn the gamut. Slowly the fingers pass from one key to another. At the first, principles are mastered, and then a tune, in miserable time and taste, is executed. Soon, however, the fruits of practice are manifest, and the ear is ravished with the harmony of sweet sounds. The fingers pass with rapidity from key to key, with a complication and combination truly astonishing. The habit is in the muscles of the arms and hands, and in the ideas. "For an expert performer will play from notes or ideas laid up in the mind, and at the same time carry on a conversation with another, or through the mind carry on a different train of thought."

The existence and the influence of habit is strikingly seen in the enjoyment which some men have in the use of tobacco. This weed we know contains a virulent poison, Nicotin. Count Bocarme killed his brother with it recently. A drop of the juice, when applied to the tongue of a cat, it is said, will produce death. Some of our soldiers, in the war of 1814, when tired of campaigning, applied a leaf of tobacco to the armpits, and in a short time were unfit for camp duty. The same effect though in a lower degree, is produced by the use of tobacco in chewing and smoking. The first attempt is invariably attended with sickness.

Perhaps there is not one who has not purchased the privilege of smoking or chewing at the price of more than one nauseated stomach and sick head. The repetition of the act diminishes the pain, and at length nature has been driven out, not by a fork, but by fire and smoke. That which once produced sickness, begins to create pleasure, and finally habit has become so powerful, that the want of tobacco produces almost the same unpleasant effects as were produced at first by its use.

Similar results follow the repeated use of intoxicating drinks. Here we will briefly employ the language of another. "The sensations which we experience in this and other like cases, not only acquire by repetition greater niceness and discrimination, but increased strength. The bibber of wine and the drinker of ardent spirits will acknowledge that the sensation was at first moderately, perhaps not at all pleasing. Every time the intoxicating bowl was carried to their lips, the sensation became more pleasing, and the desire to drink became stronger. They felt that they could govern themselves. They were in no danger. They did not suspect that they were weaving chains for themselves which could not easily be broken. Here was their great mistake. They supposed that

chains made of flowers could readily be sundered. But ere they were aware, link was added to link, and chain was woven with chain, until the man who boasted of his strength, is made sensible of his weakness, and finds himself a deformed and degraded slave. The process is the following, viz: The sensation of taste acquires an enhanced degree of pleasantness. The feeling of uneasiness is increased in a corresponding measure, when the sensation is not indulged by drinking; and the *desire* which is necessarily attendant on the uneasy feeling, becomes, in like manner, more and more imperative. To alleviate the uneasy feeling and this importunate desire, the unhappy man goes again to his cup, and with a shaking hand pours down the delicious poison. Thus he adds a new link to his chain; each repetition makes it heavier and heavier, until that which at first was delightful, presses him like a coat of iron, and galls him like fetters of steel. Thus is he borne down to destruction by the fearfulness of his own nature, and for him there is no escape but in total abstinence and a return to the purity and simplicity of his nature, which he had so grievously outraged."

The influence of habit is felt not only in the senses, but also in the intellect, and in the emotions and passions. The whole business of education, of drawing out what is in man, and storing up knowledge, is intimately connected with habit. The ability to think readily and to the point on any particular subject, to carry on a connected train of thought, to follow a demonstration in mathematics, &c., all are influenced by habit. We not unfrequently hear the expression employed, mental discipline. What do we mean by it? Ans. Such a training of the mind, such a confining of the attention, such a controlling of the imagination and passions as to concentrate the energies of the mind upon any given subject, or part of a subject, for a given length of time. Now all this is the result of habit. It is acquired only by labor. Indolence will never secure it. In this respect, the mind is subject to the same law as the body; the only difference seems to be that the powers of the body are more completely under the control of the will than those of the mind. (v. e.) To walk to town or journey to a neighboring city, are much more readily performed than to read a book or demonstrate a proposition in geometry, or to fix the mind without wavering, upon a difficult Greek sentence, until its meaning is discovered. By frequent striking on the anvil with a hammer, the muscles of the arm become enlarged and greatly increased in power. By frequent and protracted walking, the legs acquire a strength and facility in moving, by

which the pedestrian is enabled to surpass even the horse in speed and endurance. Now what is effected in this way for the body, may be effected for the mind. All the powers of the mind separately, and all of them together, in their reciprocal action, may be strengthened in like manner. Confining ourselves, for the present, to the discipline of the mind as such, we remark: First, that it is of no easy acquisition. A determined and unswerving purpose, untiring patience and perseverance, and a willingness to forego every other gratification, and to endure hardships as a good literary soldier, are essential to success. The effort to secure this end, may be compared to a campaign in which many enter, but the conclusion of which, few are permitted to see. Some desert at the thought of the enemy, and the hardships by the way; others are unable to live on the coarse fare and the bad water, and become dyspeptic and unfit for service; others die of fatigue, or are slain by the enemy, and but a few of the large array which stood marshalled on the plain, return with the trophies of victory. But these are veterans, every one by his experience and skill, capable of commanding an army. Is not this the history of our literary institutions? Does it not characterize many of our classes? How are they worse than decimated, so that too often, like an army reduced and recruited, and thinned again, it is a mere skeleton in numbers when the campaign is ended. The question returns upon us, how can the mind be disciplined? We have heard that the attainment is difficult, in what does the difficulty consist? We would try. Perhaps we may be able to furnish the uninitiated with an idea on the subject. A young man begins the study of the classic languages of Greece and Rome. His first step is to take up the grammar of the language. Not having labored in this particular field of industry before, the student finds it difficult to memorize. From the beginning, memory is the faculty most exercised. The general divisions, the forms of words, the declensions, &c., are successively mastered, and last of all, the syntax. Thus far, progress has been made in the facility of memorizing, but the student tries to understand what he is not yet prepared to understand. All appears confusion, and he asks himself, what is the use of all this? At this point, some are prepared to leave in disgust, or under the influence of home sickness, whilst others, bound by cords of various character, hold on. Gradually the mist begins to disappear from before the vision of the patient and laborious. Light rises out of darkness, order out of confusion, and beauty out of deformity. The grammar which once appeared to contain so much

that was dry and uninteresting, and withal so confusedly thrown together, comes forth as a philosophical system, explaining the phenomena of language, and in its own way discussing the philosophy of the human mind. As the student progresses, he finds difficulties of one description disappear, and others to take their place. His memory for words is greatly improved. His taste makes progress with his memory, until at length he is capable of appreciating and enjoying the highest classic authors. He can point out beauties in language and construction and sentiment. Now when a young man has arrived at this point, he has progressed far in the mystery of mental discipline. If you ask how he secured the power which he now possesses, of reading with facility what was once a dead letter, the answer is, *by habit*. Habits of attention, memory, judgment, &c. The same train of thought is applicable to the study of mathematics, and the expression of our ideas in speaking and in writing, or composition. Permit me to dwell for a moment upon the influence of habit upon the mind in composition and public speaking. Mental discipline is exercised perhaps with more vigor, and in a higher degree, in the production of a logical composition, than in any other effort of mind. Here are exercised and strained to their utmost tension, memory, suggestion, imagination, taste, and reason. Ideas must be called together from all quarters. The presiding genius, the commander-in-chief, *the will*, summons his forces, and arranges them as they present themselves in their proper ranks and connections. You will perceive that the first difficulty is to obtain ideas. Where these are wanting, it will be as difficult to unite a composition, as it would be to take a fortress without troops, unless the writer should pursue the course which was followed by the British in our war of independence, viz: hire troops from Germany, or in plain language, to borrow from his neighbor. A part, then, of mental discipline, necessary to write a good composition, is to foster the habit of reading. Reading, in the language of Lord Bacon, makes a full man. It will follow then, necessarily, that he who is not fond of reading, will not be prepared to write well. His mind will be empty, except in so far as he has gathered information by hearing or observation, or both. Now the reading which is involved in the discipline under consideration, is not for pleasure, but profit, not to while away a few hours in a charming oblivion of all around us, but to store the mind with useful knowledge. It requires effort, it is no indolent employment. The mind must be awake, and if there is a desire to remember and to add to the stock of acquired and

original knowledge, the thoughts, as they pass before the mind, must be stopped and examined, and approved or condemned. Other suggested thoughts are attached to them, until they form a train, or if you please, a chain, each one of which is linked to the other, so that when one link of the chain appears, the whole chain will come up with it. Now when ideas thus connected are often brought before the mind, they become fixed in an indissoluble bond, and the man who rises to speak or who sits down to write on any subject, when he has thus furnished his mind, will experience but little difficulty. It is in this way that our great public men, when called upon to express their views on subjects of great national importance, have no difficulty in expressing themselves; there is no want of ideas, the difficulty is to collect and condense. These subjects have been contemplated by them so often, and in so many aspects, that they feel themselves perfectly at home in them. Supposing that there is no want of ideas, and that they suggest each other, and come in troops into the audience chamber of the mind; the next thing is the logical arrangement of them. We have employed the word logical to express that arrangement of ideas which will make the most natural and forcible expression of them. For logic can be nothing more than a system of rules to aid the undisciplined mind in perceiving the relations between ideas, and in arranging them according to these relations, so as to express the operations of the mind in the most impressive manner, or in accordance with truth. Now let a student attempt to express his ideas either in spoken or written words, on any given subject, before he has formed the habit of arrangement, and he will experience a difficulty absolutely insurmountable for the time. The second effort will be very little more successful than the first; more especially if the interval is long. By repeated efforts, however, a certain arrangement will be formed, and in all probability it will be correct. For the mind has an expression of its own, and if untrammelled, will express its ideas in the order of nature. As progress is made in this work, imperfections will be remedied and errors corrected, until a certain degree of perfection will be attained, which may be the maximum for the individual. Thus the habit of arrangement being formed, it will be comparatively an easy task to write on any subject which may be brought before the mind. From these remarks it is obvious that the more frequently we write composition, and the oftener we exercise ourselves in speaking, the sooner will be formed those mental habits, as well as the physical, which are necessary to enable us to compose and to speak with

facility, grace and force. Hence, all young men seeking the advantages of a liberal education, should exercise themselves in these pursuits as frequently and correctly as possible.

Secondly, when a man has attained that degree of mental training, by which he is enabled to concentrate all the powers of his mind upon a given subject at a given time, he possesses an amount and kind of power unattainable in any other way. No matter in what direction, or through what fields of influence he moves, he commands obedience wherere he goes. If poetry suit his genius, the muses bring to his feet the homage due to their master. He touches his lyre, and millions entranced listen to the harmony of his verse. Is the pulpit or bar, or popular assembly the field of his labors, the multitude bows before him. He binds senators to his chariot wheels, and awakens and allays at pleasure, the passions of the assembly. In a word, the man who has the power to control and direct his own mind, is able also to control and direct the minds of others. Thus statesmen, barristers and divines, in different ages of the world, have controlled the affairs of nations as well as individuals. They have given language, laws, literature, science, and the arts, to the people. They have revolutionized the world, and their power, at this day, is greater and more widespread than during any previous period in the history of our race. Now a well disciplined mind is an educated mind. Whoever, therefore, desires to exert an influence for good, whoever desires either to promote the glory of God or the good of man, or both, in the highest degree, let him form those habits of thought, and feeling of self-control and self-direction, which constitute mental discipline, or a good education.

The manners of a man are, perhaps, as much the result of habit as any other feature belonging to him. Manners may be defined to be the drapery in which sentiment and feeling clothe themselves, or they are the way in which we speak and act. Manners are either natural or acquired. When natural, they truly express the sentiments and feelings of the heart. These rising up in the soul continually, give a particular form to our words and actions, and being often repeated, become a fixed, and for the most part, an unalterable habit. As the emotions and passions of the soul, often called into exercise, give a peculiar expression to the features of the face, so as to form the expression of countenance, and this becomes unalterable, so it is with manners.

The importance of this subject is not generally considered, especially at that very period of life when manners are formed, (i. e.) in youth. If two young men, equal in all the attributes of body and mind, whose moral and religious and intellectual education were the same, but whose manners were different, the one being polished, and the other rude, were to appear together in society, the impression which they would make upon the company, would be very different. The polite and respectful young man would be treated with marked attention and respect, whilst the other would be neglected and forsaken. If we were to make the case stronger, the importance of good manners would be yet more apparent. For there is no amount of knowledge, or wealth, or talent, that can commend rudeness. So that the man of good manners, and ordinary attainments, will be preferred by the great mass of mankind, to the intellectual giant who is a boor. But intelligence and refinement of manners should always go together. Why then are they found divorced? Because the refinement of manners which does not spring spontaneously from the heart, is the result of a knowledge of mankind, and much intercourse with them. The knowledge which some men possess is derived solely from books, and being much excluded from society, their manners suffer. Feeling and sentiment, as I have already intimated, are at the foundation of good manners. If these are wanting, then all must be artificial and unnatural. The course then to be pursued, in order to form good manners, is to cultivate correct sentiments of honor, truth, virtue, justice, integrity, respect for lawful offices, also feelings of kindness, good will, desire to please and benefit, in a word, the christian principle, "thou shalt love thy neighbor as thyself." In like manner, avoid anger, revenge, evil thoughts, &c. But as good manners have reference to the external expression of these feelings, these can be learned only by intercourse with the virtuous and polite. Such society then should we seek, and with all diligence form those habits which tend so much to soften the asperities of life, and which exercise a reflex influence upon the heart. For habits of politeness once formed, contribute greatly to restrain the expression of passion and rude language. Profanity and vulgarity, and obscenity of language, are as much at variance with good manners, as they are wicked in the sight of God. A want of regard for the feelings or reasonable wishes of those with whom we have intercourse, whether in a stage-coach, steam-boat or public lecture, are alike violations of the rules of politeness and the precepts of the divine word. Young men in their intercourse

with each other, under the erroneous impression that familiarity and friendship reject good manners, form habits of rudeness of speech and action, which, in after life, occasion much suffering, and from which they will find it difficult to divest themselves. A want of good manners sometimes is the result of a want of attention. This increases, until the habit of rudeness is formed. How often do you find bad grammar and vulgar words employed by those who know better, simply because the habit had been formed, and it is difficult to break it. The habits which belong to the mind and the heart are much more difficult to change than those of the body, because they are less under the control of the will. Their power, therefore, over the whole man, is much more tyrannical and widespread. Habits of anger, revenge, profanity, licentiousness, intemperance and vulgarity, as they characterize the mind, and give expression also to the manners, control the whole man. They gather strength the longer they are continued, and the facility with which they are exercised, gives evidence of the powerful hold which they have acquired over the soul.

As habit influences character and life, and our condition in eternity will be determined by the character which we have here formed, it follows that our habits will follow us, in their effects at least, into eternity. To neglect this subject in all its bearings upon us, is criminal. Duty summons us to vigilance and activity, so that as our habits are placed very much under our own control, we may form them of a character to elevate, to purify, and to adorn the whole man. So that we may be accustomed to think, and to feel, and to speak, and to act in such a manner as to promote in the highest degree the glory of God and the good of man.

Physical and mental habits have been referred to, and partially illustrated; before closing what we have to say on this subject, it will not be proper to omit a notice of *moral habits*. These are, indeed, of the highest importance, and belong as really to our nature as those which have already been mentioned. Under this class may be reckoned truth, justice, benevolence, industry, obedience and submission to authority, self-government, envy, revenge. Habits of these seem to be formed by repeated acts, precisely on the same principle as physical and mental habits. Habits of body are formed by external acts, habits of mind by mental effort, in accordance with the laws of mind, and moral habits by acting out moral principles, by carrying out into outward manifestation, the principles of obedience, veracity, justice, benevolence, &c. The value of such habits to the individual in early life, their

value in the family, to the church and the state, who can estimate. Take the habit of veracity as an illustration, and consider its value. Truth is natural to man. This is proved by the fact that children invariably speak the truth until they are taught to utter falsehood. It is not difficult even for children to learn, as they have abundant opportunity, that something may be gained from time to time, by uttering a falsehood. The ultimate effects of truthfulness and falsehood upon the character and the future life, they do not perceive. The importance of speaking the truth, I presume, is inculcated in this country in various forms, in the family, in the school, in the various walks of business, and in the courts of justice. At the same time, in all these places, many occasions present themselves, in which the truth is concealed, and falsehood is uttered, and some present advantage is gained, such as a better bargain, exemption from suffering, and a triumph over a rival or enemy. When the truth then is concealed, or falsehood is uttered, it is under the influence of a higher *present good*. When in this way the advantage is realized, and the offence is concealed, the temptation to repeat the offence becomes stronger, and the natural love for truth and the force of moral principle become weaker, until at length the habit of falsehood is formed, and it is easier to utter a lie, in some one of its forms, than to speak the truth. In children whose moral training has been neglected, this habit is strikingly illustrated. In men also, of great ambition, in whom the organs of self-esteem and caution are largely developed. Among cultivated heathen nations also, both in ancient and modern times, where the natural tendency to speak the truth has been arrested by early education and the absence of every counteracting influence. This was true of the ancient Greeks, and among moderns of the Hindoos, among whom falsehood and perjury are so common, that it is difficult for the British government, in her possessions in India, to attain the ends of justice in her civil courts. It is worthy of being noted that, as all virtuous moral conduct proceeds from moral principles, so moral habits can be formed only by carrying these principles repeatedly into action. Resolutions to act in a manner accordant with these principles, may be regarded as acts. For they give strength to the principle, more especially if the resolution to act have reference to a specific act. We make great mistakes if we suppose that our characters are improved, and that virtuous principles have taken deep root in our souls, when we form fine theories of virtue in our minds, when we talk well on the subject, and present fine pictures before the fancy. This is a dreamy state

of existence, unreal and hurtful. It is precisely the condition of things presented in our novels, and which they are calculated, if not designed to produce. It is the condition of mind in which castles are built in the air, and peopled by a race of beings such as never have existed, and never will exist. This is apt to befall the young of both sexes, and in not a few instances, has led to their ruin. Now it is a law of our moral nature, that emotions or feelings frequently excited, diminish the susceptibility to excitement, or, in other words, they become weaker. Thus the feeling of sympathy, or the uneasiness excited by the thought of an object of distress, diminishes in proportion as it is often brought before the mind. Thus being accustomed to danger, begets intrepidity, that is, fear diminishes. The same law is verified in all the emotions of the soul. The wisdom of such a constitution of things must be manifest to every one who will reflect. Thus the philanthropist is enabled, with more comfort, to carry on his work of benevolence. The physician and surgeon with more success to practice their respective professions, &c. Now, whilst this feeling or sensibility, or passive impression, grows weaker by being often repeated, active principles become stronger the more they are exercised. For it is only in this way that they are wrought more thoroughly into the temper and character, and become more effectual in influencing our lives. In this way Howard became a philanthropist, whose fame will be as fragrant and enduring as the benevolent principles which he so signally illustrated. With him, sympathy for the suffering did not expend itself in idle emotions, sighs and tears; it prompted to action. Action led to habit. Duties at first loathsome and painful, by habit become pleasant, so that like his master, at length it became his meat and drink to do the will of his heavenly Father. Thus do the christian principles of love to God and love to man, illustrate and strengthen themselves, and only thus can we attain that perfection of character which will be comforting to ourselves, and acceptable to our heavenly Father.

Now if these remarks be true, they will show that passive impressions, made upon our minds by admonition, experience and example, though they may have a remote efficacy in forming virtuous characters, can have this only by leading to obedience, or a course of action conformed to these principles. Thus we can see how the truth, from whatever source derived, how the truths of the bible, from the nature of man, are designed to influence the character and life. There is no other mode of transformation of character, than the reception of

new principles, and a life in all its active habits growing out of, and in strict conformity with these principles. Only thus do principles become valuable. Without action, without active habits, they are diamonds buried in the mine, whose brilliant lustre sheds no ray of light or beauty upon the earth. Thus did the great Father of our country illustrate the principles of patriotism and love of justice. Thus did the apostles give efficacy to the principles of the New Testament, and thus must all men illustrate them, who desire honestly to lay claim to the name christian.

ARTICLE V.

BACCALAUREATE.

PROVERBS 22: 1.—“*A good name is rather to be chosen than great riches :*”

EVERY young man, in beginning life, has a name to acquire. He is like the child, born into this world, whose character and future condition are alike unknown. There may be talent there of the highest order, but it is undeveloped. There may be in that soul the most refined and delicate sensibility, but it has not been tested. Genius may dwell in the mind, and eloquence rest upon the tongue, but who knows it? If we suppose the young man to be endowed by nature with all the attributes of a perfect character, and by means of them, to have made all the attainments which are supposed necessary to secure for him the loftiest position in society, he is, notwithstanding all this, without a character and a name in the world. Most young men do not, thus furnished, enter upon the journey of life. The circle of their knowledge, both of men and things, and especially of themselves, is limited. It may therefore be asserted with truth, that they have no character, and therefore must make one. I shall not, for the present, discuss the importance of a good character, nor its superiority over riches, after which men so eagerly pursue; but, assuming the truth of the text, direct your attention to some of the features which contribute to the formation of a good character.

The discussion of abstract principles is not always attractive, neither does it powerfully impress the mind. We look for models of excellence in character, as painters and statuaries look for models of painting and sculpture, in the study of which they deduce principles, and perfect their art in execu-

tion. We naturally turn to him who spake as man never spake, and who left us an example that we should walk in his footsteps, as a perfect model of character. But lest any of us should suppose that the union of the divine with the human nature elevated him far above the attainments of mere man, I will direct your attention to a character in all respects human, and worthy of your profound study and imitation, *I mean the apostle Paul.*

Of the early history of this man, so distinguished for the benefits which he conferred upon our race, we know but little. From his subsequent life, we may infer that he was ardent, enterprising and energetic. From the fact that he appealed to the Jews, who knew him from the beginning, to testify of his life, he manifested no apprehension as to the kind of testimony which they would offer. We see in this a mind calm and composed, as to the past, and therefore regard Paul as eminently

1. *Conscientious.*—Conscience has been given to man to direct him authoritatively in all the affairs of life. It is the helm which directs the soul aright in the voyage of life. The master who speaks with authority, and punishes the disobedient with severity. Conscience approves of the good and condemns the wicked actions of men, and thereby gives evidence from the very constitution of our nature, that God designs us for virtue. We have no other guide. We need no other. He who will implicitly obey the monitions of conscience, though he be a heathen, will not long remain in ignorance of the truth. The tendency of conscientiousness to conduct to greater light and more elevated character, is strikingly illustrated in the history of Paul. (The conscientious man will invariably pursue such a course of conduct as he believes to be right, and will avoid and condemn what he believes to be wrong.) As a Pharisee, he observed the rites and ceremonies of the strictest sect of the Jews. Educated at the feet of Gamaliel, and deeply imbued with the traditions of the fathers, he hesitated not to yield to them the most implicit obedience. This he felt was the right way. Here his feet could stand with safety. Thus he assures us, that his manner of life, from his youth, was after the strictest sect of their religion, that of a Pharisee. Here then, in the conscientiousness of his character, have we the key to his whole life. As a Jew, he was not satisfied with a proper observance of the rites of his religion, he will resist all encroachments upon its authority and influence. Conscience makes him a persecutor. So that he could pursue the christians unto strange cities. The feeling that he had been gov-

erned by good motives in what he did, animated him in the presence of the High Priest, after he had been converted to christianity, to exclaim, "I have lived in all good conscience until this day." And when he became Paul the elder, and was writing to his spiritual son, Timothy, and was reviewing his past life, full of sorrow as was the review of it, he "thanked Christ Jesus because he counted him *faithful*, though he had been a persecutor, and injurious." But he adds, "I obtained mercy because I did it ignorantly in unbelief." Here he acknowledges his faults, but refers them to ignorance, and not to perverseness. It is refreshing to contemplate the workings of the soul of such a man as Paul, as they incidentally manifest themselves in his letters to churches and individuals. Hear how he speaks of himself before the Roman governor: "Herein do I exercise myself always to have a *conscience void of offence* towards God and towards man." Again, he writes to the Corinthians, "For our rejoicing is this, the testimony of our *conscience*, that in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God, we have had our conversation in the world." Thus to Timothy: "I thank God, whom I serve from my forefathers with *pure conscience*." As a christian, and an apostle of the Lord Jesus Christ, his life gives evidence of a degree of conscientiousness rarely witnessed. It is seen in the kindness and love exhibited in his intercourse with his brethren. In the reproofs and admonitions which he administered. In his activity in the cause of the Redeemer. In his abundant sufferings, and more abundant labors.

The effect of this conscientiousness was to give stability to his character, confidence in himself, and in the cause in which he was engaged. You can readily perceive how essential this quality is to a good character, and to success in any enterprize. It is the consciousness of right which strengthens the soul to endure privations and sufferings, which enthrones patience over all the affections, and enables the martyr to sing songs of victory, even in the hour of earthly dissolution.

This conscientiousness affects not only the present life, but that which is to come. It always respects the will of God, as far as it is known. It always has reference to law and retribution. To lawgiver and judge. Hence the conscientious man carries with him, not only confidence for the present, but for the future, and feels as did the Psalmist when he exclaimed: "God is our refuge and strength, a very present help in trouble; therefore will not we fear though the earth be removed, and though the mountains be carried into the midst of the sea."

Thus was Paul sustained, and Luther, and all, in every age of the world, who feared God and eschewed evil. Let me urge you, my young friends, to imitate the conscientiousness of Paul. Always seek, and you will always secure the approbation of your consciences. Never permit yourselves to violate the dictates of conscience, and you will have continually near you a sweet counselor and friend, whose approbation will be of more value to you than that of the great multitude, and who will gently lead you in the way everlasting.

2. *Earnestness*.—Let me direct your attention to the earnestness of Paul, as worthy of imitation. *He was an earnest man*. He felt that life was an earnest reality. He was no trifler. Everything around him was solemnity. Every day, every hour, every moment, for life is made up of these things. Eternity, the unrealized and the unknown, like the vast ocean, receives into its capacious bosom the streams of years, months, days, hours, and moments, and retains them, to be exhibited before us as witnesses of the character of our lives. All the relations of life are solemn. All its acts, its desires, hopes, even its joys and sorrows, for they all are connected with the soul and eternity. It was thus Paul viewed them. His early life gave evidence of this. For he was strictly religious. Indeed no one could be conscientious in the discharge of the duties of a rigid Pharisee, such as he was, without being earnest. He was earnest as a Jew, and, as the knowledge of the truth burst upon his vision, and increased more and more under the light of the sun of righteousness, his earnestness arose almost to enthusiasm, so that the Roman governor exclaimed, "Paul, thou art beside thyself, much learning doth make thee mad." Yet his words were but the words of truth and soberness, from an earnest man. You look in vain throughout all the records that remain of this great man, for any trace of levity and trifling. Indeed they do not at all enter into the composition of a great man. The features of such a character are too deeply drawn, the lines too deeply engraven upon the heart, to be disturbed for one moment by the trifles and follies of the world. How earnestly, may we suppose, did he enter upon and prosecute his studies! How earnestly did he persecute the hated followers of Christ? And when it pleased God to call him by his grace, and reveal in him his son, that he might preach him among the Gentiles, oh how earnestly did he begin his work. He conferred not with flesh and blood. Divinely called, he sought counsel only from on high, and at once resolved to know nothing but Christ Jesus and him cru-

cified. He determined to spend and be spent in his service. To consecrate himself, body and soul, a living sacrifice to the Lord; assured that "whether he lived he lived to the Lord, and whether he died he died to the Lord, whether he lived, therefore, or died, he was the Lord's." Thus was he earnest in the work of the ministry, in season and out of season, rebuking and exhorting, preaching in the synagogues and market places, and from house to house, beseeching men in Christ's stead to be reconciled to God. It is no wonder that he was successful; for earnestness is the foundation of success in every thing. He who is in earnest in the pursuit of wealth, fame, influence, knowledge, or the salvation of his soul, will most certainly be successful. The earnest man is always intent upon his work. He is alive to every advantage which the occasion presents. He improves the opportunity, and on the wave of advantage, which Providence has driven up in the sea of life, he rides triumphantly into his desired haven. If you will read the history of the world, and mark the men who have distinguished themselves as the benefactors of their race, and who stand along the ocean of life as lights to direct the erring and cheer the weary mariner, you will find that they all were earnest men. If you will look around you now, and inquire who are the men that are controlling the affairs of church and state, who give life and energy to business, who throw light upon science and the arts, who impart charms to literature, and who give efficiency and interest to the cause of benevolence and of God, you will find them all earnest men. Let me urge you, my young friends, to be in earnest. Wherever duty leads, there follow. Whatever conscience approves, that do. Life is too short, time too precious, and the interests of eternity too important, to be wasted or neglected in trifles. It seems to me that if we consider what we are, for what purpose God has placed us here, the relations we sustain to each other, and to him who will be our judge, that we must be earnest. Earnest in thought, earnest in speech and action, earnest in our aims and pursuits, and, above all things, earnest in working out our salvation in the fear of God.

3. *Moral courage.*—Consider next the moral courage of our apostle, as worthy of your imitation. We understand by moral courage, as distinguished from every other, that impulse of the soul which prompts us to expose ourselves to the danger of the loss of life and reputation, for the sake of doing good. There is such a thing as physical courage, which we have in common with the brutes, which prompts us to rush into danger for the sake of the excitement, or for glory. And there is

the courage of habit, which the veteran soldier feels when standing in martial array, opposed to his fellow man. But moral courage employs no weapons but truth. It wears no defences but innocence, and it seeks not the injury, but the welfare of those against whom it is directed. It dares to go where the guilty and the coward cannot go, but with trembling: It lifts up its voice in defence of injured innocence, in the courts of justice, before the rude mob, and in the palaces of kings. It dares to say no, and to turn away from the seductions of vice, however attractive she may be arrayed, and to follow the dictates and the word of God, though it be to the prison or the stake. This noble quality, this exalted endowment which lies at the foundation of true heroism, the apostle Paul displayed throughout his active and eventful life. Boldly, yet modestly, did he declare the truth before the Jewish Sanhedrim, though he knew that bonds and imprisonment awaited him. He was a prisoner in chains, depending upon the good will of the Roman governor, both for kind treatment and release. Yet he neither violated truth by flattering him, nor did he sap the foundations of justice, by offering him a bribe. Though he suffered unrighteously, he felt that the forms of government and law were necessary to the administration of justice and the perpetuity of society. Besides, though a prisoner, he felt real compassion for Felix, who, although exalted by power and wealth, was nevertheless a slave to vice and crime. He is summoned before this man to gratify an idle curiosity. The prisoner, nothing reluctant, proclaims the great truths of the christian system, and so reasoned of righteousness, temperance and judgment to come, that Felix trembled. *There* was the christian hero in bonds, despised and set at nought, as was his divine master, yet wielding a power which made the heart of the Roman governor to quail, and his knees to tremble. Whence did he obtain this power? It is the power of the virtue which dwelt in him by the grace of Jesus Christ. It was the moral courage which has its seat in the bosom of christianity, and thence derives all its power and efficiency. Thus did he appear before the emperor Nero, and *there*, in the palace, did he preach the unsearchable riches of Christ. None of the obstacles or dangers of his course moved him. Think of a man, weak in body, and contemptible in speech, urged on by a sense of duty, exposing himself to perils of waters, to perils of robbery by his own countrymen, by the heathen, in the city, in the wilderness, in the sea, by false brethren, in weariness, painfulness, watchings, hunger, thirst, fastings, cold and nakedness, scourged, beaten with rods, ston-

ed, shipwrecked, and exposed to death in every form, yet calmly exclaiming, "though our outward man perish, our inward man is renewed day by day." "None of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry which I have received of the Lord Jesus, to testify the gospel of the grace of God." *There* are the features of the true christian hero, appearing at every turn, laboring for the welfare of others, and assured that in this way he is securing his own. Exposing himself to all manner of suffering, in obedience to the will of God, and looking for his reward in a better world. Go, my young friends, and do likewise. Let nothing deter you from entering upon the path of duty, and let nothing drive you from it. Have the courage to do what is right, though the cowardly and wicked may deride. You must stand at last, not before a human tribunal, but before him who loves and rewards virtue, and hates and punishes sin. Have the courage to resist evil, no matter by whom it may be presented. Remember that moral courage depends much upon self-control, and the subordination of the appetites and passions to the dominion of the truth. Having the control of yourselves, you will have little to fear from without. For evil from without can have no power unless it meet with favor from within. Temptations never storm the citadel of the heart, they invariably seek, by falsehood and lies, to lead the garrison to surrender and become willing prisoners.

4. *Perseverance*.—Let me urge you to imitate the perseverance of Paul. No great enterprise was ever carried out to a successful issue, without perseverance. The reason of this is, because time is required to perfect that which shall be permanently useful. Difficulties must be met, and obstacles unforeseen, must be removed out of the way. This is true of all improvements in the arts and sciences. Consider how many strokes of the chisel are necessary to make a perfect statue. How many touches of the pencil to complete a painting to the life. How many letters must be formed to write a book. It is true of the acquisition of knowledge and the disciplining of the mind. The process in both cases is slow. When a new language is to be acquired, it is mastered word by word. What a process when the language, as that of the Chinese, numbers from seventy to eighty thousand words. What a herculean task so to acquire this language, as to be able to transfer into it the whole of the word of God. What a labor must have been the translation. Yet perseverance effected it in the person of Dr. Morrison. The result of the labors, the perseve-

rance of this one man, is that the word of eternal life is opened for the perusal of three hundred and thirty millions of the human race, who without this would have remained in ignorance of it. Here is opened the fountain of living waters to one-third of the human family, by the perseverance of one man. Thus it is in all permanent works of benevolence. Like the journey of life, it is step by step that progress is made ; rivers must be crossed, oftentimes deep and rapid ; mountains, lofty and rugged, must be scaled ; accidents by the way must be expected ; wild beasts and robbers must be encountered ; heat by day, cold by night, with the toils and vexations from sources unexpected and innumerable, before the journey is ended. But then there is rest, and the greeting of kind friends, and the sweet repose, and the welcome well done good and faithful servant. Think of the perseverance required of Paul in the work assigned him to do, viz: to evangelize both Jews and Gentiles. His life was emphatically a conflict. Not with flesh and blood, but with principalities and powers, with spiritual wickedness in high places, with the prince of the power of the air, the spirit that now works in the children of disobedience. The government was opposed to him ; princes and governors persecuted, philosophers and wise men ridiculed, the people, priest-ridden and bigoted, rose up and stoned him. Besides the conflict from without, the care of the whole church, in its purity and efficiency, from within, rested upon him. Yet he persevered to the end, and was crowned conqueror. Here there was indomitable perseverance. This is the heroism of patient endurance, as well as of active conflict. You will never, my young friends, achieve anything worthy of yourselves, of the church or your country, without this cardinal virtue. If you permit indolence to surround you with its hazy, dreamy atmosphere, or soft pleasure with syren voice to seduce you, or unruly passions to control you, or giant despair to paralyze your energies, you will never acquire a name or a character which will secure for you the confidence of your fellow-men, nor extend the memorial of yourselves beyond the little circle and the little time in which you have lived. Under the guidance of conscience and the word of God, choose your course of life. Aim at great things, and by perseverance you will accomplish great things.

5. Consider the *gentleness* and *affectionateness* of the apostle, and imitate it. This is made manifest, both in the spirit and in the manners. It is a quality which belongs to the truly great and good man. Whilst other qualities, which go to form a perfect character, may be compared to the lofty mountain,

the extended plain, the solemn forest, the refreshing streamlet, the majestic river, and the ocean's ceaseless flow, this is the soft green of the soul, upon which the eye delights to rest, which binds us to our fellow-men in the exercise of sympathy and good will, and makes us to feel that we are not alone in the world. It is opposed to arrogance, overweening self-confidence, a disregard for the feelings, wishes, and just claims of others. It is but the respect which is due to our fellow-men, whether it be confined to the feelings of the soul, or be expressed in the conduct. It is the proper feeling of humanity, in the exercise of which we can truly say, with one of old, that we cannot be indifferent to anything which belongs to man. The gentleness of Paul is manifest in his intercourse with friends and enemies, and the effect of it was the kindest treatment, under the circumstances, even from enemies. How gently did he conduct himself as an apostle and as a prisoner, although he felt that God had wrought miracles through his instrumentality, and had exalted him, even to the third heavens, to see unutterable things. Many men, under such influences, would have been greatly elated, and would have been led to conduct themselves towards others, with haughtiness and disdain. The apostle himself refers to this trait in his conduct, when he declares to the church at Thessalonica that when he *might* have used *authority* as the apostle of Christ, he had been *gentle* among them, even as a nurse to her children. With what affectionate solicitude does he desire to be remembered to his friends at Rome, and to the church there, which he was so anxious to visit. How kindly does he write to Philemon on behalf of Onesimus, once a servant, but then a brother in the Lord. Timothy he calls his dearly beloved son. Thus does he who once was a persecutor of christians, become identified with them in heart and life, and rising far above the rest in influence and efficiency, displays the gentleness of the true believer under the most trying circumstances of life. This to us is perhaps the most interesting feature in his whole character; just as the gentleness of Christ subdues and softens the heart, as we see him led as a lamb to the slaughter, whilst the thunders of Sinai and the majesty of Jehovah could only terrify and overwhelm us.

Seek, my young friends, to be gentle and affectionate in all the intercourse of life. A proud look, as a lying tongue, doth the Lord hate. "Pride goeth before destruction, and a haughty spirit before a fall." "When pride cometh, then cometh shame, but with the lowly is wisdom." Consider that others are constituted with sensibilities and desires like your own, and

as ye would that men should do to you, do ye even so to them. Gentleness will preserve you from many evils from without, whilst it will be within you as the refreshing streamlet, which dispenses joy and gladness all around.

6. Above all things, seek for the *faith* and *hope* which sustained the apostle in the struggle of life. Whatever may be your course through life, whatever profession or business you may pursue, you will meet with trials and difficulties. These belong necessarily to our present condition. You know not what disease may invade your system, whether short-lived or protracted? What disappointments may attend you; what losses you may sustain, or whether reason herself may leave her seat, and you be abandoned to the most distressing of all earthly afflictions. Is it not wise to prepare for the long journey which you are about to make. For that voyage which can never be repeated, and the mistakes and follies, and crimes of which cannot be remedied in another world? Let me counsel you, then, to imitate, in this respect, the great apostle of the Gentiles. He counted the cost. He looked to the end of his course. He looked beyond this world, into that future which can be seen only by contemplating the word of God. He felt that there was no arm to sustain him, but that of the Almighty, and that there was no hope for him, but in the righteousness of Jesus Christ. Here he rested and found relief, though the future to him was all unknown, except the assurance that bonds and imprisonments awaited him. Here all was fixed and certain. Though he knew not what *man* would do, he knew what *God* would do. He knew what the Savior had done, and what more he had promised. This faith and hope in God were in his soul, as the calm and peaceful lake, embosomed amid the everlasting hills, which rude winds cannot assail, though the hurricane and tempest desolate the earth around.

His faith rested in the atonement of the Son of God, and thence proceeding, laid hold of the promises. From these, hope springing up, passed into the eternal world, and made unseen realities her own, and brought them down to earth, that they might comfort and animate the weary pilgrim. Thus did he overcome the world by faith, triumphing in the cross of Jesus Christ. Thus did hope become an anchor to his soul, passing into the eternal world, within the vail, and binding him fast to the haven of eternal rest. No wonder, then, that Paul was always rejoicing though suffering. No wonder he could exclaim with exultation: "These light afflictions which are but for a moment, work out for us a far more exceeding

and eternal weight of glory. Because they lead us to look at the things which are not seen." Thus did he pass through the conflicts of life, leaning upon the staff of the Almighty, and thus did he pass through the dark valley and shadow of death. For as he approached it, he commenced the song of triumph. "I have fought a good fight, I have finished my course, I have kept the faith, henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge will give me in that day. Oh death where is thy sting? Oh grave where is thy victory? the sting of death is sin, and the strength of sin is the law, but thanks be to God who giveth us the victory through our Lord Jesus Christ." The confidence which is here expressed, my friends, cannot be purchased with money, and cannot be obtained by power. It is worth more than kingdoms, than all the treasures of gold and precious stones, it is the *gift* of *God* to them that love him, and are obedient to his will.

Go then, my young friends, from this sacred place, to enter upon the busy scenes of life. Let the conscientiousness, the earnestness, the moral courage, the perseverance, the gentleness and the faith of Paul be constantly before you. Imitate Paul as he imitated Christ. Go, my young friends, and act well your part in this world. The conflict of life is before you. Feel its importance, the solemn realities suspended upon it. It is not all of life to live. There is another life. Oh, strive to secure that. There is another death besides that of the body. May you avoid that. Feel that you are not alone. In the path of duty you will always have the prayers and coöperation of the virtuous and the good. You will have the approving smiles of conscience to cheer you and the constant presence and protection of Almighty God. Though henceforth we may not often see you, we will rejoice to hear of your prosperity. Our prayers will attend you in the journey of life, and our aid, whenever needed, and may the blessing of the Highest attend you.

ARTICLE VI.

THE NATURE OF THE CHURCH.

By Rev. M. Loy, Delaware, Ohio.

THE church question, although it has lain before and perplexed the christian world for a number of years already, still seems to be far from its final and satisfactory settlement. Biblical students who are laudably anxious to arrive at a clear understanding of their faith, so far as this may be possible, are constrained, again and again, to revert to it. The full solution of almost every theological problem requires its mazes to be threaded, and they who will, by all means, shun it, must avoid the path which alone leads to the cause or consequences of many an important doctrine and practice. In its practical bearings, as well as in its intrinsic merits; it is a momentous question, and we should not, although the difficulties which it presents be many and great, shrink from its consideration. It is not an easy thing to understand the mystery of Christ and the church: it is as though a mist hung around the holy mountain, that we may not behold the temple's glory: but is it not our duty to endeavor to see what it pleases God to reveal, and what it concerns us to know? We confine ourselves here to a particular phase of the question: at some future period we may, if God will, continue our reflections.

The church is defined in the Augsburg Confession as "the congregation of all those saints, among whom the gospel is taught in its purity, and the sacraments are administered according to the precepts of the gospel."—Art. VII. And incidentally as "really nothing else than the congregation of true believers and saints."—Art. VIII. These statements, although apparently too plain to be at all misunderstood, have nevertheless been forced to countenance utterly hostile theories respecting the nature of the church. The refutation of the false among these theories, will be implied in the presentation of the truth with which they are inconsistent. The symbolical definition requires no labored exposition to show that it has a meaning, or what that meaning is: all torturing of the words and their syntax, arises from a desire to do away the meaning which they bear upon their very face, and which is in felt contradiction to the private opinions of those who deem such torturing necessary.

We may take it for granted, to begin with, that the church is composed of human beings: this is surely said, if anything be said, by the terms "saints" and "believers" in the Confession. But men, as we find them in their natural condition, are not the church; humanity and christianity, world and church, are not identical: this also is incontrovertible. Something must be added to our fallen humanity to render us fellow-citizens with the saints, and this something, as it is to raise us above this world, must be a supernatural element: it must come from above; John 3: 3. It comes from above by certain divinely appointed means—the means of grace. Whoever is in possession of this new element, is in the kingdom of God—the church. So far the matter seems plain enough; but we have thus only a very general notion, which must be pursued to particulars, before our idea of the church can become clear and precise. And it is here that the difficulties gather around us. The first question that arises, may be put in this shape: are all, to whom the means of grace are applied, members of the church, in virtue of such application? or are none members but those in whom certain effects have been produced by those means? The answer to this question will aid us much in understanding her nature.

The church is a christian church on account of sustaining a certain relation to Christ: this cannot be called into question. This relation must be defined. To make it only that of a disciple to a teacher is Rationalism. Our Lord is more than a prophet. He does not merely, by new motives and inducements, give stimulus to our natural powers. This would be the way of nature still, whilst the unmistakable purport of the gospel is to show us a higher way, namely that of grace. And the way of grace is not a mere augmentation of knowledge, although the entrance of God's word giveth light. Knowledge, disconnected from newness of life, only puffeth up; and whatever influence it may exert upon us, through our natural hopes and fears, it can exert, in our unregenerate state, only in the form of law. But the law came by Moses, and *grace and truth* by Jesus Christ. The relation sustained by christians to the Lord, is participation in his spotless life. This the Scriptures constrain us to assert unhesitatingly. "This is the record that God hath given unto us eternal life, and this life is in his son;" 1 John 5: 11. We who "were dead in trespasses and sins;" Eph. 2: 1, receive life everlasting; and in virtue of this life, we are not merely stronger in our old nature, but new creatures. For we "put on Christ," and "if any man be in Christ Jesus, he is a new creature;" 2 Cor.

5: 17. That which we receive for the reconstruction of our ruined humanity is from our Lord. "For it pleased the Father that in him should all fulness dwell;" Col. 1: 19, and "from his fulness have all we received, and grace for grace;" John 1: 16. In this way christians become "the fulness of him that filleth all in all;" Eph. 1: 23. He is the source, we the recipients of grace: "He is the head of the body, the church;" Col. 1: 17, which "he nourisheth and cherisheth;" Eph. 5: 29. And we are recipients, because "he ascended up on high, and having led captivity captive, gave gifts to men;" Eph. 4: 8. Accordingly, not they who strive to obey the law, nor they who only know the gospel are truly Christ's disciples, but they who are in him. For "there is now no condemnation to them which are in Christ Jesus;" Rom. 8: 1. These, then, are the true members of his church; "of his body, of his flesh, and of his bones;" Eph. 5: 30.

The life of the church is Christ: without him she has no existence. Men, apart from him, can never constitute his body. She exists as the union between him and his people in one organism. By the indwelling of that spirit in us which is also in Christ, we become one with him, John 17: 21, and thus joint heirs. "For as the body is one, and hath many members, and all the members of that one body, being many, are one body: *so also is Christ*; for by one spirit are we all baptized into one body;" 1 Cor. 12: 12, 13. This body is the church, with which he is ever present, and in which he is resident, with his life and grace and truth, for her salvation. Hence she is his fulness; Eph. 1: 23. This precisely is the mystery of Christ and the church as represented in Eph. 5. His natural body is extended into a mystical body, of which all the saved are members. The incarnate has united himself with us, and made us one in him, so that we, who were dead, now live, "nevertheless not we, but Christ liveth in us; Gal. 2: 20.

The union with Christ, which is also the union with the church, is undoubtedly effected by the means of grace. Their very name implies this. It is by grace that we are saved, and whatever conveys this grace to us must bring us into connection with the Savior. It is his grace—"the grace of our Lord Jesus Christ." He was beheld, "full of grace and truth," long before the work of redemption was finished, and gifts were given to men, whereby they were enabled to believe through grace. The means of grace are divine channels for the conveyance to men of that regenerating grace, which was first in him, who is "the beginning, the first-born from the

dead;" Col. 1:18. These means, as is well known, are the divine word and the two sacraments of baptism and the Lord's Supper.

When it is affirmed that baptism is the means of insertion into Christ, by which its subject becomes participator in his grace, or, in other words, the sacrament of regeneration, nothing more is asserted than is clearly and repeatedly taught in Holy Scripture. "As many as have been baptized into Christ have put on Christ;" Gal. 3:27: this is undeniable truth, and remains such after every labored attempt to do away its meaning. Every other passage in which the efficacy of the sacrament is mentioned, is perfectly coincident with it. Even the commission involves the same truth. For the declaration that all power is given unto Christ, and the consequent command to disciple all nations, plainly implies, that as it pleased the Father that in him should all fulness dwell, so it pleases him that it should be communicated to his brethren, and *therefore* they shall go and make disciples by baptizing and teaching. But whilst we heartily believe that baptism is "the washing of regeneration," Tit. 3:5, and that it "doth also now save us by the resurrection of Jesus Christ," 1 Pet. 3:21, we cannot think that this settles the question as to what persons compose the church. Are all the baptized really possessors of the new life, so that we may consider baptism the infallible evidence of its subject's regeneration, and consequently of his membership in the body of Christ? We think not. There is undoubtedly a difference between the transmission of gifts on the part of God, and their reception and retention for final salvation on the part of man. Not every one to whom a large estate has been conveyed, is therefore necessarily a rich man: he may refuse to appropriate it, or may choose to squander it, and thus remain or become miserably poor. The admission that the means of grace are real vehicles for the communication of life from Christ to man, is of no avail for the view according to which all their subjects are members of the Lord's body, unless it be further admitted that they convey grace to man, and make him possessor of it unto salvation independently, or even in spite of his inward personal relation, as a responsible being, to the gift communicated. For this admission we are not prepared. Those who have appropriated the proffered grace, not those who have rejected it, are in Christ Jesus.

With respect to the divine word it is admitted, that although its power is inherent in itself, as God's word, and therefore in no way dependent upon the condition of the hearer, yet it is the power of God *unto salvation* only to them that believe.

The mere hearer is not necessarily possessed of eternal life. The possession of those objective gifts which are always present in it, and offered to those who hear it, is conditioned by subjective reception. The hearer, who closes his heart against the grace which the word conveys, is not saved in virtue of having heard it. Nor does he become an heir of heaven by making profession of faith and uniting with a congregation whose confession is in all respects strictly biblical; for only when he has really believed unto righteousness, can he make confession unto salvation; Rom. 10: 10. The word, although it operates to some extent upon all who hear it, unbelievers as well as believers, so that they, not having the power to believe in or come to Jesus Christ by nature, may receive the ability to accept, as they have the natural ability to reject the gifts offered, must still be admitted into the soul with its grace, even though it be by a mere passivity, or non-rejection, before the sinner is justified. It operates upon all, we say; and its first influences upon the unbaptized, who are yet without grace, are *ex opere operato*, as the first influences of baptism are upon children. For the obstacles which are in all fallen men must be overcome by that grace which the divinely appointed means communicate, before there can possibly be any appropriating activity on our part. But it works without any internal motion towards it, only until such motion is possible in the subject, that is, until the will, which is bound by nature, has received the power of choosing life, as it naturally has the power and inclination to choose death. If the word be rejected then, so far is it from conferring salvation, *ex opere operato*, notwithstanding, that it only increases the hearer's condemnation. It must therefore be confessed that the hearer is not necessarily a member of the church, which is the body of Christ.

There are some, however, who, although they admit all that we have said with respect to the word and its mode of operation, are nevertheless unwilling to confess as much in reference to the sacraments. The efficacy of these is asserted to be so uniformly independent of the subject's personal condition, that their mere administration is abundant proof that they have produced the effects for which they were appointed, and that all their subjects, worthy and unworthy, must accordingly be considered members of Christ. Their definition of the church would be "the congregation of all those who are baptized," as baptism is the sacrament of regeneration. This looks like unmitigated Romanism, although those, whose doctrine it is, bear the Lutheran name and love the Lutheran church. If

their meaning were that salvation through Christ is secured by the mere sacramental opus operatum, it would be manifest that they have fallen into the Romish error. But this is not necessarily their meaning. According to them, all the subjects of the sacraments become branches of the vine, which is Christ, and thus members of the church; but it is added—and the odious error of Rome is thus evaded—that this union is not unto salvation, unless certain requisites are found in the subject, the production of which is the object of the means of grace. That this theory, which has been ably defended in recent European discussions of the church question, must be of great influence, if adopted, in determining the nature of the church, it is easy enough to see. That it is based upon error, however, we shall endeavor to prove; and this we shall do by showing that we are not in Christ, through the efficacy of the sacraments, unless we are worthy subjects; and secondly, that we cannot be in Christ unto damnation. In the whole discussion we shall of course, according to the elucidation already given, consider the terms “members of Christ,” and “members of the church,” as convertible.

It may not be concealed that the Holy Scriptures assert the efficacy of baptism upon all its subjects in the strongest terms, and sometimes too in such a way as to make the possession of its grace seem independent of any conditions whatever. “As many as are baptized into Jesus Christ, are baptized into his death;” Rom. 6: 3. It is even said of the disorderly Corinthians, that they were “all baptized into one body by one spirit;” 1 Cor. 12: 13, and of the foolish Galatians, whom the apostle so sharply rebukes, that “as many of them as have been baptized into Christ have put on Christ;” Gal. 3: 27. From such passages the inference is drawn, that unworthy subjects are in Christ Jesus by baptism, as well as the worthy, especially as they are addressed at the beginning of these epistles as saints. The conclusion seems legitimate at first sight, and yet there are several important considerations, which plainly prove it false, to which we invite attention.

The design of the sacrament may be thwarted by the subject’s unworthiness: this truth is so fully evinced by the scriptures, that all such passages as might allow of a different meaning, must be interpreted so as to harmonize with it. Were the saving efficacy, the putting on of Christ, really experienced by every subject, the sacrament must necessarily be administered to all men indiscriminately: it would be uncharitable to withhold it even from the most obstinate. As it is, we are enjoined not to cast pearls before swine. In the case of adults

it is made a condition of baptism, in the Scriptures, that they should have that predisposition to receive the grace offered, which is sometimes called faith. We need not quote passages in proof of this; for it is well known that this faith was required, as a condition of receiving the sacrament, in all those cases of adult baptism of which the inspired writers give any circumstantial account. This antecedent is clearly distinguishable, we think, from that which is termed saving faith; for "he that believeth *and is baptized* shall be saved," from which we infer that the faith which precedes baptism requires the baptismal grace to render it saving; and when it is said, "he that believeth shall be saved," we cannot otherwise than think, that the faith which involves baptism must be meant, so that the two passages say precisely the same thing. But, in any case, there is here a clear condition annexed to baptism, without the fulfilment of which, on the subject's part, it was not, and ought not to be administered; and the only possible reason why it could not be administered is, that there is a barrier set up against its efficacy, so that its administration would be mere trifling with holy things—casting pearls before swine. How then can we think of any union of the unworthy with Christ by the sacrament *ex opere operato*? The unbelief obstructs the entrance of the grace, which the sacrament always brings, and thus increases the subject's condemnation, who does despite to the spirit; but to speak of its entrance, notwithstanding the obstruction, for the subject's damnation, is even less considerate than to believe in its entrance, in spite of the barrier, for his salvation; for not the entrance, but the rejection of the grace which the means bring to the gate of the soul, works condemnation.

Those christians, concerning whom immediately it is said, that they have put on Christ by baptism, were possessed at one time, whatever their condition may have been when rebuked by the apostle, of at least some measure of faith; for those very Galatians who are termed foolish, and represented as about to end in the flesh, are yet unequivocally asserted to have begun in the spirit; Gal. 3: 3. Baptized, as respects the greater part at least, in adult years, they must have had that antecedent faith which was made a condition of baptism always, and which alone could prepare them to receive its regenerating grace. For "as many as received Christ, to them gave he power to become the sons of God;" John 1: 12, not to them who, when they heard the word, rejected him. There is nothing like a membership of Christ without any appropriation of saving grace intimated here. Those persons must

have had the necessary qualifications for putting on Christ, else the means would not have been applied. The only consideration of any apparent force on the other side is, that the administrators of the sacrament may have been deceived. But this is really of no consequence. For that the deceivers, if such there were, had been unmasked at the time the apostle wrote, there is not the slightest intimation nor probability. The case then stands thus: there were hypocrites baptized, the brethren thinking them to be believers; as such they were supposed to have put on Christ, as all believers do in baptism; accordingly they are asserted, the apostle having no reason to think any of them deceivers, to have put on Christ. Can the apostle then be understood to teach that hypocrites as well as true believers, put on Christ in baptism? The Galatians had put on Christ, not in spite of their carnal-mindedness; for this came in afterwards; but because they received the preached word, and thus received power to become the sons of God. Their case will then decide nothing for the unconditional and indiscriminate insertion of all into Christ who are subjects of the sacrament. All that can possibly be decided by it, even if we suppose them still to be in Christ when addressed by St. Paul, is that those sins of which they had been guilty are not of such a character as to sunder them from him. It thus proves too much for the theory which we are opposing. For if the expression, "put on Christ," means that some saving efficacy has been exerted upon the subject, which it must mean if baptism be allowed to have any efficacy: for that efficacy is described by the expression: then that same saving efficacy continues until Christ is put off again; and if it be asserted that those who are said to have fallen from grace still remain in Christ, i. e., have not put him off again, the result is that they can be saved, though fallen from grace. Let it only be affirmed that we can be in Jesus at all without faith, and the wretched doctrine of salvation without faith is a necessary consequence. For if any man be in Christ Jesus he is a new creature, 2 Cor. 5: 17; and "there is now no condemnation to them which are in Christ Jesus," Rom. 8: 1; and being new creatures and not condemned, they are necessarily saved. Now, what reason there could be why we should expose ourselves to consequences so pernicious, rather than adopt the natural inference from the case, we cannot surmise, unless it be that the doctrine of the invisible church might be avoided. For the natural and easy inference is, that those persons who had put on Christ, having been believing subjects of baptism, when they fell from grace put him off again, so

that he was thenceforth of none effect to them : from that time, notwithstanding their baptism, they were no more in Christ.

Nor will the case be materially different, if we suppose that many of those addressed were baptized in their infancy, which is at least possible. Then again, they would have been worthy recipients of the sacrament, and could not, consequently, be said to have put on Christ without being at all made possessors of its saving efficacy. For childhood's innocence of actual sin is admitted by all. And it cannot be reasonably supposed that there is, in their case, any actual, voluntary resistance to the grace offered, whilst the resistance in their nature is no more serious obstacle to the entrance of grace, than that in the nature of adults who have the predisposing faith requisite for their baptism. Indeed the development of man's personal powers is always rather a hindrance to fitness than otherwise; for the nature, before the admission of grace, remains as corrupt and obstinate as in childhood, and to this natural depravity is superadded that actual resistance to all grace, which is the result of the development of depraved powers. Strictly speaking, this actual, conscious resistance to divine grace, is ultimately its only unconquerable obstruction. Hence all must become as little children before they can enter into the kingdom of heaven; Matt. 18: 3; that is, they must return to that state in which the only resistance is that of nature, which is precisely that of infancy, and accordingly all baptism is substantially infant baptism. The fact that some predisposition to receive the baptismal blessing is required in adults, and not in babes, is accounted for by the other fact, that there is an obstacle to the work of grace in the former, from which the latter are wholly free. The developed volitional powers of the adult, preclude the passivity necessary for a worthy subject: there is activity, which naturally opposes grace, and which must therefore be withdrawn. The adult will not and cannot render his active powers entirely passive; he will oppose or yield to the proffered grace, when the word has once given him the ability to do the latter. The word requires him to yield, as the only condition in which the influx of sacramental grace is left unobstructed, and this yielding, which is by the faith that precedes baptism, is the equivalent of childhood's passivity, in which there is no opposition to the divine work in the soul, except that inherent in our fallen nature. And as all natural resistance is overcome by grace, when the will is not actively opposed—otherwise no flesh could be saved—all baptized children are regenerate. Grace must

make the beginning, and make it, of course, in spite of nature, which opposes in all alike: the denial of this savours strongly of the Pelagian heresy. If those fallen persons had then put on Christ in infancy, they were then also, in virtue of such putting on, truly regenerate. What they became afterwards is of no more moment, supposing them to have been baptized in infancy, than we have found it to be in case they were inserted into Christ in riper years: the conclusion still is, not that they were in Christ without possessing or appropriating the grace offered, nor that they remained in him after they had rejected the grace once appropriated, but that having been worthy subjects they put on Christ in baptism, and afterwards falling, they put him off again, so that he is now of no effect to them: they are no longer in Christ. To say that they remained in Christ, though they fell, is just as wide of the truth, as to say they never were in Christ because they fell.

The only difficulty which the cases under consideration present, is this, that the whole body of those persons, some of whom are represented as fallen, is addressed as the church, the sanctified in Christ Jesus; Gal. 1: 1; Cor. 1: 1. But this is a real difficulty only when we are determined, at all hazards, to see rather than believe in the holy Catholic church—to do away with the old doctrine of the invisible church, and embrace that of a church exclusively visible, with all the perplexities that such a doctrine entails. We need only understand the apostle as using the commonest figure, by which the attributes of the chosen are predicated of the whole body of the called, among whom the chosen are found, to render the whole case plain. And this figurative interpretation is not an arbitrary mode of dealing with sacred language, but is required by the analogy of faith: for to say that those who are fallen from grace, and to whom Christ has become of none effect, are still literally the sanctified in Christ Jesus, is a contradiction too plain to be imputed to an inspired apostle. They may be among the sanctified outwardly, however, and be addressed in the general mass without being specially excepted from the fair name given to the whole, just as we frequently speak of *wheat* fields, notwithstanding the tares that grow among the wheat.

That the condemnation of those who reject the proffered grace is increased by the rejection, we sincerely believe; but that the grace itself must enter the soul for condemnation, we must pronounce preposterous. Christ stands over against those who reject him, is not in them. A certain relation is, indeed, sustained to Christ by those who are baptized, even if they

reject the grace. It is as if the pipe for the conveyance of grace were laid to the soul, that grace might enter whenever the obstruction should be removed; for the sacrament need not be repeated when the subject becomes a believer. But the condemnation comes because Jesus knocks for admission, and the doors remain closed. And the offer of grace necessarily increases it, when the offer is rejected, because a covenant is entered into, on God's part, even if man refuses the terms; and the claims of this covenant are superadded to the claims of the law, so that both combine in denouncing damnation upon those who reject Christ. God imposes obligations upon us in baptism, whether we hear or forbear, and if we fall after having put on Christ, these obligations remain. Hence it is that they who have had larger opportunities, are also under larger responsibilities, and will be thought worthy of much sorer punishment than others, having done despite to the spirit of grace; Heb. 10 : 29. But their relation to Christ is entirely legal, not evangelical; the gospel itself becomes to them a mere law; for the grace which it brings being rejected, the obligations which it imposes cannot be met; wherefore it stands over against the obstinate soul with claims to be satisfied like the law. There is, therefore, no necessity for holding the opinion, that there must be an emanation from Christ directly for the damnation of the unbeliever, as there is for the salvation of the believer, and that he must therefore be in union with both alike, only with different results. The condemnation of unbelievers is sufficiently accounted for without such strange doctrines, the only result of which can be to make us doubt whether "Christ in us" is, after all, the sure "hope of glory."

With respect to the other sacrament, it is undoubtedly true, that the body and blood of Christ are objectively present, and offered to the communicant. And they are present for all, whether believers or not, who receive the consecrated elements; for all, because their presence is brought about by no subjective condition, but by the word of God. The unworthy eat and drink damnation to themselves, not discerning the Lord's body. But here, just as little as in baptism, is there a participation in the life of Christ, unto condemnation, on the part of the unworthy. We must say unhesitatingly that although they receive the Lord's body and blood orally, yet does Christ not abide in them; for as they receive the heavenly food with their mouths, so that it is brought to the very door of the soul and seeks entrance, they reject it thence. The damnation comes not by an immediate effect of the body and blood upon the

soul ; for this effect is life-giving and nourishing ; but by the communicant's hostile relation, inwardly, to the grace brought nigh to him. The unworthy communicant receives the gracious gift into his mouth, but treats it as if it were intended only for the body, like common food ; he desecrates it, by shutting his soul against it ; he discerns not the Lord's body and blood, either with the intellect or the affections, and consequently abuses them ; and instead of deriving saving strength from them, he eateth and drinketh damnation to himself. The damnation is two-fold : the grace is rejected, and the curse of the law is continued, as in baptism. Damnation, moreover, is really eaten. For it is not because the opportunity of receiving the sacrament was given, but because the latter was received unworthily, that it brings a curse. The mystery has been trifled with, treated contemptuously. The body and blood are received with the bodily, and not with the spiritual organ, whilst it is given for reception by both. The unworthy eateth, and yet in the sense in which it is said : "whoso eateth my flesh and drinketh my blood, hath eternal life ;" John 6 : 54, he eateth not ; and therefore by his eating it like common food, and thus despising its preciousness, he eateth damnation to himself. There is no *opus operatum* effect in the case of either sacrament. We do not put on Christ in holy baptism, nor abide in him by the holy communion, in spite of our opposition to the grace offered. The gifts are real objective blessings, but they require also a real subjective appropriation, to make us and keep us members of Christ.

The conclusion from all this is surely not a rash one, that not those who hear the word and receive the sacraments, but those in whom the word and sacraments have produced, and continue to produce their intended effects, are the members of Christ. This effect may be summed up in the word faith. All those who believe are in Christ Jesus, and shall be saved. But all those who are in Christ Jesus, compose the Lord's body, of which they are constituted members by participation in his life, or, as faith is the breath of that life, by believing. For as the body is one, and hath many members, so also is Christ. Hence the church must be defined, holding fast that she is the Lord's body, not as the congregation of the baptized, or called, or communicants, but as the "congregation of believers," as is done in our confessions ; for this embraces all that could be said by the other three terms, and something essential in addition, namely, the subjective possession of the gifts which the means of grace are designed to impart. It would be strained exegesis indeed, to make the Lord's body

embrace those who have not the Lord's spirit, and of whom we are distinctly told that they are none of his; Rom. 8: 9. If they were members of the Lord's "body, of his flesh, and of his bones," they could not otherwise than "bring forth much fruit;" John 15: 5. Only without him they can do nothing. "If a man abide not in me, he is cast forth as a branch, and is withered;" John 15: 6. His death and dropping off are one and the same thing. He drops off because he dies, the union with Christ being quickening. The question cannot here be about the relation outwardly still sustained by the withered branch to the living vine, but about having, or not having the vine's organic life. As a dead branch may still hang, for a season, upon a living tree, although no part of the tree as a living organism—no more than the leaves which it shed twenty years ago—so may a dead member still externally hang on the church, without sharing its life, and therefore without, in any true sense, being of it. Of the church, only those can be, in whom Christ, who is the head of the body, really and truly lives. We need only read Eph. 5, carefully, to be thoroughly convinced of this. If the hypocrites, to say nothing of baptized blasphemers, were of the church—the body of which Christ is the Savior, being the head, v. 23—it would not be without spot and wrinkle, a glorious church. And surely he does not nourish and cherish the dead unto damnation, and yet "he nourisheth and cherisheth the church; FOR we are members of his body;" v. 30. Hence it is said of certain false teachers, that "they went out from us, *but they were not of us*; for if they had been of us, they would no doubt have continued with us;" 1 John 2: 19. The confessional definition is perfectly coincident with the teachings of holy Scripture concerning the Lord's body—"the church of the first born whose names are written in heaven"—for Christ dwells in our hearts *by faith*, Eph. 3: 17, wherefore "the Lord's body" is "the congregation of believers or saints."

Now, whilst the theory, which would surrender this symbolical definition, and substitute for it another which is altogether inconsistent with it, is attended with difficulties which seem to us insurmountable, we are not ignorant of the fact that apparently grave objections may be raised against the position that "the church is really nothing else than the congregation of believers." The most important of these objections we proceed to consider.

If none but those who believe are component parts of the church, how can hypocrites be said to be members, or at least to be in the church, as they are represented to be in the para-

bles of the wheat and tares, and of the draw-net? When we answer that they are in the church late dicta, it is asked again, in almost contemptuous triumph, whether the hypocrites are believers late dicta? Let us not allow our attention to be averted from the point by any such sneer. We do not deny that ungodly persons are in some way mixed with believers, that they are in the church, as the tares are in the wheat-field. Yet we do not draw her borders narrower than the Scriptures have drawn them, when we say that believers, not the ungodly, constitute the church. Not faith, but the church, is to be taken in a broad and a narrow sense. Do the tares make the wheat-field? Are the tare wheat late dicta? The very passages upon which the objection is based, furnish its complete refutation in this form. Still the distinction between the church visible and invisible, is of sufficient importance to challenge more particular consideration.

The church is called invisible, because she is composed of believers, whom we can distinguish by no visible mark from mere confessors: we know that all believers are of her, but we cannot see who is a believer. But she is, in a certain sense, visible, notwithstanding; indeed, as she has to deal with earthly, sensible things around her, she must be so. She is visible in a twofold sense. The human beings in whom Christ lives and faith exists, are seen, and the church is accordingly seen in her individual members. Yet so far as they are members, we cannot be said to see them; i. e., we see them as men and women, not as members of Christ. The belief that certain individuals, whom we may designate, are of the church, we hold, not because of any bodily difference between true believers and hypocrites, but because they have confessed Christ after receiving the means of grace; and as the means were given to make them members of Christ, and no reason exists for supposing them hypocrites, we charitably must presume, that they are really what they profess to be. The visibility of believers, as corporeal beings, of course helps us nothing in discerning who are members; but it does avail to repel the absurd mistake, that the corporeal men, who form the church, are represented as invisible by the doctrine of the church's invisibility. The question is evidently not about the visibility of the members when known, but the visibility of the church in the members. We can say that the church is visible in this sense only, because the body of believers is sanctified as well as the spirit, and consequently may be said to be of the church. The whole man is a member by faith; and all men are visible; but who, among the men we see, are the church? It is

plain that she is essentially invisible, notwithstanding the visibility of her individual members as corporeal beings.

But she is visible yet in another sense. She appears also as a corporation—is seen in her external organization and work. As we have already said, she must become thus visible: her privileges and duties both require it; for she can neither administer the sacrament nor offer her sacrifices without it. The body of believers thus reveals itself, and becomes known by external marks. But precisely because the marks are external, bad persons may appear among the good without being recognized as hypocrites. They are thus in the church, as she is seen by us, being subjects of her means of grace, and confessing her faith, by no means of her however; for they lack the faith without which no one is in Christ Jesus really. They cannot be kept out of the church as she is visibly organized, because we cannot distinguish the true from the false among professing christians: but God knoweth them that are his, and will not be deceived on the day when he shall gather the wheat into his garner, and burn the chaff with fire unquenchable. We do not thus make two churches, the one containing ungodly persons, the other pure of all such spots. It is one and the same church in both cases—the body of Christ. The hypocrites are surely not to be taken as an essential part of her as she appears among us; she is the church not by them, but in spite of them. No one will suppose that she would cease to be herself if they ceased to be among her members. But never could she be a christian church without believers; she is formed of these, and only of these, although we cannot decide with certainty which among those who profess faith are these; wherefore we must, in charity, suppose them all to be, until reason is given us to think otherwise. And in the same charity, as well as in justice, we call the whole body of confessors the church: in charity, because we suppose them to be believers, though there may be infidels among them; but also in the strictest justice; for the believers make a church notwithstanding the multitude of ungodly hypocrites that may have crept in among them. The visible is simply the necessary manifestation of the invisible church, or body of true believers; for, ordinarily, all who believe must commune and confess with the visible congregation. That which appears is the church, but much appears with it that is not of the church: it is the whole, and something in addition—chaff which we cannot distinguish from the wheat. All the members of the Lord's mystical body appear in the visible congregation; but not all who appear in the latter are mem-

bers of the former. Hence if we would be precise and secure in the use of terms, we must predicate of the congregation of believers invisibility, for only thus can we exclude merely nominal members from our idea of, as they are, in fact, excluded from real participation in the Lord's body. The fact that hypocrites are said to be in the church, thus presents no serious difficulty in defining the church as the congregation of believers, if we will only distinguish, as the passage in 1 John 2: 19, requires us to do, between being in a body of which we form no part, and being one of its constituent, living members.

A second objection is founded upon the relation of infants to the church. If the church is the congregation of believers, must we not necessarily exclude babes from it, and thus eventually fall into the Baptist error? Does not their case force upon us the conclusion that she is better defined, after all, as the company of the baptized? We shall endeavor to meet the objection fairly, in offering our reason for a decided negative answer to the questions.

If any church can be said to be thoroughly purged of all anabaptistic leaven, which, we fear, is but too natural to all men, it is assuredly the Lutheran. In her biblical earnestness she has carefully avoided the imputation of any strength to the natural man for salvation, and has consequently spurned every objection to her sacramental system, based on infant disqualification to receive grace, or on any want of physical fitness, as directed more against grace in general, than sacramental grace in particular; for such objections must rest upon the error that man can, by his own reason, or other natural powers, believe in or come to Jesus Christ, otherwise it could never be supposed that the apprehension, or at least the power to apprehend, must precede the communication of divine grace. If grace be communicated at all, as something objective, it can be communicated precisely as God wills, through the sacraments as well as through the word, and to whom God wills, infants as well as adults. It must be admitted to have a conquering power over nature, and must therefore be effective in every soul that opposes nothing more than nature's resistance. But with her cardinal doctrine of justification by faith, the Lutheran church could as little overlook the subjective requirement as the objective gift. She avoided the two errors of making man's salvation depend on the work performed in the means of grace, even in spite of our subsequent relation to the grace thus bestowed, on the one hand, or upon our personal state without grace, on the other. She has combined the two sides into a beautiful and consistent system, in which

grace is first in every sense, and the use of the grace conferred for God's glory and the subject's continuance in a state of salvation next. Man is not required to seize the gift bestowed by his natural power; this is impossible in the adult, as well as in the infant; but with that power, which grace itself originates, he is to apprehend and retain it. Sincerely believing the doctrine of original sin and the universality of grace, as taught in Rom. 5, the church could not otherwise than believe infants fit subjects for grace as it regenerates in holy baptism. They need it; their infancy is no disqualification for it; the resistance of nature is overcome by it; and the power to lay hold of and use it for final salvation—for continuance in the state in which it has placed them—is wrought through it. The grace thus really given, no insurmountable barrier obstructing its entrance, will work in the soul until it is rejected thence, and will work in an infant, according to its physical capacities, as well as in an adult. Its baptism is a real insertion into Christ—a putting on of Christ, so that a baptized child is truly in Christ Jesus. Baptism is the initiatory sacrament into the Lord's body.

But whilst it is thus plain that there is not the least room for the Anabaptist notion in the Lutheran system, the difficulty as to how faith can be indispensably necessary for membership in the Lord's body, and yet infants be members, is not removed. Is the church here to be taken in the wide sense in which it embraces unregenerate persons? The Lutheran doctrine of baptismal regeneration—the only doctrine that gives infant baptism any real meaning beyond that of an edifying ceremony for those who witness it—gives a negative answer to the question with a decision that is not easily mistaken. The only alternative then, is to insist that infants have faith, seeing they belong to the “congregation of believers.”

It is generally admitted that the word faith, as used in holy Scripture, does not bear the same signification in every passage. For example, it means fidelity, the disposition to become a christian, &c. But generally it designates that implicit trust in the merits of Christ which we rightly call saving faith, because it always bears this sense when it is said to secure salvation. This saving faith, however, has also different aspects in which it may be viewed, and which give different shades of meaning to the word. Thus it denotes first the divinely bestowed potentiality, by which man apprehends the gifts presented through the means of grace; secondly, that potentiality in action, as when actually employed about those objective

realities; and thirdly, the truth which is believed—the objective faith. When we speak of faith as necessary for membership in Christ, we mean faith in its subjective sense, which is the usual acceptation of the term. But is it faith in the first or second of the significations just mentioned? To answer this we need but consider whether it be the faith in our hearts, or its activity that saves, or, in other words, whether that divinely bestowed power, which is, of course, no dead thing, saves in so far as it is a state, or only in so far as it is an act. Probably there are but few who, if conversant with the subject, would say that it is the latter. For this would imply that a true believer is not savingly such when engaged in his secular affairs, or when asleep, and that he, dying while his faith is not employed about its properly saving objects, would be damned. It is the power, which is necessarily active when there are no physical impediments, not the acting nor the action, that is truly saving faith: in other words, the regenerate state, which is the state of faith, not the acts, whether internal or external, of the regenerate person, secures salvation, because it is a being in Christ, and consequently a cleaving to him, consciously or unconsciously. Infants, being regenerated in baptism, have saving faith as a power, even if they be denied to have its acts; for faith belongs as necessarily to the new life as reason, for example, belongs to the old, and may as reasonably be affirmed to exist in the regenerate child as rationality, though both should be proven inactive. We see no great difficulty thus in the position that baptized children are of the “congregation of believers or saints.” Saints they assuredly are, according to the scriptural and confessional usage of this term, if there be truth in the words of truth: “as many of you as have been baptized into Christ have put on Christ.”

We would not, on account of any difficulty to natural reason involved in the doctrine, deny that infants may even have the acts of faith in their weak way. If the Scriptures teach it, that must be sufficient for believing minds: every thought must be brought into subjection. We know really nothing of the internal operations of babes. But it is enough for our purpose, to know that they have faith as a power, afterwards to be developed: whether it is yet active, is of as little consequence for its existence as the infantile activity of reason, imagination, memory, &c., is for the real existence of these faculties in the child. Being regenerate, they have the powers of regenerate persons, whether they can put them forth like adults or not. And this, if we do not misapprehend words that have often been misapprehended, was Luther's view.

Romanists and Anabaptists accused him of teaching that babes must have acts of faith. He replied, at the Wittenberg Conference, "that just as we are numbered among the faithful, even in our sleep, and are really faithful, though we have no actual thought of God, so in infants there is an initial principle of faith, which yet is God's work, acting upon them according to the law of their capacity—a law of which we know nothing—and this is called faith." And it is rightly so called, for it is the gift of God unto salvation. If children were always trained up in the way they should go, that they might be daily strengthened in their faith, it would no doubt also always manifest itself as such in the congregation of believers.

The question of the nature of the church, it will be observed, involves something more than a mere dispute about words. It is of the highest import for doctrine and practice. By surrendering the doctrine that she is the congregation of believers, and substituting another, according to which she is a mere external polity, of which men become part by some outward mark, we open wide the door either for Romanism in its worst form, or for the direct denial of the scriptural statement that she is the Lord's body. Make her essentially visible, and not only the article, "*I believe in the Holy Catholic church,*" is endangered by rendering her an object of sight, not faith, but her unity is either denied or made inexplicable; for externally she is not one, and there is but little prospect that she will be here. Make her wholly visible, by denying her to be constituted only of believers, and some particular organization will be heir to all the promises, privileges, offices, &c., which are given to the church, so that without such particular body, there can be no salvation; or church and world will be utterly confounded, and the former rendered a nullity; for, there being no internal bond of faith, every man will be his own church in his own way, confessing what, and where, and when he pleases. The latter alternative is, of course, out of the question with all sincere christians; and against the former, whether it be an assumption of the Greek or Roman, the Lutheran or Reformed church, protestants most earnestly protest, and must continue to do so as long as the truth remains that "if any man be in Christ Jesus he is a new creature, to whom there is no condemnation." For the life which he now lives, he lives by the faith of the Son of God, being a member of "his body, of his flesh, and of his bones," and is thus a christian man, a fellow-citizen with the saints, a member of the church of the first-born, whose names are written in heaven, a true and living member of the church of Jesus Christ, though

he be not in communion with the visible head of the visible church. They who believe with their hearts unto righteousness, and make confession with their mouths unto salvation—who are in Christ Jesus, and preserved in him by the means of grace—who are the temple of the Holy Spirit that dwelleth in them—these, wherever found, or whatever name they bear, the blessed “congregation of believers or saints,” are the Lord’s mystical body—the Holy Catholic Church.

ARTICLE VII.

Lutheran Manual on Scriptural Principles : or the Augsburg Confession illustrated and sustained, chiefly by Scripture proofs and extracts from standard Lutheran Theologians of Europe and America ; together with the Formula of Government and Discipline, adopted by the General Synod of the Evangelical Lutheran Church in the United States. By S. S. Schmucker, D. D., Professor of Christian Theology in the Theological Seminary of the General Synod, Gettysburg, Pa. Philadelphia: Lindsay & Blakiston. 1855. pp. 352.

THE appearance of this book has been anxiously awaited by the church. The terms in which it was announced, awakened the hope that the author had perhaps been induced to review his doctrinal position, and had, at length, made the happy discovery that the doctrines set forth in the Augsburg Confession were entirely biblical in their character, and [could be] “sustained by Scripture proofs.” The reader was prepared therefore, to see a much more decided confessional position taken in this book, than in any of his previous publications. All, however, who opened it with this hope, have been in no small degree disappointed.

The title-page of this book is indeed very promising, and to the good churchman who knows nothing of its author’s antecedents, very attractive. A *vade mecum* of Lutheranism in the English language, is an acknowledged want, and the “Professor of Didactic Theology in the Seminary of the General Synod of the Evangelical Lutheran Church,” would seem to be a very suitable person to do justice to the subject ; and the plan sketched in the title-page promises all that could be desired. The Augsburg Confession may well serve as a

“Manual” of Lutheranism. It is the original and universally recognized standard and exponent of Lutheran principles, not only covering the whole ground in dispute between the Reformers and Romanists, but also giving one of the most simple and satisfactory expositions of the great principles of christian doctrine, as distinguished from every form of error then known, and also the clearest statement of the views of the church called Lutheran, that has ever yet been promulgated. Its *scriptural* character was universally recognized at the time of its first appearance, and no Lutheran has ever doubted that this great confession of the evangelical [gospel] party of the Reformation, was based upon genuine “scriptural principles.” This, we believe, the theologians of the church have ever, from the time of Melancthon to that of Schmidt, endeavored to show, alike to those within, and to those without the church; the Missouri notion, that scriptural proof is unnecessary to those who receive the Augsburg Confession as an exposition of their faith, being rejected not only by such men as Harless (see the last No. of the *Zeitschrift fuer Protestantismus und Kirche*) but by the common sense of all Lutherans who have a particle of Luther’s genuine reverence for the unadulterated word of God, as infinitely superior to all human glosses and expositions of it, however excellent in themselves.

What then is the character of this new “Lutheran Manual on Scriptural principles?” We take it for granted that the author means to convey the idea that his exposition of Lutheranism shall bear a character preëminently, if not exclusively scriptural. At all events, he tells us in the next clause of his title-page, that he intends to illustrate and sustain the Augsburg Confession, which he here endorses as the true “Lutheran Manual,” “chiefly by scripture proofs.” A most excellent idea this, undoubtedly Lutherans profess to receive their whole system of faith and doctrine from the word of God, and constantly affirming that they are bound to this word, and may not, dare not, swerve “a hair’s breadth” from it, as Luther has somewhere expressed it, it is of the very first importance for them to be satisfied, and to be able to satisfy others, that there is scriptural authority for every jot and tittle of that which they profess to receive.

From the language which our author thus employs, the unsophisticated reader would naturally infer that he regards the Augsburg Confession as preëminently scriptural, and all its articles and doctrines as susceptible of the clearest scriptural proof. Such an illusion is, however, speedily dispelled by the most startling declarations, both in the introductory, and in

other parts of the work. Thus on page viii of his "Dedication," he represents this Confession as teaching only a modified form of the Popish errors of the Mass ("the Augsburg Confession approved the Mass somewhat modified") "the whole mass of symbolical books as wanting in adaptedness to the age;" on page ix "only a qualified adoption" of the Confession is represented as the perfection of ecclesiastical prudence and orthodoxy, as exhibited in the constitution of the General Synod; and finally, on page x he tells us that this Confession contains "erroneous articles," which he has exhibited to the world by drawing black marks [brackets] around them, "*so that our churches may no longer be charged with holding doctrines which they do not receive!*" To say nothing of its amazing inconsistency with the title-page, this is certainly one of the most extraordinary announcements and attempts at a revolution that the world has ever witnessed. Such a mode of reforming and reconstructing the doctrines of the church, has never, we believe, been employed or thought of before. First, the doctrines of the church are acknowledged to be scriptural, and susceptible of scriptural proof; next it is taken for granted that they are deeply erroneous; and finally, the church is to be delivered from all these errors by the publication of her confession, with these errors paraded in brackets!!! Were not the occasion one so important, we might be amused at these inconsistencies, and be content with exposing them as simply ridiculous. But the subject is too serious for the indulgence of light emotions. It awakens the most painful feelings in the breast of every one strongly attached to our venerable Confession, and to the distinctive doctrines of the Lutheran church. Such treatment of the Confession on the part of the "Professor of Christian Theology in the Theological Seminary of the General Synod of the Lutheran church," deserves to be characterized in very strong terms. If a professed enemy had done this, we could bear it much more philosophically; but proceeding from one occupying the position the author does, it arouses a different feeling altogether, and provokes the prayer, "heaven save us from our friends!"

We will now proceed to direct attention to a few of the fallacies which compose the staple of the book before us. The articles or points of doctrine taught in the Augsburg Confession, and which are stigmatized as erroneous and unscriptural in a book professing to "illustrate and sustain" that Confession by "scripture proofs," are briefly as follows: First, Christ's descent into the place of departed spirits [hell]; Secondly, the necessity of baptism to salvation; Thirdly, the expression or

word "truly," as connected with Christ's presence in the holy Supper; Fourthly, the eleventh article in regard to "confession;" Fifthly, the use of "absolution" in the church service or discipline; and Finally, the whole of the second part of the Confession.

In regard to these changes, the first question that arises in our mind is, "who has authorized this mutilation of the Augsburg Confession?" The Augsburg Confession thus branded and mutilated, is set forth by the author of this "Manual" as the confession of a part, at least, of the Lutheran church. To be sure, he does not say in so many words that this is the confession adopted and authorized, even by the General Synod, to whose ministers and members the work is dedicated, but such seems to be the implication. We, however, know of nothing that justifies this assumption. The General Synod did, indeed, by one of its acts, give something like occasion to the idea that it did not insist upon the adoption of *all* the articles of the Augsburg Confession. By allowing the question put to candidates for the ministry in the "Formula for government and discipline," which it recommended to the church in its connection, to speak so vaguely about "the doctrinal articles of the Augsburg Confession," it seems to draw a distinction between those articles. But that phrase, besides being rather equivocal, says nothing about "twenty-one doctrinal articles," much less does it authorize any mutilation of them. Nor has any other Synod, or body of Lutherans of whom we have ever heard, done anything of the kind. In fact, upon no other point has the Lutheran church, ever since her existence, expressed herself so distinctly and emphatically. When even the illustrious writer of the Augsburg Confession himself undertook to alter it, he was first reproved by Luther, and then by the whole evangelical church, and a storm was finally raised against Melanchthon, the sounds of which have not even yet died away. But Melanchthon laid no such sacrilegious hands upon the Confession as are here applied to it. Even his alteration of the tenth article, by which he proposed to unite all parties of Protestants, though greater in form than that attempted in the "Manual," was less serious in fact—certainly its *animus* was very different; for we have no evidence that Melanchthon ever changed the views of this point, originally embodied in the Confession. But if such an act was not tolerated in the illustrious Melanchthon—if the church steadily said to him, "*though you or angel from heaven should preach another gospel, let him be anathema,*" how much less will she submit to anything of the kind at the hands

of men who are not to be mentioned in comparison with him!

But still further, what is the drift and force of the alterations attempted in this "Manual?" Why is Christ's descent into "hell," or place of departed spirits called in question? Is it any more doubtful than that David has said, "Thou wilt not leave my soul in *hell*, nor suffer thine holy one to see corruption?"—concerning which passage Peter expressly says that "David being a prophet, spake of the resurrection of Christ, that his (*viz: Christ's*) soul was not left in hell, neither did his flesh see corruption." And as to the necessity of baptism to salvation, has not Christ himself said, "*Unless a man be born of water and of the spirit, he cannot see the kingdom of God?*" Much more are we at a loss to understand the design of the proposed alteration of the tenth article, as to Christ's presence in his holy Supper, where merely the word "truly" is marked as objected to, whilst it is still admitted "that the body and blood of Christ *are present and are dispensed* to the communicants," which leaves the sense unaltered, and the doctrine as clearly taught as the cold logical temperament of most of our theologians would require. If our Lord is present at all, he must be "truly" present—if not "truly" present, he is simply not present. In regard to "private absolution," whilst we are more disposed to agree with the views here expressed in the Manual than with almost anything else that it contains upon disputed points, we still think its statements very unsatisfactory and objectionable, even upon this point. It is not *confession* which this article declares that the church is in favor of retaining, but *absolution*. And by absolution they meant the assurance and declaration of the divine forgiveness of sin to the truly penitent and believing. Is there anything objectionable and unscriptural in this? This assurance and declaration of the divine forgiveness to believing and penitent persons, they call, in accordance with scriptural language, "the power of the keys." Under this term they also include the preaching of the gospel, which they confirm by Matthew 16:19; 18:18; John 20:23, &c. "And I will give unto thee the keys of the kingdom of heaven, whatsoever ye shall bind on earth, shall be bound in heaven; whosoever sins ye remit, they are remitted unto them, and whosoever sins ye retain, they are retained." Now, that ministers are to exercise this power privately as well as publicly, to preach the gospel to individuals, and from house to house, as well as to the whole world, to assure penitent and believing sinners as *individuals*, as well as *en masse*, of the divine promise of the forgiveness

of their sins, who will deny? And this, together with the administration of a judicious church discipline, is all that our confession means by absolution, as is plainly declared in the Schmalkald Articles, where it is said ("on the power of the Pope XI") "the keys do not belong to any single man, but to the church—for Christ speaking of the power of the keys, says, Matth. 18: 19; "whosoever two or three shall agree upon earth," &c. And in the article "on the power and jurisdiction of bishops," it is added, "wherever therefore the true church is, there is necessarily the right to elect and ordain ministers. Thus in case of necessity, even a layman grants absolution, and becomes a minister and pastor." The power of the keys was designed to clothe ministers of the gospel with divine authority as Christ's ambassadors, so that the messages of salvation which they declared, and the assurances of divine forgiveness which they gave to humble and contrite souls, might be relied upon as if uttered by Christ himself. It was also designed to give a divine sanction to church discipline, which was of the utmost importance, both to the efficiency of the church, and to the improvement and comfort of individual souls. It assured pious and obedient christians that they were at peace with the church, were entitled to all its privileges and blessings, and might rest in the hope of eternal salvation and a final entrance into the kingdom of glory in heaven. It, on the contrary, uttered its solemn anathema upon all unbelieving, ungodly, and wicked professors of christianity, excluded them from the communion, and other prerogatives of the church, and declared that the discipline which was thus enforced in Christ's name on earth, would be recognized by him in heaven. This was the original idea of the power of the keys, and the absolution which was declared in virtue of it. Is there anything improper or objectionable in it, if thus understood as Christ intended, and if administered in the spirit of the gospel? Is it to be ignored and explained out of existence, because forsooth, the papists have perverted it from its original wholesome design, and changed into a yoke of bondage and an instrument of oppression, that which was intended by our Lord to be a most effectual safeguard of his church, and help unto the kingdom of heaven?

Had the "Manual" explained these things properly, there would have been no difficulty, and probably no difference of opinion among us in regard to confession and absolution, but as they stand, its statements are only calculated to mislead and excite prejudice.

Finally, in regard to the rejection of the second part of the Augsburg Confession, which enumerates the "abuses which have been changed" or reformed, we know of no grounds upon which it can be justified. These articles are of the highest importance, as exhibiting more clearly the errors of Romanism, against which the Reformers protested, and the abuses which they desired to have reformed in the church. Who will say that any of these points are unimportant, or that they are presented in an unscriptural manner? The reception of the Lord's Supper, under both forms, and the reformation of all abuses in its celebration; the marriage of priests; the abolition of the tortures of the confessional; the invalidity of human traditions in regard to fasting, holidays, and the like; the rejection of monastic and conventual vows; and the right of the church to govern itself, instead of being subjected to episcopal tyranny—who will deny that these are subjects properly embraced in a confession, especially in that of the mother church of the Reformation? The rejection of these articles is, therefore, utterly inexcusable, and deprives this "Manual" of all value as an exhibition of the faith of the Lutheran church.

We have perhaps said enough to give our readers a fair idea of the character of the work before us. Still we deem it necessary to direct attention to a few other points.

And first, it is altogether a gratuitous assertion to represent the confessions or symbols of the Lutheran church (as is done by the Manual page vii) as having been employed "to arrest the progress of reformation," and Luther as though he would have protested against the use made of the Augsburg Confession and Schmalkald articles. On the contrary, we are assured that these confessions were employed to promote the Reformation and secure its conquests; and that Luther was among the first thus to employ them, and make them the great bond of union for the Evangelical party. No one, least of all a theologian, should be ignorant that the Augsburg Confession was, as we are distinctly and explicitly assured by Melanchthon himself, first employed by Luther and his colleagues at Wittenberg, as a test of orthodoxy, and its subscription required of those who would enter the Evangelical ministry.—See Melanchthon in "Orat. adv. calumnias Osiandri," as quoted by Harless "Votum etc," p. 7. It is not sufficiently borne in mind that whilst Luther was willing to change or renounce *opinions*, as he might be convinced that any which he entertained were erroneous, yet he regarded the *doctrines* of our holy religion as fixed and irreversible; and in regard to them

he was not willing to admit any change or "improvement." It is altogether a mistake, therefore, to suppose that if Luther had lived to the present time, he would have sympathized with "the improved, prevailing views of our church," of which the author of the Manual is the chief representative.

Secondly, we have seldom met with a more amazing misconception or misrepresentation, we know not which to call it, than that which is contained in the "second part," pp 283 and 290, where the position taken by the Augsburg Confession in regard to the Mass, is declared to be abandoned by the Schmalkald articles. No one acquainted with the circumstances of the period, can for a moment doubt that by the term "Mass" in the Augsburg Confession, the Reformers meant simply the Lord's Supper. Such is the decision of that, in this case, impartial witness Hase, who in the index to his edition of the Symbolical Books (p. 851) explains the term Mass by the words "Holy Supper." As the people at that time knew no other mode of celebrating the Lord's Supper than that practiced by the church of Rome in the Mass, it was necessary to employ that term, and as no christian could doubt that the Lord's Supper was essential to the service of the church, it was absolutely necessary for the Reformers to defend themselves against the false charge of having abolished this service. But by the time the Schmalkald articles were written, the public had become accustomed to the Protestant mode of celebrating the Lord's Supper under both kinds, and a broad distinction was drawn between the services as administered in the Romish, and in the Protestant church—in the one they called it the Mass, and in the other the Lord's Supper. The Reformers had in their former confession, pointed out the principal errors in the Romish administration of this sacrament, and insisted upon its purification, and here they only more strongly denounce the abominations which the church of Rome practiced. But there is no change of position in regard to the doctrine taught, or the views entertained, and nothing but the change of meaning which the word "Mass" had undergone in the brief time which elapsed from the delivery of the Augsburg Confession to the composition of the articles of Schmalkald, gives the slightest color of plausibility to the statement that the Reformers here change the position which they had formerly taken. Very little better is the account given of the views expressed in the twenty-ninth article on the substitution of Sunday for the Sabbath. It is true that it is there incidentally maintained, that Sunday is not a divine institution ordained by the gospel, but that is not set forth as a matter of

faith, but only by way of illustration of the position that the bishops or clergy have no power to prescribe ceremonies in the church, such as ordinances concerning meats, holidays, and different grades of ecclesiastical officers. This, we presume, very few Lutherans will deny, whatever they may think of the grounds upon which the obligation to observe the Lord's day is placed.

Thirdly, we are by no means satisfied that the founders of the General Synod took the position which the author of the Manual ascribes to them when he says (pp. viii and ix) that they regarded it as "the grand vocation of the American church to reconstruct her frame-work." We have the published assurances of several of them (Dr. Endress and Shober) and the verbal statements of others (Drs. J. G. Schmucker, P. F. Mayer, and D. Kurtz) that they designed nothing of the kind. From repeated conversations with another (Dr. D. F. Schaeffer) during his life-time, we know that he had not the remotest idea of setting up a Lutheran church in America, distinct from the Lutheran church of history. The positions of many of these brethren were perfectly antagonistic. Some (as Dr. Schmucker, Sr., and G. Shober) were in favor of preserving the Augsburg Confession in its integrity, as the great doctrinal basis of the church; others, as Dr. Endress, desired to have it merely as a historical basis; others were opposed to every thing in the shape of a confession of faith; and not a few, especially among the laity, had not, in all probability, any definite ideas upon the subject, except that they wished to preserve the orthodoxy and evangelical character of the church according to their understanding of these things. *And, most assuredly there was at that time, no development of the idea of an American Lutheran Church as distinct from a German or a European one.*

Fourthly, the work, as a whole, is a very unsatisfactory presentation of the subject on which it treats. The conception of the plan of the book is good, but the manner in which it is carried out, is far from meeting the expectations which the announcement of the plan had awakened, and is much below what such a work ought to be. It professes to illustrate and sustain the Augsburg Confession "chiefly by scripture proofs," whereas the space occupied by scripture proofs is very insignificant, those cited are not always most directly in point, whilst many of the best proofs for the doctrines under consideration, are omitted altogether. The quotations from Lutheran writers are entirely too brief, and are consequently unsatisfactory to the reader, as well as unjust to the writers. The extracts are

necessarily torn from the connections in which they occur, and no opportunity, of course, is afforded the writers to explain the meaning which their language conveys, or give reasons for the sentiments expressed. We devoutly hope no one will take such liberties with any thing that we have written, and present us in such an unfavorable light before the world after we are dead. The "Formula, &c.," might properly have been omitted, as it is not necessary to the design of the work, and is moreover in the hands of every church member who owns the hymn book, and sufficient space would then have been obtained without increasing the size of the volume, for more complete scripture proofs, as well as more extended extracts from Lutheran divines. If the author had set out with the professed intention of making the Lutheran church look ridiculous by presenting the greatest conceivable mass of contradictions between the author and the confession, between the author and the writers he has quoted, and between those writers themselves, he could hardly have accomplished his work more successfully than is done in this volume. We may refer for an illustration to "Art. ix concerning baptism." Here the author has drawn black lines around the words in the article, "that it is necessary to salvation," to indicate that this sentiment is in his opinion "erroneous," and yet in the notes on the article he proceeds to establish its "necessity," because "a) It is necessary as the *initiatory* ordinance in the christian church," and "b) Baptism is necessary as a means of grace." He might have saved himself the superfluous labor of immediately adding, "no intelligent Lutheran believes in the *absolute* necessity of this ordinance to salvation under all circumstances," for the "*absolute* necessity of this ordinance to salvation under all circumstances," was never a dogma of the Lutheran church, nor, so far as we know, of any other. In his extracts from "standard Lutheran theologians of Europe and America," under this article, Gerhard and König are represented as teaching that "infants do believe," whereas the author immediately adds, "no intelligent Lutherans at present," believe "that infants exercise faith." He quotes König as asserting that by baptism "infants are regenerated," whilst Göring exclaims, "I hate the doctrine that baptism is regeneration with all my soul." And yet whilst Göring in this quotation expresses intense hatred to "the doctrine that baptism is regeneration," a doctrine that no one, especially no Lutheran ever held, he is yet represented in the same extract as stating that baptism is "a means of regeneration—a means by which God effects and bestows it," which is the only doctrine which the Lutheran

church has ever held on this subject. We fear that if members of other denominations have no other means of judging of the ability and consistency of "standard Lutheran theologians in Europe and America," than those which this book affords them, the Lutheran church will assume a very sorry figure in their estimation.

Finally, we do not understand how the author can reconcile the character of the Manual with the account which he has given of it, under his own name, in the *Evangelical Review* for April of this year (1855) pp. 468 and 469. "The design of this work is to present in a portable form the *Mother Symbol* of the Reformation, with scripture proofs printed in full, and notes *illustrative* of the doctrines and duties taught." If he had said "notes *destructive*" of those doctrines, he would, we think, have been nearer the truth. Again he tells us, "on the few points, on which divergent opinions exist among us, authors of both sides are heard, and *no polemics introduced*, so that * * * moderate men of neither class will have reason to complain." "No polemics introduced!" What foundation there is for such a statement, our readers may judge from the foregoing. We desire to be "moderate" in all things, especially in theological controversy, ever praying with Melancthon: "From the ravings and rage of theologians, good Lord, deliver us!" but to pretend that we are satisfied with such a production, or to withhold our candid opinion in regard to it, greatly transcends the limits of our moderation. In a word, we deeply regret the appearance of this book. It will add nothing to its author's literary or theological reputation, will not give either those within or those without the Lutheran church a clearer or more correct view of its history or of its doctrines, or tend to produce greater harmony of sentiment, or efficiency of action among us. But God reigns; he has established the church of his Son, and that church must continue and grow in despite of the weakness of its friends, and the wrath of its foes.

ARTICLE VIII.

SPIRITUALISM AND SPIRIT-RAPPING.

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THE subject announced for discussion is no ordinary theme. Minds of a materialistic tendency may indeed regard spiritualism as a sublime folly, but those who have suitable conceptions of the mysteries of their own spiritual organization, and the lofty functions of spiritual beings in general, must look upon the subject as eminently worthy of profound investigation. There have been periods in the history of the past, when materialism prevailed to such an extent, that many regarded their own structure as a bit of organized dust pulsating with conflicting emotions, and capable of performing functions somewhat more elevated than the brute, but claiming no higher origin and no nobler destiny. Happily for the race, these brutalizers of mankind have almost entirely passed away, and if occasionally there is one found who maintains that the soul will be involved in the ruins of the body, his brain is as sluggish as the body in which it resides, and is, therefore, not capable of much mischief to others. For the last several years men have been tending towards the other extreme, and multitudes now dissatisfied with those immense fields over which the human mind may range in safety, and gather the choicest flowers that adorn the ample theatre of learning, they have carried their investigations to the invisible world, and aspire to the knowledge of disembodied spirits.

Viewed in their isolated character, those spiritual manifestations perplex the wise, and alarm the ignorant. They are shrouded in dark mystery, making them all the more attractive, because impenetrably veiled to human scrutiny. When entering upon the investigation of such a subject, we are conscious of far different feelings than those we experience, when setting about the demonstration of some abstruse but certain proposition. Spiritualism is so ærial, so vast, so infinite in its bearings, and so transcendental in its nature, that it does not admit of the absolutely certain deductions of reason from undisputed premises; nor those logical inferences from clearly defined principles, which may be commanded in many other discussions. Demonstrative propositions may be dealt with as we do with a building—either lay the foundation and then rear

the superstructure, until every beam is in its appropriate position, and the crowning block proclaims its completion—or we may reverse the process, and separate and remove one by one, until all its materials are displaced, and the nature of the structure is revealed to the scrutiny of man. It may be necessary, in this instance, partially to call to our aid both these processes, together with another method current among dialecticians.

I have said the subject is no ordinary one, and it is not—whether we regard its intrinsic character, or contemplate the effects which it has already produced, and is still producing in society. Spiritualism has for a considerable time occupied a large share of public attention. Unlike many other delusions, it is not confined to any particular class. While it has found victims among the illiterate, the lovers of the marvelous, and the superstitious, its influence is by no means limited to these classes. It has infused its delirium into lofty minds—made converts among the learned, and prostituted exalted talent to the basest purposes. It has diffused its malaria over a wide extent on the intellectual fields of society—it ranges from the lowly to the lofty—from the humblest members of community to men in high official stations.

Journals and writers unfriendly to the system, have made it a subject of ridicule and denunciation; and its adherents availing themselves of this, at once proclaimed themselves persecuted, and assumed the heroic airs of martyrs. If Judge Edmunds had experienced half the humiliation and grief, which he asserts he endured before he surrendered the consent of his mind to publish his convictions of its truth, and a defense of its principles, he never would have lived to announce himself the champion of the system. But this cry of persecution to which they gave utterance, was unquestionably a successful way to cultivate sympathy for the cause; for the noblest impulses of humanity rise up to defend the injured and oppressed. But however absurd all their pretensions may be, they cannot be reclaimed, nor destroyed by denunciations. Ridicule is not the test of truth, neither is it an antidote for error. A thing that moves amid the sanctities of human sensibilities, and plays among the profound deliberations of the intellect, hovers about the holiest shrines of the spirit, and appeals to the loftiest instincts of immortal beings, cannot be scouted from the stage, nor annihilated by a frown. They who scoff at that which painfully affects human beings, may smile complacently upon the credulous, and glory in their skepticism; but such men have not yet learned their responsibilities to society.

These spiritual manifestations, whether wholly or in part the offspring of imposture, have already been instrumental in sending the most distressing afflictions upon our fellow-men.

It has already made sad havoc among immortal hopes! It has blighted homes! It has dethroned reason in many minds! It has dissolved the tenderest ties of nature; it has broken up households and annulled the laws of heaven; it has divorced hearts joined in holy wedlock, and under pretence of executing direct revelations from the Holy One, given currency to the foulest adulteries, and the most abhorrent licentiousness. Any system productive of such lamentable effects as those which have marked the progress of Spirit-rapping, demands an inquiry into its origin and character, however painful or laborious such an investigation may be found. There are few topics now agitating the public mind that can compare with its bewitching and varied resources to vitiate human society, and to threaten more alarmingly the most important relations in life.

A few years ago, in a town on the Delaware, a young physician, of superior talent and thorough education, led a blooming and highly respectable bride to the altar, and there vowed to cherish her through life. His intellectual and social qualities, associated with high professional skill, soon secured him an enviable reputation. He rose with astonishing rapidity; he amassed a handsome fortune, and a more excellent or lovelier family could rarely be found. With a charming wife and an interesting group of children, he was the happy monarch of a happy home. But in an evil hour the tempter came, his curiosity was awakened by the reported spiritual manifestations produced by a few strolling spirit-rappers. Relying too confidently upon his intellectual strength, he determined to discover their secret, and then expose the imposture. He joined the magic circle, and soon became a medium. All the enthusiasm of his nature was kindled into burning under the singularly exciting hallucinations, and thoroughly fascinated, he seemed as the passive victim charmed by a monster. Shortly after his induction into the mysteries of the system, a spirit communicated the astounding intelligence that he was not properly mated. It was intimated that the intelligent wife of his bosom, and the beautiful mother of his children, could not be a legitimate companion, because the *spirit* said she possessed not those spiritual affinities necessary to exalt him to his rightful position in the intelligent universe. He hearkened to the voice of the demon—he took unto himself a spiritual wife,

and lived in confessed adultery. When the church of which he had been a prominent and honored member, excommunicated him, he resisted the action of the vestry, and refused to relinquish his pew, but attempted to retain his position in the church, and enjoy, as formerly, the privileges of membership. Such was the strength of his delusion, that he verily believed he was doing right, though his conduct contravened human and divine law, and his life was a foul blot upon society. He kept up his spiritual associations, notwithstanding the remonstrances of his friends, and the tears of an injured wife, until his brilliant and strong mind was thoroughly shattered, and his heart so debased, that he recognized nothing that his depraved nature dictated as morally evil; and finally he sank, a doomed and dishonored man, into an untimely grave. The shame and guilt of the husband soon crushed the spirit of that amiable wife, and her aching heart shortly after found repose in the home of the injured and the weary. The poor children are left to remember the shame and fall of the once noble father, and to deplore the early death of their affectionate mother.

Are such scenes fitted to invite ridicule? Is a system that sends such blinding and blighting curses upon human intellects, and that empties such dark woes upon the homes of earth, to be uprooted by the breath of scorn? Ah, no! no! ten thousand times no! Its character must be exposed—the monster must be stripped of his disguises, and have his ghastly deformities unveiled; and the practical effects produced by it delineated, that those tempted to enter the magic circle of its influence may shrink appalled, as they would from the fangs of the serpent. The incident detailed is not an isolated case, nor the only one induced by extraordinary mental excitement; such are of daily occurrence. Multitudes have had their peace destroyed, their minds perverted, and their reason dethroned, by this fascinating but satanic delusion. Society is summoned to the melancholy task of deploring, not only the fall of the humble, but also of the exalted. Alas! who can think it prudent to dally with the monster, when such minds as those of Edmunds, and Talmadge, are hurled by its fascinations from high judicial positions, to the companionship of libertines and prostitutes.

The suggestions of sound philosophy, as well as the instincts of humanity, demand of us, a charitable bearing towards those whose credulity provokes a smile. Whatever the nature of the object may be that agitates the social state, and carries the popular mind in one particular direction, though it should have stamped upon its surface the insignia of the grossest er-

ror that ever sprang from the mind of erring man ; though it be the most melancholy delusion that has ever afflicted mankind, we are bound, either in our private or public capacity, dispassionately to examine its constituent elements, its tendencies in relation to the social state, and to do what we can to neutralize its effects, or, if possible, prevent them ; by shattering the broken cisterns from which they flow. I am aware, that even an attempt to unfold the true character of these spiritual manifestations will, with some, become a matter of ridicule, for in their estimation it is superlative folly to treat these things with any degree of seriousness. Science acknowledges no invisible world, and credits neither the existence of good nor evil spirits, and therefore, scouts everything as trickery which cannot be explained on natural principles. Not only those versed in the natural sciences, but theologians have fallen in with this view to such an extent, that the rationalists of Germany, and the expounders of a "liberal christianity in America," explain away, or openly reject all the miraculous incidents in biblical history. They acknowledge not the existence of the arch-spirit of evil, and therefore discredit all satanic agency in connection with those phenomena which science fails to explain. So far from coinciding with this view, we believe that almost every error is the shadow of some great truth, but instead of rashly denouncing it, we should strive to dispel its darkness, and lead back those wandering stars to the truth, from which they have become estranged.

It is a subject which can no longer be regarded with indifference by the christian or the philanthropist. It has acquired such internal force, that its destructive energy is as wide-spread as it is appalling. It gathers within the compass of its influence many immortal minds, whose combined energies are consecrated to its advancement, and the infection is spreading with alarming rapidity. In the language of one fully versed in its diabolical mysteries, "it seizes upon all classes, ministers of religion, lawyers, judges, physicians, comedians, rich and poor, learned and unlearned." It is said by one of their organs, that they have three hundred circles or clubs in the city of Philadelphia, and perhaps several millions in the United States. They have their own literature. Their weekly journals and quarterlies ; their volumes issuing continually from the press, and all filled with professed revelations from the spirit-world. It is intended to supplant christianity. Judge Edmunds, in his work on Spiritualism, makes an estimate of the probable number of our population who attend the churches of the different denominations, and concludes that there are "nine mil-

lions three hundred and sixty-three thousand six hundred and ninety-four, who could not go to church if they would ;” he consoles himself with the belief that this new system may subserve the place and office of the church of God ; or in other words, if it be generally adopted, there is no farther need of christianity. And that he regards it as his mission to destroy the church of Christ, is manifest from the fact, that one of the obligations enjoined upon him by a spirit, he gives in the following language : “Your duty will be to lead the mind away from these theological errors ; they have warped the soul too long already.” In this same book is denied the fall of man, the divinity of Christ, the vicarious atonement, and indeed every fundamental doctrine of our holy religion, and yet they pretend to be the true expounders of the Bible. Yet notwithstanding the rank infidelity promulgated by these men, and the fearful efforts put forth to multiply converts to this soul-destroying system, there has been scarcely a serious effort made to expose the nature of these errors, or to warn the unsuspecting against the insidious influence, and the seductive but ruinous charms of this system. And seeing that these teachings are in open conflict with the Bible ; striking at the vitals of the christian religion, I am amazed that professors of the gospel and ministers of religion content themselves by simply ridiculing the subject, or expending their sarcasm and wit upon those writings which are doing such immense mischief in society. They may, in their self-complacency, regard the effusions of spiritualists as the incoherent ravings of harmless maniacs. But while they amuse themselves by uttering an occasional witicism, or in their heat denounce spiritualists as “knaves,” and “dupes,” the delusion is making friends among their flocks, and destroying those who might have escaped its withering curse, by a timely admonition not to tamper with that which has already proved so fatal to the hopes and happiness of thousands. Can we remain indifferent while it is spreading desolation over homes, poisoning the fountains of social life, and breaking up christian congregations ? Surely that system of evil which selects its victims from all classes, and which bears, with the tremendous energy of great names, and gifted minds, against the Bible and all the cherished associations and hopes which it inspires, demands from christian men active exertions to circumscribe its influence, and resist its destructive tendencies. It is one of the various aspects of infidelity, clothed in apparel of light, and because of its religious guise, the more to be dreaded. Stripped of its borrowed drapery, it would be divested of its strength. But linking its

errors with things that are true ; formally clinging to the Bible, while it secretly undermines the foundations of eternal truth ; applauding the character of Christ, but nullifying his doctrines ; shouting forth its hosannahs to David's son, it labors to crucify David's Lord ; it constitutes perhaps the worst enemy that the cause of the great Redeemer has ever encountered. Let us separate the wheat from the chaff ; the genuine from the spurious, avoiding the twofold error of rejecting the good with the evil, or receiving the evil with the good ; for SPIRITUALISM is a compound of the fabulous and the real, a mixture of truth and error. What, then, is true SPIRITUALISM ?

TRUE SPIRITUALISM.

Spiritualism, as distinguished from Materialism, is an ancient and well authenticated dogma. It is one of those doctrines which has its foundation in the religious consciousness of man. Revelation was not needed to convince man of spiritual existences, but its mission was clearly to define, with the glowing light of inspiration, the nature and offices of those unseen intelligences, whose existence and presence were intimated by the intuitions of the human mind. That system popularly known as spiritual manifestations, or as characterized by Judge Edmunds, Spiritualism, has availed itself of the force of these innate convictions of man, in connection with the teachings of the oracles of God, to build up one of the most fascinating and grossest impostures that has ever cursed the world. An imposture that will never be properly met, nor successfully refuted and overthrown by calling it hard names. To denounce it as totally false, will only multiply its converts, for all who know anything of their spiritual structure, and who are accustomed to believe upon the testimony of their internal and external sense, must know that it is not wholly visionary or imaginary in its effects, and will therefore more likely be driven to its adoption by indiscriminate denunciations of the system, than be properly guarded against its delusions. It can only be shorn of its strength, and disrobed of its fascinating apparel, by analyzing the elements of which it is made up, leave to it that which is properly its own, and restore to their rightful sources, those which it has stolen from the Bible and the cause of truth, and incorporated with its errors, into a dangerous system.

Men have always believed in the existence of invisible spiritual beings. The ancient Pagans had their divinities by thousands. Their hills and valleys, their fountains and groves

were peopled with ærial beings. Their characters and offices were as varied as the conceptions of those who worshipped them. The flaming orbs of the firmament were but spirits robed in glory. "In the revolutions of the sun, they saw the path of Phœbus, as seated in his fiery car, and borne along by immortal steeds, he poured light and joy over the universe. The sea, too, had its rulers. In its coral palaces, Thetis and her nymphs celebrated their mysterious revels; while through the blue waters, the long-haired Triton floated in his car of pearl, and guided some favored bark from the whirlpool or rock. To the believers in this ancient creed, it was not only a matter of poetic imagination, but of actual faith, that

"Millions of spiritual creatures walked the earth
Unseen, both when we wake, and when we sleep."

The belief in the existence of spirits was as wide-spread as humanity, and however erroneous many of their ideas were, they yet had their common origin in the creed written upon the human heart. It is one of those universal truths which demands no proof. In the language of Cicero, the concurrent testimony of mankind on any subject, gives it all the force and authority of a law of nature.

Had there, however, been no such belief, so generally current among mankind, the infinite Sovereign revealed to Patriarchs and Prophets, the fact that there are spiritual beings, holy and unholy. Angelic appearances were common in patriarchal times. Important revelations were made to those favored by the Most High, by messengers from heaven. Abraham and Lot, Isaac and Jacob, were thus often brought in direct communication with the father of their spirits. Gabriel was sent to Daniel, and on his passage to the prophet, was hindered by an evil spirit. "The prince of the kingdom of Persia withstood me one and twenty days: but, lo, Michael, one of the chief princes, came to help me." The same prophet, speaking of a heavenly vision vouchsafed to him, says: "Thousands, thousands ministered unto him, and ten thousand times ten thousand stood before him." Indeed all the inspired writers testify of the existence of spirits. The adorable Savior still more clearly unfolded the mysteries of the spirit-world. He partially removed the veil which shrouded from human scrutiny the beings and activities of the invisible state. He cast out devils, and restored the possessed to their friends and society. He warned us against that arch fiend, the prince of evil, whose sleepless malice is ever exerted against the sons of God. When, for the instruction of his disciples, he demanded the name of one of those spirits which he cast out, it replied,

our name is legion, for we are many. When a certain one drew the sword in his defence, he said : I could command twelve legions of angels to overcome my enemies. Since Christ and his apostles shed so much light on the spirit-world, it cannot be a matter of doubt whether we are, or are not, encompassed by "a great cloud of witnesses," or invisible, but active spectators of the scenes of our present life. Catholics and Protestants, disagreeing on many other points, have, with beautiful unanimity, proclaimed to the world their belief in the existence of good and evil angels. Without further argument, therefore, it may be stated as an irrefutable fact, that there are invisible spirits. Among these, as among men, there are different ranks and orders. They are called by various titles ; there are thrones and dominions ; principalities and powers ; superiors and inferiors ; rulers and subjects. As the divine creator of these intelligences is infinitely holy, all the creatures of his power came from his hands with holy natures, and fitted for the discharge of lofty functions. The invisible spiritual universe, therefore, at one time was clothed with an air of peace. Perfect harmony reigned through the illimitable empire of Jehovah. They were his messengers ; the flaming executioners of his sovereign will. But the annals of God's empire have registered a scene which broke that harmony. Some aspiring prince of the celestial world cherished a thought of rebellion against his glorious Lord, and having infused the unholy purpose into the minds of some of his associates, they conspired against the throne of the Eternal. But the omnipotent Maker of all, cast them out from his glorious presence. "For God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment." 2 Pet. 2 : 4. It does not appear from scripture, that these fallen sons of light lost any property but that of holiness. They are doubtless quite as capable of high intellectual exertion now, as while the raptures of heaven flowed in thrilling streams through their immortal capacities ; they still bear upon their natures those marks of grandeur that distinguished them in their unfallen glory. And as they could bring unmeasured energy to the execution of their work for the glory of the universe, so may they now be the masters of a power whose depth and force the human intellect cannot fathom ; a fact still more appalling is, that their tremendous faculties are no longer exerted for the divine glory or man's good. While good angels are occupied in furthering the interests of redemption, and "ministering to the heirs of salvation," the fallen angels are in a hostile attitude towards God

and man. It is their office to corrupt ; to seduce and to destroy. They labor to cover with the blight of death and the gloom of damnation, the fair fields of that universe through which they once coursed on cheerful wing to bless and beautify. It is not probable that they are rigidly confined to one particular locality, but from the intimations of the Redeemer, and the declarations of his apostles, it seems manifest that they traverse the world, fly in the air, and mingle in the affairs of mankind. Whoever penetrates the surface of things, and with a philosophical spirit investigates the springs of human action, or measures the resources of human wisdom, must recognize in those great movements which have overturned thrones, and radically changed governments, a power superhuman. In many of the great historical epochs, it were folly to ascribe to simply human means, the changes wrought, or the ends accomplished. We recognize the presence of God, either in manifest interpositions, or in providential influences, in that history of miracles, through the influence of which the Hebrew slaves of Egypt are delivered from a painful vassalage, conducted through the sea and the wilderness, and finally built up into a great nation. And it would justly be regarded as impious, not to recognize the agency of God and his angels, in the birth, growth and prosperity of the American republic. That is a shallow view of history which sees only human forces active in the creation of its facts. There is in the rise and progress of nations, much that must be ascribed to a superhuman power ; there are in the progress of earthly events the fierce conflicts of invisible powers. If God, when accepting the penitential tears and sacrifices of Israel, cause one of his angels to slay eighty thousand of the Assyrians in one night, might he not permit the evil spirits to mingle in the councils, and to fight against those who have made themselves the subjects of his displeasure. That war which Lucifer, with his confederates, waged against the God of the universe, will continue while this world remains a theatre of crime. "All history, if we did but understand it, is little else but the history of the conflict between these invisible powers ; and till we learn this fact, in vain shall we pride ourselves on our philosophies of history." It is impossible that the student of prophecy, who is deeply penetrated with the conviction that the "Most High ruleth in the kingdom of men," should not see in those agitations which now convulse nations, the great purposes of Jehovah in collision with the powers of earth. It is quite as unphilosophical, as it is Atheistic, to regard our earth and its kingdoms, either isolated or disconnected from the re-

mainder of God's universe. Though resting under his displeasure because of sin, he has not surrendered it to Satan, nor left it to a cheerless destiny, for he has set in motion those regenerating agencies which will ultimately remove its pollutions, and reclaiming it to its rightful owner, will lead it back, dazzling with a holiness as spotless as that glory in which the image of its Maker was reflected, when it moved in its unfallen grandeur. Until that event shall be celebrated through his empire, this world must be a scene of conflict, in which God and his holy ones, angels, men, and devils will participate.— Thus far, or this kind of spiritualism or spiritual intercourse, I can cordially accept; for all this intercourse between the visible and invisible world, God himself has taught me. Did I think otherwise, I would first impose upon my mind an unpardonable blindness, and an incurable infidelity concerning the divine word, did I not behold in the stirring events now abroad, an agency higher than human, and activities more exalted than those of mortals. God chooses, raises up and sends forth instruments to promote his glory; his purposes instinct with omnipotence, are mightier than the marshalled hosts of earthly kingdoms, and before his will the grandeurs of earth wither, thrones fall, and kings perish!

Besides angelic beings, there are also invisible spirits that were once shrined in houses of clay. Concerning these there is little said in the scriptures beyond the fact, that they are happy or miserable in the spirit-world. Death has no effect upon the moral character of men, it is a dissolution, not a regeneration, and therefore, at their departure, they carry with them those frames and dispositions which characterized them here. The departed are, therefore, associated in the invisible world either with good or wicked angels, as their moral qualifications may fit them for one or the other class of spirits. These spiritual intelligences, whether angelic or human in their origin, are actively employed. They certainly perform some sort of functions, for activity is a necessary law of spirit. Neither is it unreasonable suppose that the disembodied mingle in the activities of mortals. They may hover around some fondly cherished ones, who are still on their pilgrimage to another world. I grant, moreover, that there is nothing in God's inspired word, to prove that the departed are always confined at some distant point, neither does it accord with our ideas of the character of spirits, to suppose that they are as circumscribed in their operations, and as limited in their movements and apprehensions as mortals. It has been beautifully remarked that, between the mortal and immortal, no gulf inter-

poses. "The visible world and the invisible world are, doubtless, in very close contact ; there is, indeed, a veil on our eyes, preventing our gazing on spiritual beings and things, but we doubt not that whatsoever passes upon earth, is open to the view of higher and immaterial creatures. And as we are sure that a man of piety enlists good angels on his side, and engages them to perform towards him the ministrations of kindness, we know not why there cannot be such a thing as a man whose wickedness has caused his being abandoned by the spirit of God, and who in this, his desertion, has thrown open to evil angels the chambers of his soul, and made himself so completely their instrument, that they may use him in the uttering or working of miracles." This view of a distinguished divine, accords fully with the sentiments already advanced. I am fully persuaded that evil angels may as completely control the functions of a wicked man's spiritual nature, as good men have been controlled by the inspiration of God, by which they uttered the purposes of the infinite sovereign.

Such a contiguity of the visible and invisible world, is moreover in perfect harmony with our conceptions of the nature of God's empire. This wondrous universe is a perfect structure ; an organism in which all the parts are closely linked and dependent on each other. From the central vitalizing and sustaining power, to the most minute or insignificant creation, there is a viewless chain connecting one with the other, and thus all constituting a grand whole ; and along these chains, which bind in union all the departments and parts, currents of sympathy circulate, so that a vibration in one part, however minute, will send its pulsations throughout the entire extent of this vast materialism. We know, to a limited degree, the operations of the law of affinity in the kingdom of nature, but this law is little understood in its relation to the spirit-world. We cannot doubt that the immense community, the vast commonwealth of spiritual beings, alike in their moral attributes of character, stand en rapport with each other, so that by those invisible filaments of influence that spread from one to the other, the humblest, as well as the most exalted member, is sending out, through all the channels of the spiritual universe, the emanations of his mind. "As in the external and visible world, the fall of a pebble agitates, not perceptibly indeed, but actually, the whole mass of the globe," thus in the world of spirits, every act of an individual member is felt by every intelligent being that stands in union with him. For if the opinion of philosophers is founded in truth, that the universe is so nicely and sensitively strung, that the vibra-

tions of a pebble thrill through the wide limits of this material structure, it is much more philosophical and probable, that the undulations of thought, or the emotions rising up in one particular spirit, consciously or unconsciously, affect the whole universe of mind.

We are all sensible in our individuality of the intimate and responsive relation that each of us sustains to the outspread materialism above and around us. The silent utterances of nature are addressed to our inner man, and are not only felt, but partially understood by the spirit within us. The materialistic tendencies must indeed be very decided in that individual, who does not experience a conscious elevation of thought and feeling, when contemplating material objects possessing the attributes of the beautiful and grand. If his mental operations are at all elevated, and his heart measurably freed from the noisome cares of the world, he cannot spend a single hour amid the solitudes of the wilderness, or under the flaming canopy of heaven, without experiencing in the profound sanctuary of his soul, something of the peace that reigns in the quiet skies, and an exaltation of his emotions, and a loftiness of intellectual exertion, which he never could have realized in the crowded city, or while his mind was agitated by the cares and pressures of his avocation. All that is truly poetic, all that is beautiful or sublime in human conceptions, like all the offspring of high genius, are but the embodiments in language, of those burning inspirations that first came flashing from the glorious shrines of nature, and like troops of bright spirits, peopled the poet's mind, before they were touched by the creative hand that gave them form. Now if there is this acknowledged sympathy between man's spiritual nature and the immense materialism that surrounds him, how much more reasonable is the belief that communications and intercommunications are incessantly going on between the same orders of spirits which pervade the universe.

To this extent reason and revelation alike teach us it is safe to go. And in this spiritualism I have unfeigned and implicit confidence. I may still go farther in admissions of that which transpires within my own breast. My consciousness apprizes me of the presence of thoughts, impulses, aspirations, and yearnings which never could have originated in my own nature, they are often products entirely distinct and foreign in their elements from that of which man is capable, and therefore must have come from some spiritual influence exerted upon my mind. Such is no doubt the experience of all men, and if human testimony is at all reliable, numerous instances

might be cited, when under the force of good and evil impressions, persons have been carried forward with an irresistible power, to the execution of benevolent or malevolent deeds.

It is an article of christian faith, that the spirit of God regenerates those souls whose consent makes them accessible to his operations; that he fashions the depraved spirit into a new creation; so that, as in the beginning, the dark unshapen chaos assumed appropriate proportions, and was clothed with an excellent glory, while his influence brooded over the scene, thus does he now beautify the saints with the graces of salvation. He displaces the enmity of the carnal mind by love, sinful thoughts, desires and emotions, by opposite affections, and makes the soul of regenerate man instinct with the forces of a new and holy life. This dogma of regeneration is based upon the presumption that man is naturally depraved, and under the absolute dominion of satan. Indeed the whole structure and significance of christianity and its ordinances, rest upon the fact that man is susceptible of powerful spiritual influences, both good and evil. The fact that the soul does not open to the light of heaven, as the flower unfolds itself to the sun, and becomes not the shrine of the august presence of Deity, implies that it is the victim of satanic delusion. The Holy Ghost and Satan stand opposed to each other, and come in conflict where a deliverance from darkness and sin is effected. Those who deny the personality of Satan, and the existence of evil spirits, might as well, and virtually do, repudiate christianity. For if the kingdom of darkness and its rulers are divested of reality and existence, then is the gospel objectless, and must, of necessity, lose all force and significance, or if it could succeed in retaining its form as a system, it would have nothing positive about it. This is well known and duly appreciated by those who reject Christ and his religion. One of the most distinguished opponents of christianity, and a man of superior acuteness, very justly observes in one of his dissertations: "Prove to unbelievers the existence of evil spirits, and you will, by that alone, force them to concede all your dogmas."

And why should christians, and especially ministers, hesitate to proclaim their unequivocal belief in the existence of Satan and his fallen associates, and their intervention in human affairs, when it is distinctly affirmed that Christ came into the world "that he might destroy the works of the devil." If no such being exists, or is the creation of a superstitious instinct, then the Savior's mission has no motive, no object, and christianity, the hope of the lost, is a sheer fable. Abhorrent as

such a conclusion must be to every holy sentiment, there is no other alternative for those who imagine that the refinement of the age is too far advanced to receive these primitive and positive teachings of the gospel. It is a humiliating reflection that there are men in orthodox denominations, professed ambassadors for Christ, who would take it as the highest indignity, if any one should raise a question whether their credentials were drawn in heaven, who yet, through a time-serving fear, or the charge of superstition, refuse to identify themselves with the doctrines of Christ, so as to assert their belief in the existence of evil spirits. Yet where is the denomination claiming an orthodox faith, that in baptism or confirmation does not require of applicants for membership to renounce the world, the flesh and the devil? Catholics and Protestants, on these occasions, demand a recognition of Satan's existence and agency, for they could not require a renunciation of that which has no existence. This is an important consideration, not merely as it may affect our subsequent argument, but also in view of its influence on the success of the gospel in its action upon human beings.

Another doctrine connected with this branch of the subject, is the belief in guardian angels, so general among christians, which, though a non-essential in the matter of salvation, has, notwithstanding, an elevating and purifying influence upon the mind, and is highly consolatory to those struggling through the dark scenes of this world, towards the rapturous glory that flashes to the eye of faith. Though the manner of their guardianship is not distinctly defined, yet the persuasion of their presence and guidance inspires confidence, and fortifies the heart of the pilgrim with indomitable courage, while he is fighting under the banner of Immanuel. Christianity does not isolate man from the rest of the intelligent creation, but true to the instincts and wants of our humanity, it opens avenues which bring into communication with his soul the entire universe of holy beings. The ladder which the patriarch saw stretching from earth to heaven, was not all a vision, but symbolic of those experiences which repeat themselves in believers from age to age. Such a view is eminently consistent with the revealed character of the great God whom we serve. He is no tyrant, shut up in a gorgeous palace, and casting an indifferent look upon his feeble subjects, but a God of boundless love; a father merciful and gracious, who has adopted us as sons and daughters into his family, and established a most real and affectionate intercourse. "Thus saith the high and lofty one whose name is holy, I dwell in the high and holy

place, and with him also, who is of an humble and contrite heart, to revive the spirit of the humble, and the heart of the contrite ones." He is the spring of joys unspeakable and full of glory; the fountain whence issue the loftiest raptures that thrill the immortal spirit outside the circle of heaven. The Redeemer of the world, in his promise of the comforter, assures the disciples that himself and the father will take up their abode in those hearts that have become the temples of the Holy Ghost. The soul of the pious is, therefore, en rapport with heaven.

In addition to this direct communication of the adorable Trinity with the spirit of man, there is the agency of angels, which is continually exerted for the benefit of man. "He gives his angels charge concerning them, lest they dash their foot against a stone." "Are they not all ministering spirits, sent forth to minister to the heirs of salvation?" It may be well here to pause a moment, to hear what the scriptures say concerning these spirits. Our conceptions may indeed fail to measure their intellectual and moral capacities, yet enough is revealed to assure us that they are creatures far transcending ourselves in might and intelligence. "They are represented as God's ministers, executing the orders of his providence." They encircle his throne in a waiting attitude, to receive his commands, and on wings swift as thought, pass through the universe executing the divine will. As to their number, the Psalmist says, "the chariots of God are twenty thousand, even thousands of angels;" "they are represented as creatures of wonderful agility and swiftness of motion, and are therefore called cherubim, that is, winged creatures," and seraphim, or flames of fire, because of so strange a subtlety as to penetrate into any kind of bodies, yea, insinuate themselves into, and affect the very inward senses of men." An angel warned Joseph in a dream, and directed and guarded his flight to Egypt with the infant Savior. When Peter lay manacled in prison, and chained to two soldiers, on the midnight gloom there flashed through that dungeon the light of an angel's presence, who led him forth from his cell, and restored him to his circle of supplicating brethren. Much might be gathered from the page of inspiration, concerning the efficiency and energy of these celestial beings. Numerous instances are on record, when through their powerful ministrations, men were delivered from their enemies, or the consuming fire forgot its office, lions were deprived of their ferocity, and the elements were rendered harmless to the children of God. Seeing therefore that man is not doomed to a cheerless isolation from the Most High, and

is in union with the most powerful and holy beings of the universe, there is no occasion for him to seek the fellowship, or court the intercourse of evil spirits. All the wants of his nature are met in the provisions of the divine economy. Aided by the eternal spirit, and receiving important services by the sons of light, in his onward and upward struggles towards a cloudless immortality, he has need of nothing but a brave heart, a believing soul, and hopeful spirit, to make his happiness complete. This is spiritualism, taught by the holy scriptures, and confirmed by human experience. A spiritualism which harms no one, and is eminently consistent with the fitness of things. It pretends to no revelations beyond the inspired oracles, it vaunts no predictions, and has nothing in it at war with a rational and holy faith.

SATANIC AGENCY IN SPIRIT-RAPPING AND SPIRITUAL MANIFESTATIONS.

Far different in its nature and tendencies, is the spiritualism which we have been considering, from that modern system of imposture which assumed its name, and thus "stole the livery of heaven to serve the devil in." The manifestations of spirits which have for the last few years agitated the land, and disturbed and deranged the intellects of men, are as distinct from the realizations under the former, as heaven is from hell. Though professing to be "a new dispensation," and therefore to be of recent birth, it is as old as the corruptions of mankind. It is not the offspring of the nineteenth century, fruitful as this age has been in its inventions, it has not produced this hydra. Hoary antiquity is its mother, and Satan its father. Spirit-Rapping is but a child of a numerous family; or the same delusion under a new form. This I shall proceed to establish. And that I may do the system and votaries no injustice, I will briefly state its leading features, its pretensions, and the wonders which it professes to accomplish.

Their own authors are doubtless the most reliable witnesses in the case, and from these I quote. One who was perhaps the most conspicuous in giving currency to the system, and who certainly had no superiors intellectually, but has now abandoned his "dealings with familiar spirits," speaking of the origin and progress of it, remarks: "At first the great object was to establish the reality of the spiritual communications. This was to be done by the communication of secrets, either known only to the interrogator, or incapable of being known to the medium in any ordinary human or natural way. Sometimes the spirits played the part of fortune-tellers; some-

times they assumed to be prophets, and ventured to predict future events, but always events which either depended on them, or lay in the natural order, and which a knowledge of natural causes and effects could easily enable them to foresee. As the spiritual intercourse extended, the somnambulist and rapping mediums ceased to be the only mediums. To the rapping mediums were added writing mediums and speaking mediums, and in some instances the spirits became actually visible to the seers, and telegraphed their messages by visible symbols, and occasionally in words."

The ends which it is contended the system subserves, are thus summed up by Judge Edmunds:

1. "The existence of man after the life on earth, is demonstrated beyond all peradventure.

2. It has also been demonstrated what death is.

3. It is demonstrated that our most secret thoughts can be known to and revealed by the intelligence which is thus surrounding us, and communing with us.

4. So, too, it is demonstrated that our conduct in this life, in a great measure, elaborates our destiny hereafter, and that our happiness in the next stage of existence, depends not upon our adherence to this or that sectarian faith, but upon the purity of our life here, and our obedience according to the lights we have to the great law of loving God and one another. *It is no vicarious atonement which is to redeem us, but we are to work out our own salvation.* **THUS STRIKING FOR ONCE AND FOR AYE, A FATAL BLOW AT THE PERNICIOUS DOCTRINE WHICH HAS SO LONG TEMPTED MAN TO DEFER REPENTANCE.**

5. We are taught the great doctrine of PROGRESSION.

6. That it is a new dispensation, designed to supplant the church of Christ."

From these and other statements, we may deduce the following, among other ends, which they profess to perform:

I. To hold communication with departed spirits. Many of their works are entirely made up of professed communications from the departed. Many as crude and ridiculous as language could make them, and if they proceed from spirits, they have grossly imposed upon those who received them by signing their names as Webster, Clay, Calhoun, Bacon, and others equally distinguished.

II. These spirits are said to make certain revelations respecting the spirit-world; and so far as I have examined them, in direct conflict with the word of God. During the early communications to those who for the first or second time interrogate them, they carefully abstain from a direct assault upon

the scriptures, but in some minor points may seem to corroborate the divine teachings ; but no sooner is the victim charmed than one after the other of the fundamental doctrines is stricken down.

III. They profess to lift the veil of futurity, and foretell things which are to happen.

IV. They consult spirits in relation to business enterprises, whether they will or will not be successful.

V. They pretend to give accurate information concerning the condition, the doings, the health and the prospects of absent friends, or the friends of interrogators.

These pretensions are certainly not very modest. It is manifest, therefore, that they arrogate to themselves prerogatives which God never delegated to his prophets or apostles, the former could only foretell future events under the inspiration of the Holy Ghost, so that it was not the human, but the divine mind which foretold, as it alone could foreknow ; and in the latter it was only the divine power imparted to the instrument through whom miracles were wrought. But these rappers clothe created spirits with the attributes of omniscience and omnipotence, which Christ has declared cannot belong to angels, the most exalted of his creatures, and therefore to none who occupy an inferior rank in the scale of intelligence. In what light are we then to regard this system ? We believe it to be a mixture of truth and error. But is it a new discovery, or has it any connection with the odic force in nature, said to have been discovered by Reichenbach ? Or is it a new dispensation (as they assert) designed to supersede the Jewish and christian ? We shall not rely for the solution of these questions upon the assertions of its votaries, but depend upon a careful examination of the system, and draw such conclusions as the elemental principles thereof may unfold to an impartial scrutiny. It is most obvious to the careful observer, that it possesses many features in common with those ancient impostures, which have, at different times, astonished and corrupted mankind. Its relation to the cause of God, its debasing tendencies and pernicious and blighting influence upon human hopes and happiness, clearly demonstrate that it is not from above, but from beneath ; not from God, but from Satan. It has nothing of light or heaven about its characteristics, but is intimately associated, in all its distinguishing traits, with the kingdom of darkness. Whatever of supernatural there may be in its manifestations, is produced by satanic agency. It has the vitalizing and directing power of those ancient systems, variously designated, but one in design, viz : to deceive and

injure man, and to oppose God. It is the old lying art practiced by evil men, resuscitated. It has been known to the world under the names of sorcery, magic, astrology, aeromancy, meteoromancy, pyromancy, hydromancy, geomancy, and others, or as it is in a general way designated by Cicero, the arts of divination. Persons disposed to be credulous become the ready dupes of these deceivers. Not these alone, however, but all classes are conscious of those constitutional tendencies, which would make them willing to test the arts of those who promised them information, which might affect them as individuals.

The human mind is so constituted, that it has always exhibited a strong desire to penetrate the mysteries of the future. Actuated by a disposition to ascertain the issue of present or projected enterprises, men have not scrupled to avail themselves of the questionable aid which diviners might furnish. Every nation was given to these arts. The far-famed oracle of Delphi was consulted by the Greeks, on all important occasions, and its responses were so shrewdly framed, as to admit of a twofold and opposite interpretation, so that whether the event fell out prosperously or adversely, the reputation of the oracle did not suffer, and in these cunningly framed answers to inquiries, we may recognize a strong resemblance to the responses of our present spirit-rappers. Herodotus records the most remarkable responses which the Delphian oracle delivered to the Athenians about the time of the invasion of Xerxes. As the Jewish kings inquired of the Lord, through their prophets, whether they should or should not undertake a war, so the pagan nations never entered into such conflicts, without first interrogating their oracles. This was a general custom among the leading nations, and will always prevail where men are involved in ignorance and superstition. For wherever there is ignorance concerning those phenomena which science traces to physical law, the fears of men are often greatly excited, as well as their anxieties, and their superstition so nourished as to debase their minds to such a degree that they seek to gratify their innate propensity to unravel the future, by means which have no other relation to the knowledge they seek to obtain, than that imparted by a troubled imagination. "Scarcely a single department of nature," says a writer, "but was appealed to, as furnishing, on certain conditions, good or bad omens of human destiny; and the aspect of things which by the most casual coincidence of some marked event or crisis in the life of one or two individuals, came to be regarded by a blind credulity, as the fixed and invariable precursor of a

similar result in the affairs of mankind in general. By such childish and irrational notions was the conduct of the heathen guided in the most important, no less than in the most ordinary occurrences of life; and from this arose the profession of augurs, soothsayers, et hoc genus omne, of impostors, who, ingrafting vulgar traditions on a small stock of knowledge, established their claims to the possession of an occult science, the importance and influence of which they dexterously increased, by associating with it, all that was pompous and imposing in the ceremonies of religion." The modes adopted to wring from the womb of the future its unmaturing mysteries, were as numerous and various as the appearances of nature and art could furnish, so that from the revolutions of the heavenly bodies, to the dregs in a coffee-cup, there was scarcely anything which was not made prophetic, in some of its aspects, of things yet future. The Jews delighted in their Cabalistic philosophy. And to make it more imposing, they professed to derive their cabalistic mysteries from their ancient wise men, some referring their origin to Solomon, others invested them with a still higher antiquity, although it is generally conceded by the learned that these mysteries were imported from pagan nations, and that Simeon Schetachides, an Egyptian, was the founder of the cabalistic science. These mysteries were, in many respects, supposed to be the same as magic.

And if magic and the arts of divination did not originate in Egypt, they were certainly in high esteem among that people. When Moses performed miracles in the presence of the king, in order that he might authenticate his divine mission, Pharaoh called the magicians, who repeated a number of the same miracles. By what agency they wrought those wonders, how they transformed their rods into serpents, by what means they changed water into blood, and whence they procured the frogs which their incantations brought forth, are inquiries which have greatly perplexed those who investigated the subject. Some have followed that easy method, now so frequently current when difficulties are to be solved, and ascribed the miracles of the magicians to jugglery and legerdemain; and therefore contend that the serpents and frogs had been provided for the occasion. But this mode of explanation is embarrassed by manifold and formidable difficulties, and is at best nothing but an assumption for which they can produce no proof. As no one pretends to deny that they were regarded as much miracles by the observers, as those performed by Moses, it is assuredly more consistent with the facts in the case, to conclude that they were aided by an evil spiritual agency, or by Satan

himself, as they were intended to defeat the object which the messenger of God aimed to accomplish. That God permits Satan to exercise a considerable degree of power, is clearly taught in the Bible. The history of our race, moreover, furnishes innumerable instances where men were deluded, or vexed, or afflicted by the agency of the devil. It has been well observed by a master mind: "Earth, air and ocean may contain many things of which our philosophy has never dreamed."

The diviners of the pagan nations proved a great snare to the Israelites. And that magic, divination, and dealing with familiar spirits, were regarded as a real connexion with Satan, and as positively evil, appears manifest from the various prohibitions of these things in the holy word. In Deut. 18: 10, 11, Moses expressly forbids the practice of these arts. "There shall not be found among you any one that maketh his son or daughter to pass through the fire, or that useth divination, or an observer of times, or an enchanter, or a witch, or a charmer, or a consulter with familiar spirits, or a wizard, or a necromancer. For all that do these things are an abomination to the Lord, and because of these abominations, the Lord thy God doth drive them (the Canaanites) from before thee." Notwithstanding this and other express prohibitions, the Israelites frequently resorted to the shrines of those oracles that were sustained, sometimes openly, and at other times secretly. Whenever living piety declined, and the people abandoned the service of the true God, these arts were resorted to, for the purpose of obtaining relief. The oracle at Endor, was no doubt established by the Canaanites, and that it was not wholly suppressed, is evident from the fact that Saul, in the day of his adversity, had recourse to the priestess that ministered at that shrine. However men have tortured that narrative, in order to evoke from it such an explanation as might accord with their previously formed views, the record palpable asserts an actual appearance of Samuel, and we must either reject the entire narrative as fabulous, or believe that the spirit of the prophet appeared. The priestess, as well as the doomed king, was affrighted by the apparition, and the unhappy monarch heard his doom pronounced by him who had anointed him king of Israel, and who had so often and so faithfully instructed him in those things which had reference to the individual and national prosperity of the people whom Saul governed. The Chaldean diviners, it is well known, had obtained great influence and power in their own country, and were exalted to positions of honor and trust, and while their office was invested

with rare prerogatives, they had secured such a hold upon the national mind, and were in such high repute among all classes, that their advice was uniformly sought, not only in relation to the weightier matter of state affairs, but also in unimportant things. So absolutely essential was their service esteemed, that no relation in life could be formed, no building reared, no journey undertaken, until the diviners had first designated the auspicious day. Palestine was overrun by these magicians. During the reign of the later kings of Israel, the nation was greatly corrupted, both in its rulers and subjects. Manassah, indeed, was conspicuous among the diviners, having first liberally patronized these magicians, he afterwards acquired great skill in the art of divination. 2 K. 21 : 6. It is written : "And he made his son go through the fire, and observed times, and used enchantments, and dealt with familiar spirits and wizards." In the same chapter, v. 11 ; "Because Manassah, king of Judah, hath done these abominations, and hath done wickedly above all that the Amorites did, which were before him, &c. Therefore, thus saith the Lord God of Israel, I am bringing such evil upon Jerusalem and Judah, that whosoever heareth of it, both his ears shall tingle." It appears, therefore, from this record, that the same arts which God had forbidden through Moses, and for which the nation had been visited with divine judgments as often as they had become associated with enchantments, necromancy, and magic, had gained currency to an alarming extent during their later history. When our Savior appeared on earth, they were greatly addicted to these things. Indeed, idolatry and paganism, in all its varied forms and arts, reigned almost triumphant over all nations at that period. Paganism is just as certainly sustained and promoted by the devil, as the kingdom of heaven was built up and extended by the power of God. The most cultivated, as well as the most barbarous nations, encouraged and practiced the arts of divination at the time of the incarnation of Christ. Sacred and profane history are full of melancholy details of the sad results everywhere manifested, and unquestionably produced by satanic agency. I have not seen any intimation from any source, neither can I adduce any cogent proofs that those possessed of demons in the days of Christ, were persons who brought themselves into that deplorable condition by their personal "dealings with familiar spirits," yet to my mind it appears more than probable. When we look upon some of those unhappy creatures now in our lunatic asylums, and brought there by the influence which spiritual manifestations had upon their minds, there is much in their appearance, and

in their incoherent ravings, that corresponds with those cases recorded in the New Testament. There is assuredly no good philosophical objection to the supposition, but many considerations might be urged in favor of this opinion. We cannot entertain the thought that God would allow demons, who are all subject to his power, to enter the bodies of individuals, without the consent of those persons, and if so, it is far more rational to conclude that the parties had so surrendered themselves to satanic influence, as finally to be deprived of the power of their will, and all self-control. To account for the origin of these possessions, by contending that God permitted persons to become possessed of evil spirits, that the Messiahship of Christ might be established—that the mission of Jesus might be recognized as divine, because he cast out devils by his omnific command, is to assume a proposition not consonant with the general plan of God's dealings with his creatures, neither does it accord with any known principle of the divine government. But if we adopt the idea advanced, we may very satisfactorily account for the origin of that unhappy state in which many human beings were found, in the days of our Redeemer's public ministry on earth. We believe it altogether possible for a soul so to surrender itself to the devil, as to become absolutely subject to his dominion. There are many scripture phrases which seem to sustain this idea; "that they may be delivered from the power and dominion of the evil one;" "Who are taken captive at his will," and other declarations in which we find intimations that no limit can be assigned to the control which satan may acquire over a mind that yields to his influence.

In the Acts of Apostles, we find an interesting account of the extent to which those arts prevailed at that period. Ephesus was a stronghold of these impostors. After Paul had preached the gospel, and confirmed his mission by miracles, numbers of them were converted. These converted Ephesians instantly renounced their sorcery and magic, to which they had been addicted, and brought their books and consumed them. "Many that believed came and confessed, and showed their deeds. And many also of them, which used curious arts, brought their books together, and burned them before all men; and they counted the price of them, and found it fifty thousand pieces of silver." These large sums of money had been expended in the purchase of works that treated of magic, and it conclusively demonstrates the fact, that all classes were more or less involved in the influence of those forbidden arts. Paul was clothed with extraordinary prerogatives, when he

came to Ephesus. Acts 19: 6; "And when Paul laid his hands upon them, the Holy Ghost came upon them, and they spake with tongues and prophesied." And in the eleventh and twelfth verses it is written, "God wrought *special* miracles by the hands of Paul. So that from his body were brought unto the sick handkerchiefs or aprons, and the disease departed from them, and the *evil spirits* went out of them." Why is it that extraordinary powers were conferred upon the apostle at that place? Manifestly for the reason, that the devil had great power in that city. They who were in league with the devil performed some sort of miracles through satanic agency, and probably made some predictions, such as spirit-rappers do at this day, and it was therefore necessary that after a similar manner, but by a different power, and a holy agency, he should overcome the devil. That the Ephesians had produced strange results by some species of magic, such as the servants of Pharaoh had done in the presence of Moses, cannot be doubted, and they would, therefore, naturally ascribe the miracles of Paul to a similar agency. "Hence the miracles which were to serve as credentials of christianity, required to be more than commonly potent, and such as were in no degree imitable by the dexterity of the juggler, or the incantation of the sorcerer." Finding that Paul wrought miracles in the name of Jesus, some of those men attempted to eject demons by the invocation of the same name. The seven sons of Sceva, a Jew exorcists, says the record, went to a man demoniacally possessed, and addressed the foul spirit, saying: "we adjure you by Jesus whom Paul preacheth." The spirit replied: "Jesus I know, and Paul I know, but who are ye?" "While the spirit professed submission to Jesus and to Paul, as his minister, he knew no right in these exorcists to dispossess him." And animating the man with supernatural strength, "he fell upon them, and forced them out of the house wounded and naked." There was also Simon Magus, who had attained great celebrity among men, on account of the wonderful feats which he performed, and whom the multitude styled, "the power of God." To ascribe all the results achieved by the magicians of old to legerdemain, and the various and singular effects produced by those acquainted with the occult sciences in the days of the apostles, would be as unphilosophical as to deny the presence of a spiritual agency in the performances of spirit-rappers of the present time.

At this stage of the discussion, I think it important to avail myself of the testimony of a highly distinguished biblical scholar, and a very eminent philological critic. In the "Syno-

nyms of the New Testament," by Dr. Trench, we find his opinion on this subject, in the following observations :

"In conformity with this same law" (one stated previously) of moral fitness in the selection of words, we meet with προφητεύειν, as the constant word in the New Testament to express the prophesying by the spirit of God ; while directly a sacred writer has need to make mention of the lying art of heathen divination, he employs this word no longer, but *manteuesthai* in preference. What the essential difference between the two things, prophesying and soothsaying, the 'weissagen' and the 'wahrsagen' is, and why it was necessary to keep them distinct and apart, by different terms, used to designate the one and the other, we shall best perceive and understand when we have considered the etymology of one, at least, of the words. Μαντεύομαι being from μάντις, is through it connected, as Plato has taught us, with μανία and μαινομαι. It will follow from this, that the word has reference to the tumult of the mind, the fury, the temporary madness under which those were, who were supposed to be possessed by the god, during the time that they delivered their oracles ; this mantic fury of theirs, displaying itself in the eyes rolling, the lips foaming, the hair flying, with all other tokens of a more than natural agitation. It is quite possible that these symptoms were sometimes produced, as they were no doubt often heightened, in the seers, Pythonesses, Sybils, and the like, by the use of drugs, or by other artificial means. *Yet no one who believes that real spiritual forces underlie all forms of idolatry, but will also believe that there was often much more in these manifestations than mere trickery of this kind ; no one with any insight into the awful mystery of the false worships of this world, but will believe that these symptoms were the evidence and expression of an actual connexion in which these persons stood to a spiritual world ; a spiritual world, indeed, which was not above them, but beneath."*

Such are the conclusions, not hastily formed, of a profound thinker, concerning the satanic agency connected with idolatry, and especially with the art of divination. And here we may draw another legitimate and conclusive argument, that spirit rapping and spiritual manifestations have their origin in the same agency that produced the magical arts, and those of divination among pagans. Mediums, through whom spiritual intercourse is carried on, manifest symptoms when under the influence of a spiritual presence, identical with those seen in the Pythonesses and Sybils. They are seized with a trembling sensation, and that part of the body through which the

communication is made, is violently agitated. If the medium is to write, his arm is moved, if he is to speak, the faculty of utterance is affected. Sometimes the medium becomes wholly unconscious of the operations of his own mind, and gives evidence of derangement; or acts in a way, and with such a frenzy as the ancient soothsayers when delivering their oracles. The striking similarity of the effects produced in both cases, points to one and the same power as their producing cause; and while we concede that the agency is supernatural, we agree with the learned divine whom we have quoted, that it proceeds not from the spiritual world above, but from the spiritual world beneath. "Revelation knows nothing of this mantic fury but to condemn it." "The spirits of the prophets are subject to the prophets." 1 Cor. 14: 32. The true prophet is, indeed, rapt out of himself; he is in the spirit—(Rev. 1: 10) he is in an ecstasy (Acts 11: 5); he is *ὑπὸ πνεύματος ἁγίου φερομενος* (2 Pet. 1: 21), which is very much more than 'moved,' as we have rendered it; rather 'getrieben,' as De Wette; and we must not go so far in our opposition to heathen and Montanist error, as to deny this, &c. But then he is not *beside* himself; he is *lifted above*, not thus *set beside*, his every day self."

The instances already cited, are amply sufficient to establish the fact, that there were in the different periods of the world's history, and that too among the most enlightened nations, persons who professed to hold communications with spirits; to reveal secrets, and in a word, to do precisely what the spirit-rappers are doing at this time. There has been a vast deal of discussion among learned men, respecting these arts. I have already given the views of Dr. Trench on the distinction that should be drawn between soothsaying and prophesying, but it is necessary to present more fully the views of distinguished scholars, who have patiently investigated the subject. The question which they sought to settle was, whether magicians, sorcerers, and diviners, merely pretended to the powers they exercised, or were actually possessed of superhuman knowledge, and assisted by satanic agency? After a thorough scrutiny, I am clearly of the opinion that the latter opinion is correct, and that, both among the ancient and modern necromancers, there is in force a superhuman agency, and that satan may and does lend them his aid to deceive mankind. This view, so far as it relates to the magicians and diviners of former times, is sustained with singular and almost entire unanimity by the fathers of the primitive church. "They appeal, in support of their views, to the plain language of scripture,

to the achievements of Jannes and Jambres, in the days of Moses; and also to the divine law which forbids these arts." These positions we regard as perfectly tenable, and the arguments which may be deduced from them as irrefutable. Unless we admit the reality of enchantment and sorcery, &c., we must suppose that Moses was beating the air, when he denounced them as abominations to the Lord. A denial of satanic or superhuman agency, would imply a charge of folly upon the law of God, for prohibiting crimes which never existed. This is an alternative which not only every good, but even a prudent man would avoid. God speaks of these things as actual infractions of the law of his government, and treats those given to their practice, as offenders of the worst sort. He reproved those who were guilty of it, and repeatedly forbids them. Some of the weightiest judgments were sent upon kings and subjects, because they disregarded those prohibitions uttered by Moses and the prophets. For these very crimes, Manassah lost his crown, was carried away captive, with many of his people, and Palestine desolated by fire and sword. It is, moreover, highly improbable that these pretensions to interpret dreams, to call up the shades of the dead, to reveal the mysteries of the future, would for so many ages have remained unexposed and uncontradicted, if they had all been empty impostures. The presumption that all those ancients who recognized in them a supernatural power, were mistaken in their conclusions, or were not competent to investigate these subjects, is certainly not very modest. Their opportunities for investigation were quite as good as our own, and if we judge from their other intellectual offspring, their capacity and learning entitle their views to respect. Had there been nothing of a superhuman character in the results produced by magicians and diviners, we would not find those authenticated instances of success in sacred and profane history. It is true that mesmerism was not then understood so well, perhaps, as at present, but may they not have known all its effects under any other name, and whether it is true or not true, that among the elementary forces of nature there is one styled the odic force, which, it is contended, acts like some sort of inspiration upon the human mind, they doubtless were more or less familiar with its influence. We do not hesitate to assert, that the decision of the fathers, that some of the magical arts, in their varied forms, were to be ascribed to satanic agency, was eminently just and philosophical.

This, I believe, is the only conclusion which can be reconciled with the history of the past, and the spiritual manifesta-

tions of the present day. I grant that some very able writers, and profound scholars, altogether reject the idea of satanic influence, and regard the entire mass of results as successful impostures; but these men, it should not be forgotten, are mostly materialists, and like the Sadducees of old, do not believe in the existence of good or evil spirits, and therefore, to be consistent with their own theory, must reject the reality of spiritual manifestations.

CONCLUSION.

I have thus endeavored, briefly, to trace the origin and nature of this singular system, and from these and other considerations, which I have not room to state, the proof is conclusive that the spirit-rapping of the present day, is the same power, which at different periods assumed the several aspects already presented, and in our day has risen up under a new and more imposing form.

The question now arises, are we to credit the pretensions of these spiritualists? Are they really mediums of spirits? And do they reveal things which could not be done by the unaided powers of man? There is, unquestionably, abundant reason to believe that there is a spiritual agency associated with these "manifestations." We cannot deny that man is intimately connected with the spirit-world, and believing as we do, that an individual may throw open his soul to evil as well as to good spirits, we can have no good ground to doubt that some of the results witnessed at the gatherings of these spiritists are the work of the devil. Philosophers have attempted to account for some of the effects produced, and contented themselves with believing that the remainder were to be ascribed to accident, or collision between interested parties. Some time ago a French savant explained the phenomena of turning tables, on the ground of involuntary muscular motion. He contended that the muscular action induced by the long continued pressure of the hands, was the true cause of its motion. There may be some truth in this, and whatever of honor attaches to the discovery, is not due to monsieur Farago, but to a gentleman originally from this town, but now a resident of South Carolina, who gave me an account of his theory six months before the Frenchman published his views, and sent me a copy of a paper in which his theory was elaborated, three months before the French Academy of science announced the theory of one of its distinguished members. Granted that the turning of a table may be accounted for on scientific principles, where a number of persons are seated around it, and from whom

a current of electricity may be set in motion, or if you please, let it be the relaxing of the muscles by which the table is made to move; this is only a small part of table phenomena. There is a lady in this town, whom a table will follow all around the room, by simply touching it with the tip of the finger. "I have seen," says one familiar with these things, "a table turn in spite of the efforts of four strong men to hold it still, rise up without any visible agency, fly over the heads of the company, rush with violence from one end of the room to the other, spin round like a top, balance itself on one leg, then upon another; in fine, move along some inches on the floor, with the weight of a dozen men resting on it, raise itself from the floor with them, and remain suspended a foot above it, for some minutes."

There is no doubt many of the prodigies of these men are produced by jugglery, others may be explained scientifically, but then other phenomena are, beyond a doubt, produced by satanic agency. Not to contend for the antics of Brownson's tables, and a thousand other items, such as mysterious knockings, and transforming various objects into human shapes—"such as the folios in a Presbyterian clergyman's library, into grave looking ecclesiastics," rejecting all such things as ocular delusions, there are many others which we cannot, as candid inquirers, set aside so summarily. If any credit is to be attached to the testimony of Governor Talmadge, and I cannot call in question his veracity, where he gives statements of actual occurrences, I may quote from the work of Judge Edmunds, one of those cases which science and philosophy cannot solve upon any known and established principles. The Judge, in the introduction of his work, gives the following extract from a letter of his friend, Governor Talmadge:

"My youngest daughter, aged thirteen, plays on the piano by the instructions of the spirits, like an experienced performer. She knows nothing of notes or music, and never played the piano before in her life. The first tune she played was Beethoven's Grand Waltz, and then several others with which we were familiar. After that, she played many we had never heard before, and improvised words suited to the airs, beautiful, and of the highest tone of moral and religious sentiment."

Judge Edmunds says, "I have known Latin, French and Spanish words spelled out through the rappings, and I have heard mediums, who knew no language but their own, speak in those languages, and in Italian, German, and Greek, and in other languages unknown to me, but which were represented to be Arabic, Chinese, and Indian, and all done with

the ease and rapidity of a native.”—p. 35. I cannot doubt the testimony of these men, they hold honorable positions, and apart from their spiritualistic mania, are men of irreproachable character. To say that they are deceived, would be as bad as to contend that they misrepresented these things. They must confide in the testimony of their senses, and if they have seen and heard what they have stated, those phenomena must be the products of some intelligent agency. They no doubt believe it to emanate from some good source, but it cannot be ascribed to God or good spirits, unless the ends accomplished by these spiritual manifestations are possessed of that dignity and importance, which are always found in connexion with those miracles performed by the power and sanction of the Most High. This, however, has not been proved, neither can it be demonstrated that any benevolent end is subserved. If, however, the foregoing statements are deemed apocryphal, or suspicious, because they have emanated from interested parties, I may submit another, which lies not open to this objection. An intimate friend, and a gentleman thoroughly skeptical on the subject of spiritual manifestations, and who has no confidence whatever in their revelations imported from the shades of the departed, related to me the following incident: During the last harvest, his hands whom he had employed, and who had come from a distance, and knew nothing of his family, one day conversed about this matter. One of them remarked that he was a medium, though he did not understand the system; the rappings were produced at his request. They procured a table, and having placed his hands upon it, he said, “if there be a spirit present, will he please to rap?” Immediately there was a response. He then requested the spirit to rap once for every five years in the age of the mistress of the family; it did so, and then once for each year, and it was done; and then for each month, week and day, and it was accurately performed in every particular. The gentleman of the house, supposing that the medium produced those raps by some means, seated himself upon the table, and requested him to tell the ages of the different members of his family, and the table rose and rapped with the same ease as before he sat on it, and all its responses were correct.

There are, of course, many apocryphal incidents that are recorded for our amusement, but these rappers do produce some strange results. Such manifestations as no human power or ingenuity could.

If there are wicked spirits, then, there is no reason to suppose that they would not strive to promote the cause of wick-

edness, provided the Almighty permits them. That God, for wise reasons, allows satan to tempt men, is evident from the sacred word. The virtue of the tempted is thus tested, and their faith exalted and strengthened, in passing through the ordeal. Job is a remarkable example of this. And here I would state what should have been in another part of the argument, that as the book of Job is the most ancient of records, it unveils the views of the most distant periods of our world's history, and therefore constitutes the earliest, and are of the most forcible proofs of the truth of the positions assumed in this treatise. That book not only recognizes the doctrine of the existence of spirits, but gives us some insight into the views then held by mankind, concerning the respective grades of spiritual intelligences. To trace the development of those views through the Holy scriptures, would be an interesting task, but as that does not legitimately fall within the compass of our design, I will refer the reader to the elaborate work—Creuzer's *Sym. u. Mythology*. Satan is introduced in the first chapter, v. 11, without any formality whatever. He is spoken of as a being whose existence was known, and whose character was no mystery. He is represented as a dark, malignant spirit, who, if he did not question the sincerity of Job's piety, was yet ready to accuse him of hypocrisy, by ascribing his virtues to mercenary motives. And after Providence removed its hedge, reared about the person and possessions of the patriarch, Satan, with his associates, brought a series of the most crushing calamities upon that saint, and yet, through all those fiery ordeals, he passed without wrecking his hopes. The fact that the severe trial was made subservient to his salvation, and because his example is as a star shining amid the dark firmament of affliction, animating and sustaining the multitudes of this world's sufferers, has and does vindicate the goodness and wisdom of him who worketh all things after the counsel of his own will.

The temptation of Jesus is another illustration of the truth of the assertion, that it is the office of Satan and his confederates to tempt mankind. There are perhaps no instances on record, or if there are, they have not fallen under my notice, where individuals destined for some exalted mission, were not first thoroughly tried, before entering upon the work which Providence assigned them. Thus also, all extraordinary manifestations of divine favors, were always preceded by severe conflicts or sufferings. Our adorable Savior submitted to this temptation, that he might encourage his disciples, who might experience the powerful assaults of the evil one. The reality

of that scene described in the fourth chapter of Matthew, has indeed been questioned by some. They maintain that it was altogether ideal; that it is simply a picture of what transpired in the humanity of Christ, but such an exposition has not the shadow of a foundation to sustain it. There was as much reality in that transaction, as in any other recorded scene of the Redeemer's life. He permitted this effort of the tempter to seduce him, that he might realize all the urgency with which Satan assails the pious, and having felt all that they experience, and enduring all they are called to endure, he can succor and deliver those who are tempted. He triumphed over the adversary, that by his victory he might teach us that the feeblest disciple need not yield to the suggestions of the devil, but has power to overcome him. Though Satan is unspeakably malicious and envious of the godly, and therefore disposed to call into active exertion all his tremendous powers to destroy the righteous, no soul should fear him, that leans trustingly on the arm of the great Redeemer. Peter speaks of him as a roaring lion, going about seeking whom he may devour.

And that he may be more successful in his operations, he assumes such guises as are fitted to deceive those whom he has marked as victims. He comes, says Paul, as an angel of light. In this aspect he now presents himself to many given to hold spiritual intercourse. Piously disposed souls may have been bereft of friends, and like Edmunds, labor under painful depressions, until a morbid state of mind is produced, that renders them fit subjects for imposture. They repair to those circles where, through professed mediums, they obtain information concerning their departed friends. At first the cunning seducer imparts such knowledge as may be adapted to their peculiar state of mind; speaks the very words that they are most anxious to hear, and assurances such as soothe their anguished sensibilities, and though thoroughly deceived, the end is accomplished, they are converts to the system. After they are securely snared, then the work of demolition of their principles commences. The system of their christian faith is assailed, at first by intimations concerning more unimportant teachings of revelation, and these swept away, the citadel itself is assaulted, and one dogma after another overthrown, until the entire structure of their faith is demolished, and they are set afloat on the ocean of infidelity, drifted hither and thither by waves of passion, until they have sailed through a starless night, into the unbroken gloom of a cheerless eternity. Among the insect tribes there is none that illustrates more forcibly the machinations of the evil one, than the spider. He cautiously

weaves his web, dexterously spreads his snares, and so adjusting his net-work, that if the merry fly but touches it with his wing he is effectually caught; no sooner is it snared, than the spider issues forth from his hiding place, and with a thousand cords, binds him firmly. It may buzz and struggle, but all in vain; and its enemy rejoices over the hapless victim until satisfied, he devours it at his pleasure. Thus is Satan everywhere spreading the net-work of his snares; and numerous victims deplore their folly and credulity, when deliverance has become impossible. In the twentieth chapter of the Apocalypse, the apostle saw an angel coming down from heaven to bind Satan, and to cast him into the bottomless pit, and shut him up, and set his seal upon him, "that he should deceive the nations no more, till the thousand years be fulfilled: and after that he must be loosed a little season." He is therefore spoken of as not only deceiving the nations, but as operating with such seductive arts, that some of the elect will be in danger of falling victims to his malice. Our Lord illustrates this truth by a parable which may often since have become history. "When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest, and findeth none. Then he saith, I will return into my house from whence I came out; and when he is come he findeth it empty, swept, and garnished. Then goeth he, and taketh with himself seven other spirits more wicked than himself, and they enter in and dwell there; and the last state of that man is worse than the first." Such then is the testimony of the Bible on the existence of the devil and satanic agency, and its connection with human affairs, let us now turn to the other authorities which may be adduced.

It is a well known fact that the Jews, as well as the ancient pagans, believed in the existence of evil spirits. They styled them demons, and assigned them an intermediate rank between men and angels. The word itself signifies "knowing," for they regarded them as beings of superior intelligence. Plato, in his *Cratylus*, derives the word from *δαμων*=knowing. It is sometimes used in a good sense, and sometimes in a bad one, depending upon the good or evil spirits to which it is applied. The Greeks also designated their divinities sometimes by that name. Thus Homer, in the *Iliad*, Book third, speaking of Venus, calls that goddess a demon. When they wish to represent an evil spirit, they affix the adjective which qualifies the noun, so that the meaning of the word is subject to the former. But while this practice was customary among some writers, the great majority of their learned men almost invariably regarded the word demon as significant of an evil spirit.

Plato describes demons as spirits through whom intercourse is carried on by men with the invisible world. When speaking of good spirits, he says : "God is not approached immediately by man, but all the commerce and intercourse between gods and men, are performed by the mediation of demons." "Demons are reporters and carriers from men to the gods, and again from the gods to men, of the supplications and prayers of the one, and of the injunctions and rewards of devotion from the other." "And this," says the learned Mede, "was the æcumenical philosophy of the apostles' times, and of the times long before them." Plutarch remarks, "it is a very ancient opinion, that there are certain wicked and malignant demons, who envy good men, and endeavor to hinder them in the pursuit of virtue, lest they should be partakers of greater happiness than they enjoy." Bishop Newton, a man extensively versed in the classics, in commenting on this quotation from Plutarch, very justly remarks : "This was the opinion of all the later philosophers, and Plutarch undeniably affirms it of the very ancient ones." "Pythagoras held, that certain demons brought diseases upon cattle and men." Josephus Ant. B. 7. 6, 3, says, "Demons are no other than the spirits of the wicked, that enter into men and kill them, unless they can obtain help." The existence of evil spirits is, therefore, as abundantly and conclusively sustained by the concurrent testimony of mankind, as any other historical fact.

The assumption, therefore, is reasonable, that if there is any agency above human, in the spiritual manifestations of the present time, it must be that of these wicked spirits.

The question now arises, what reliance is to be placed upon those communications from the spirit world? Manifestly none whatever. Granting that they do impart information, it is more likely to be false than true, because it is the nature and office of wicked spirits to deceive. Their revelations are entitled to no respect; they come from the father of lies. They assume the character and voice of some departed one, for no other purpose than to impose upon the credulity of their victims. To illustrate the truthfulness of this declaration, I may cite the case of the two kings who consulted the prophets in relation to the issue of a war in which they were about to engage. Ahab, king of Israel, and Jehoshaphat, king of Judah, were on terms of amity, and having celebrated a feast at the court of Ahab, in honor of those friendly relations, Jehoshaphat was invited to accompany Ahab in an expedition against the Syrians. The king of Judah requested that the prophets of the Lord might be summoned, to predict the result of this

warfare. Some four hundred seers had already advised Ahab to go up to Ramoth Gilead and prosper, when Jehoshaphat asked if there were any other prophet whom they had not consulted? "And the king of Judah said, there is yet one man by whom we may inquire of the Lord: but I hate him; for he never prophesied good unto me, but always evil: the same is Micaiah, the son of Imla." When he was come and interrogated on the subject, he gave first the same opinion that had proceeded from the others. "And the king said, how many times shall I adjure thee, that thou say nothing but the truth to me in the name of the Lord? Then he said, I did see all Israel scattered upon the mountains, as sheep that have no shepherd: and the Lord said these have no master, let them return therefore, every man to his house in peace. And the king of Israel said to Jehoshaphat, did I not tell thee that he would not prophesy good unto me, but evil? Again he said: hear therefore the word of the Lord; I saw the Lord sitting upon his throne, and all the host of heaven standing on his right hand, and on his left. And the Lord said, who shall shall entice Ahab, king of Israel, that he may go up and fall at Ramoth—Gilead." "Then there came out a spirit, and stood before the Lord and said, I will entice him, &c. I will go out, and be a lying spirit in the mouth of all his prophets, &c. "Now, therefore, behold, the Lord has put a lying spirit in the mouth of these thy prophets, and the Lord hath spoken evil against thee." Ahab was enraged, and commanded that Micaiah should be imprisoned, and fed upon the bread of affliction. The kings went forth; Ahab was slain according to the word of Micaiah. Here we have proof from the sacred oracles, that lying spirits do gain possession of even otherwise good men, and make them utter such things as they may find necessary to accomplish the ruin of their victims. If such things did occur, why may they not now? It confirms our position, that no reliance is to be placed on the revelations of those spirits who are not of God. The apostle mourned over those who had given heed to seducing spirits and doctrine of devils, and fallen from the faith. Having the Bible as a guide in matters of doctrine, experience, and faith, those who wilfully depart from the light of revelation, may expect to become the dupes of the wicked one. We have abundant proof, moreover, from the details given by Edmunds and others, that false utterances are given through spiritual mediums. They assume the names of the good and great, with a view to impose more successfully upon mankind. Such names as Bacon, Clay, Webster, Calhoun, and others; distinguished in life by their

talents and labors. That they attempt to imitate the style and manner of these several men, is very evident, that they miserably fail, however, is manifest to every penetrating mind.—Still, these revelations of wicked spirits in the character of distinguished men, do immense injury. While the intelligent, the prudent, easily detect the deception, the indiscriminating masses are carried away by the powerful influence of a great name.

One thing is moreover conclusive, and that is, that these messages do not come from God, nor are they imparted through his angels or his authority. The canon of revelation is closed. Foreseeing that men would arise who should assume the prerogatives of the prophetic office, and thereby deceive many, saying *lo! here, or lo! there is Christ*: He exhorts us in his gospel not to hearken to these deceivers. Having, moreover, in Jesus Christ, the fulfilment of those promises of the father, which brought hope and peace to the world, the prophetic office is no longer needed for the instruction of men. Jesus is our prophet, as well as our king, and whatever communications may be needed for man in any condition, or under any aspect of his earthly existence, he may find in his gospel, and receive from the Holy Spirit. And that deluded men might not venture, in their wildest presumptions, to offer to the faith of mankind anything professedly coming from heaven, the heaviest woes are denounced against such as would attempt such an imposture. For in so doing, “whosoever addeth to the book,” i. e. the Bible, “to him shall be added the plagues written therein, and whosoever taketh therefrom, God shall take away his part out of the book of life, and out of the holy city, and from the things written in this book.” That those who tamper with that system of iniquity, and are controlled by those spiritual manifestations, fall under this divine malediction, cannot be doubted. As God has nothing to do with those revelations, so neither have his angels ought to do with them; they minister to the heirs of salvation, but this would be ministering to the heirs of perdition. For who are the prime instruments through whom these spirits act? Almost without exception, the vilest characters. It must indeed be a very foul spirit, that would make such a man as Davis a medium. A man whose teachings give the most conclusive evidence of their source, for amid that jargon of intelligence, there flash continually the most disorganizing and rebellious sentiments, so that if those spirits who act through him, had the universe of mind and matter as completely under their control as they have that unfortunate man, it would be divest-

ed of all that beauty, order, harmony and grandeur which now proclaim throughout the vast empire of Jehovah, his sovereignty, and be turned into a scene of anarchy and desolation.

The rulers in that system of error are mostly profane persons—almost without exception infidels and skeptics. Thus presenting a remarkable fact, which should be duly pondered by such as are afflicted with skeptical tendencies. These men who reject the divinely authenticated and inspired word of God, and recognize no divine nature in Jesus, and reject his atonement, and all the dogmas and ordinances of our Holy religion, are the most credulous people in the world. They are ready for any delusion; they embrace the most absurd notions, the most stupid and unreasonable theories; from the wonder-working efficacy of an infinitely small homœopathic globule, or the potency of a thousandth part of an odor from a scented cork, to all the extravagant teachings of phrenology run mad, to the deceiving imps of Satan, whom they regard as angels of light. They reject the Bible, and adopt a system that has in it, no reason, no benevolence, no humanity, no God.

Another consideration worthy of our attention is, its practical influence upon social beings. Spiritualism, technically so called, can do no good to the individual or to society. We have already intimated that its effects upon the mind are decidedly injurious. A gentleman of undoubted veracity informs me that during a visit to Illinois, during the past summer, he fell in with a woman who was a spirit-medium. When the influence came upon her, there was a twitching of the muscles along her neck, which gradually extended over her entire person, her eyes glared wildly, and she foamed at her mouth, during the time when she delivered her messages. She was an uncultivated woman, and when out of that state, slow of speech, but when under the influence, she discoursed fluently and well; and when the spirit passed off, she was not conscious of anything that she had said. Anything, whatever it may be, whether it is of a mesmeric character, or spirit that excites the sensibilities, and produces such unnatural agitation in the material and spiritual framework of man, must exert a deleterious influence upon the health of the individual. But there are many other, and more fatal evils from this source. The intellect is injured, the mind is too highly excited, the laws designed to control its operations are violated, and the individual either sinks into a state of idiocy, or reason is dethroned, and he becomes a maniac. These extremes may not be suddenly reached, but the tendencies of those minds constant-

ly associated with spiritual manifestations, are in one or the other direction, and will eventually conduct the victim to that unhappy state. And where men retain their rationality to some extent, spiritual-rapping unfits them for their duties. The absorbing thought is this system, and no intellectual improvement can go on, no pursuit prosecuted with energy, and the individual becomes a worthless, if not an injurious member of community. In relation to its influence upon the moral nature, it is still worse. It has produced the most melancholy results. It gives a distaste to the soul for the use of those means of grace ordained of God to promote our salvation. Believing in these wicked messengers, and thus supposing that they are carrying on an audible, direct communication with heaven, they dispense with prayer, the public worship, and the reading of God's word. The soul thus withdrawn from the means and the sources of grace, will become destitute of grace, and bereft of every attribute of the christian, and gather upon itself the tokens of perdition. Self-sufficient and proud, it spurns the suggestions of God's spirit, and disregards the voice of conscience, until it becomes as hopeless as it is graceless. And as men are so constituted, as to exert a moulding power upon each other through the law of intercourse, they will exert a vitiating influence upon others, proportioned and limited only by the force and energy of their character. They therefore destroy others. They lead them from the living fountain, to broken cisterns; from God to the devil; thus quenching immortal hopes, and crushing living hearts. It was not long since stated by a physician, who made the subject a theme of inquiry, that thousands are now in lunatic asylums, whose derangement proceeded from their associations with spirit-rapping. The number who have become morally insane through this system, is still more fearful. Rising above all social and divine law, and recognizing no authority but that of these deceiving spirits, they have broken loose from those wholesome restraints which are essential to the well-being of human society. They practice the most shameful immoralities, and revel amid scenes of steaming licentiousness, giving the most painful illustrations of the deep abysses to which human depravity unchecked, may plunge man. To think how deeply some have fallen, fills the heart with sentiments of profound grief. There is a lady, once radiant with the graces of a lofty virtue; a character almost immaculately pure; a mind stored with priceless intellectual treasures, and a heart that canopied pure exalted friendships, and that was the empire of holy love; but now the wreck of a vile impos-

ture. First flattered, then deceived, her unsuspecting spirit drank in the teachings of lying spirits, as the blushing rose drinks sunbeams, until the slumbering corruptions of her nature were vitalized, and her unenkindled passion, that lay as a bound captive angel in its virgin purity, had those golden cords which a pious education had wound softly around it broken, and an unholy fire burned so intensely, that the high considerations which would have been a bulwark against all temptation, are snapped asunder by those infernal teachings; and she is made a prey of the devourer; despoiled of the glorious attire of purity, she sinks unresisting to the lowest level of a cheerless and desolate abandonment. Who can contemplate without the deepest anguish, such a female, once glowing with the charms of angelic beauty, now laid in ruins! Her body a wasted, shattered wreck; her mind, with its exalted faculties, prostrated; and the jewel of her moral character trampled in the dust by swine; she forms an object that invites the sorrow of angels. With such melancholy examples as the legitimate fruits of a widespread and fascinating, but destructive system, is it possible that men of intelligence and position, can have a spark of humanity, not to say religion, when they aid its progress and work of death? Surely no good motive can actuate such men, and yet we are unwilling to ascribe to them hopes of gain or notoriety, which sometimes control the baser sort of their accomplices. The most charitable construction that can be put upon their conduct is, that they have become strangely infatuated by (to them) a new system which has clouded their understandings, perverted their reason, and thrown their intellectual faculties into a state of anarchy.

I have said that it cannot, and does not benefit society. Does it contribute to the morals of a people? I have already presented its effects upon individual character; the same results, upon a large scale, are repeated in society. It neither creates nor fosters a single virtue. It originates no good moral sentiments, but vitiates the public morals, by severing the connection of community with those divine instrumentalities, through which alone the mass of society can be penetrated, and made instinct with the principles of christianity. It accomplishes nothing practically beneficial to human beings. It does not promote the comfort of the poor, neither does it benefit the rich. It adds not to, but diminishes the wealth of a people. It consumes much time that might be devoted to some good purpose. Its operations are most deleterious upon all the sources of individual and national prosperity. These resources are mostly concentrated in individual and associated

talent or energy, and when that is diverted to profitless and hurtful pursuits, or so enfeebled that its application to legitimate enterprises is no longer attended with advantageous results, the system that produces this change is dangerous to the state. We know that it causes men to neglect their avocations, and if their duties to their families and the state receive any attention, they are discharged indifferently. Wherever it acquires a foothold, it sets in motion a process of depletion that emasculates the social body of its vigor, and instead of contributing to a healthful vitality, it creates a morbid state of life. If men are retained in their several pursuits by such considerations as their necessities may suggest, their business is not prosecuted with vigor, and all their conversation, as well as their intellectual offspring, are tinged and rendered worthless by the contact of this vitiating system.

Another serious objection to this spiritualism is, that it makes no contributions to literature and science. Granted that it has a literature of its own, but it can be easily shown that the world would be much better without it. It is, at best, a mass of unintelligible jargon. Sometimes a good thought gleams through its dark canopy, but for one idea that common sense can endorse, there are thousands of an injurious tendency. The *soi disant* revelations of Swedenborg, Bacon, Clay, and other distinguished men whose names it has labored to prostitute to its cause, are often profane or ludicrous, insane or Pantheistical. There is not a single exalted or worthy attribute about their literature; it is a worthless unmitigated mass of trash, contravening the laws of the state, and subversive of human and divine government. These characteristics will be fully developed in our examination of Edmunds and Talmadge. Their magazines and periodicals, like their books, abound in idle fancies, and are totally destitute of all those properties necessary to the cultivation and invigoration of the various faculties of the intellect.

As to the pretensions of a new science, which spirit-rappers claim for their system, they are as impudent as they are vain. A new science; that is to reveal new laws in the organism of the universe, laws, which if once fully understood, will place in the possession of man all the mysteries which lie open to the infinite eye above! Absurd as these pretensions are, they gain credit with a large number. So far, therefore, from contributing to the advancement of true science, it diverts minds from those scientific studies whose practical results would minister to the improvement of society. In relation, therefore, to its properties, and the influence of spiritualism upon human

society, it adorns neither the benevolent, moral, nor intellectual fields. It relieves no wants, but creates many, it heals no broken hearts, but breaks many, it soothes no anguished bosom, but crushes many of lovely spirit with sorrow; it invigorates no mind, but deranges many intellects. Nowhere does it beautify, everywhere it blights and desolates. It poisons the fountains of social life, and breathes a withering curse upon the Edens of this world. Are we not warranted in the belief, when reading the blasphemies of Edmunds and others, that their portrait was drawn by the apostle in that terrific denunciation, 2 Thes. 2: 7; "For the *mystery* of iniquity doth already work; only he who now letteth, *will let*, until he be taken out of the way. And then shall that wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming. Even him whose coming is after the manner of Satan, with all power and signs, and lying wonders. And with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie; that they all might be damned who believe not the truth, but had pleasure in unrighteousness."

What then are the legitimate tendencies of this system? They are all evil. Its influence upon individuals who have become highly excited by its manifestations, has often been disastrous. Already has this singular imposture sent its thousands to insane asylums, and a yet larger multitude to an untimely grave. Having moreover made converts of distinguished men, it has acquired extraordinary means for the propagation of its doctrines. It is a matter of profound regret, that such men as Edmunds and Talmadge should have consecrated the energies of their minds to the diffusion of error. Not so much on account of anything that has emanated from them, for their intellectual productions are not remarkable for strength, or any other merit, but their position lends a powerful influence to this pernicious system. If they are men of great intellectual force, the spectacle is the more sad, to behold lofty mental energies in league with the devil. To sum up then, the points of this discussion, I may briefly state them as follows:

1. We have seen that it is an old system newly dressed; that its constituent elements are the same as those of magic, sorcery, and the arts of divination in general; that it perverts and abuses those intuitive ideas which we fondly cherish, of the invisible world, and of communion of souls.

2. That forasmuch as it is in the hands of wicked men, and sustained by spirits who are in open rebellion against heaven, it is manifest that it does not and cannot contribute to the honor of the glorious sovereign of the universe, and has no connection with good spirits or God. These manifestations being therefore the work of satanic agency, it is manifestly wrong to repose any confidence in these revelations.

3. That those who belong to these associations of spirit-rappers, are alike the enemies of God and the social state. Wherever they form communities, the system leads to an abandonment of virtue, for it repudiates human and divine law, annuls the marriage relation, and gives license to passion.

4. Its influence upon popular morals is pernicious. Nothing can more effectually blight and desolate society, than a pretended license from the spirit-world to renounce all law, and to act upon the principle that where there is no law, there can be no transgression.

In view, therefore, of its origin, nature, and tendencies, the duty of every patriot or christian is very plain. As good citizens, we cannot countenance a thing so diabolical in its character. Communities that have so far escaped the taint of this moral leprosy, may congratulate themselves, but while they do this, guard every avenue to the circle of their happiness. The emissaries of this system, like its father, go about seeking whom they may devour, and those who have escaped its blight may become its victims. Wherever it does exist, men owe it to themselves, to their children and their country, to scout it from their midst as they would a monster.¹ Having the word of God as an all-sufficient rule of faith and an infallible guide to peace on earth, and to everlasting life and happiness beyond the grave, we may well turn from all pretended revelations of man or demons, and say: "Thy word is a lamp to my feet and a light to my path."

These satanic revelations are false lights kindled on the shadowy cliffs of a wretched eternity, that the tempest-tost mariner may shatter his bark, and wreck his immortal treasures on the bleak rocks of a fearful damnation. Let us rather turn the eye of faith on that brilliant orb—

"By which the bark of man
Navigates the sea of life,
And gains the coast of bliss."

Let us keep in full view the star of Bethlehem, which once guided the wise to the feet of the great Redeemer, and which now flames in the firmament of christianity, and it will lead our weary spirits to the grandeurs of that immortality of which

the infinite Jehovah is the fountain, and his eternity the compass. There, with perfected faculties and a sinless nature, all these yearnings for knowledge will be gratified, and amid the glory of the unveiled mysteries of eternity, of God and his holy ones, we shall be fully satisfied, and the in-flows of knowledge from those vast and unblighted fields, shall fill our capacities unutterably full of glory.

ARTICLE IX.

THE TWO MARTYRS OF BRUSSELS.

From the German of Martin Luther.

By W. M. Reynolds, D. D.

THE first of Luther's hymns (in order of time) is that which commemorates the Martyrdom of JOHN ESCH and HENRY VOES, who were burned at the stake by the Dominican inquisitors, on the first of July, 1523. How deeply Luther was affected by the appearance of martyrs in the Evangelical church, is manifest, not only from this ballad but also from the letter which, soon after the occurrence of the tragedy, he addressed to "the Christians" (as he calls his friends) "in Holland, Brabant and Flanders." "To you it is given," says he, "not only to hear the gospel, and to become acquainted with Christ, but likewise to be the first to endure shame and scathe, distress and want, imprisonment and suffering, and now are so strong and fruitful as to seal your testimony with your own blood, as among you the two precious jewels of Jesus, Henry and John, have, at Brussels, counted their lives for naught, in order that the word of Christ might be glorified." These interesting and sainted young men were members of the Augustinian convent at Antwerp, the Prior and all the other monks there, imitating their example, and unanimously embracing the doctrines of the Reformation.

The metrical character of this ballad is very peculiar, perhaps an imitation of some popular song, although the tune is generally ascribed to Luther himself, the notes being published with the earliest known editions of the hymn. The last line makes the stanza heavy; but we give it according to the original, which, three centuries since, shook all Germany, as the Marsellaise once did awakening France.

- 1 A new song now, ~~we raise~~, and sing ;
O God ! be with us aiding
To sing thy deeds, and to thee bring
A crown of praise unfading :
How greatly was thy grace display'd
'Neath Brussels' gloomy towers,
Where two young monks thy will obey'd,
Strong in thy Spirit's powers,
And faith that never cowers.
- 2 The first, so rich in grace divine,
Nam'd JOHN, John's love possesses ;
And in his brother HENRY shine
The guileless christian's graces :
They both have left this world, and gain'd
A blissful home in heaven ;
God's word and truth they here maintain'd,
And there to them is given
The crown for which they'd striven.
- 3 Seiz'd by the old and wily foe,
Their souls he fain would frighten ;
God's word away he bids them throw—
Thus doth he his enlighten !
Louvain sends forth her sophist host,
In their vain art confiding,
Councils and papal bulls they boast,
God's holy word deriding,
Nor in his truth abiding.
- 4 They promis'd, threaten'd all they could,
All forms of guile essaying,
Firm as a rock the young monks stood,
Christ's simple word displaying :
By youths like these to be o'ercome,
Deep was the fiend's vexation—
His wrath decrees their speedy doom—
The stake and fire await them—
From these there's no salvation.
- 5 They took their cloister robes away,
And priestly ordination ;
The youths at this felt no dismay,
But sang in exultation :
They thank their heav'nly Father, God,
That they are thus escaping
From Satan's mask and iron rod,
His vanities forsaking,
But heav'nly priesthood taking.

- 6 The Lord thus graciously takes care
To make them priests most truly ;
With holy christian orders there
He doth invest them duly :
There to the world they wholly die,
Hypocrisy eschewing,
And rise, unfetter'd to the sky,
As worthless baubles viewing
All monkish robes and honors.
- 7 A form of words their foes prepar'd,
And forc'd its public reading,
And holiest truths were there declar'd
To hearts and ears unheeding :
And this, "in God alone believe,"
Was there a mortal error ;
"Trust not in men, for they deceive"—
This filled their foes with terror—
For this they burn our martyrs !
- 8 They lighted up two flaming fires,
In these the martyrs placing,
The crowd in silent awe admires
How calmly death they're facing !
The flames they enter joyfully,
Praising their God and singing :
The sophists stand amaz'd to see
Such deeds from true faith springing,
Such christian courage bringing.
- 9 Their foes soon feel their deep disgrace,
And fain would glaze it over,
Fain would they hide each guilty face
And their offences cover ;
Awaken'd conscience goads and stings,
And many a friend upbraideth,
The Spirit his reprovings brings ;—
Thus Abel's blood ariseth
And Cain's guilt testifieth.
- 10 Those ashes never will be laid ;
O'er ev'ry land they're flying,
By rivers and by seas unstay'd,
For vengeance ever crying :
Those whom the foe had hop'd by death
To silence here forever,
Raise with their last expiring breath,
Songs that shall perish never,
But sound in triumph ever.

- 11 And still the murd'rous deed to deck,
 Their foes cease not their lying,
 This work of God they think to check,
 Its sunlike truth denying :
 Our blessed martyrs they declare,
 In faith and hope have falter'd !
 This falsehood yet proclaim they dare,
 That they with truth had falter'd,
 And their good creed had alter'd.
- 12 Well ! let them in their lies rejoice !
 Small profit that affordeth :—
 Praise we the Lord with cheerful voice,
 Who his good word restoreth :
 The summer now is at the door,
 The weary winter's over,
 The scented flowers come forth once more ;
 God's power we shall discover,
 His word abideth ever !

ARTICLE X.

NOTICES OF NEW PUBLICATIONS.

Which : The Right or the Left ? New York : Garret & Co., Publishers.—1855.

THIS book is, no doubt, written with very good intentions, and it is greatly to be regretted that the execution is not equal to the conception. That the church of Christ is very different from the church of fashionable society in our cities and larger towns, which are so much inclined to ape city life, can admit of but little doubt. It is one of the characteristics of the church of Christ that it "*preaches the gospel to the poor*," but from these churches the poor are studiously and necessarily excluded. Christianity teaches self-sacrifice and disinterested benevolence, but these churches, are composed of men whose hearts are petrified by selfishness. The disciples of Christ are like their master, "meek and lowly" in heart, but the members of these churches are proud, arrogant and contemptuous towards all who do not belong to their clique. And so we might, in a score of things, draw the most striking contrast between the pure and simple church of Christ, and the sophisticated and corrupt church of society. The writer of the book before us had some idea of this, but, unfortunately, he does not "hold the pen of a ready writer." His conceptions are by no means clear, and his style is intolerable. Directing his invectives against the cant of hypocrisy, he himself

falls into the stalest cant of what he would himself call "religionism." He employs the form of a novel to illustrate and enforce his idea, and the following is an outline of his story: Samuel Leland, the son of a pious country clergyman, and the model of a consistent christian, goes to New York, and becomes a clerk in one of its largest dry-goods stores. Received into the family of the principal partner, he here becomes acquainted with the religion of the fashionable church, to which the head of the house belongs, is instrumental in exciting in it a great revival, but falls a victim to the malignant jealousy of a fellow-clerk in the establishment in which he is engaged, his innocence being only established when he is upon his death-bed, to which he is hurried by the shock occasioned by the appearance of guilt in which he is involved. The story is very poorly told, and there is very little appearance of nature in it. Thus, for instance, the innocence of Leland is finally established by the testimony of the wife of his enemy, who had formerly desired to have him as her husband, and Leland returns the favor, and shows his forgiveness of his enemy, by persuading the indignant wife to return to her rascally husband. As a literary production, the work is beneath criticism, being deformed by all sorts of inelegancies, inaccuracies, and improprieties of style. Some of the sentences are as involved and interminable as those of a German metaphysician of the last century. Its grammatical inaccuracies would disgrace a school-boy, and its slang and its prosy repetitions are intolerable, and we have only spent so much time in noticing it, as we desired to prevent our readers from being misled into purchasing it by the scores of newspaper puffs which it has received, and the almost incredible statement put forth by some of them, that it has been publicly recommended by clergymen from their pulpits, as a book calculated to do immense good.

The Escaped Nun: or, Disclosures of Convent Life, and the Confessions of a Sister of Charity. New York: De Witt and Davenport, 160 & 162, Nassau St.

THAT Romanism is an abominable system, and a part of the great "mystery of iniquity," we do not see how any one enlightened by the word of God, or acquainted with the history of the world, especially with that of the middle ages, or even the present condition of Italy, the wretched victim of papal government, can for a moment doubt. The moral and political decay and prostration of Spain, Portugal, Ireland, Austria, the Mexican and South American republics, if we may apply that term to such exhibitions of anarchy—and Austria and Brazil evidently treading the same downward road—shows not only that "there is something rotten" in Romanism, but that it is a moral leprosy which brings certain death to the body upon which it fastens. Nor can we doubt that the conventual system, the brotherhoods and sisterhoods of monks and nuns, like every other part of that tyrannical and unnatural celibacy, is full of abuses and abominations. Nor can we doubt that the Protestant world, and especially the American people, require to be enlightened upon these subjects. The progress of Tractarianism in Great Britain and in the Episcopal church in the United States and elsewhere, and the great efforts made by Rome to extend her faith and her power in every part

of the world, but especially in America, demands unceasing vigilance upon the part of those who would uphold the cause of Christ, his unsophisticated gospel, and the civil and spiritual liberty and best interests of mankind.

We would, therefore, encourage every proper effort to enlighten the community upon this subject. But we are sorry to say that the book before us, however well meant, does not seem to us to belong to that class of works which are here needed. What we want is, either solid and serious arguments in refutation of the unscriptural dogmas of Romanism, or simple and truthful narratives of the practical working of Romanism upon priests and people, and of the interior life of convents, the means by which their victims are either forced or inveigled into them, and the life which they there lead. We had hoped to find something of this in "The escaped Nun," but do not find our anticipations realized. Who the author is, or what her claims to credibility, we are nowhere told. The book professes to be a personal and truthful narrative, but this we have no means of verifying. In fact, the internal evidence of the book is against it. From the dedication we would suppose the events to have occurred in the United States, but the contents make it plain that this could not have been the case. Such a scene as she describes on pp. 35—37, could not have taken place in the United States, without resulting in her removal from the nunnery, or its demolition by an indignant people and infuriated populace. We all know the scenes to which the bare suspicion of such things has given birth. So also the whole difficulty about her emancipation from the convent, after she had once been enabled to communicate with a lawyer, who was really in earnest in his desire to relieve her. It is unnecessary to say that in this country no woman of sane mind could, for a moment, be held in a convent, after she had once made known her desire to a court to be released. These circumstances lead us to suppose that the narrative here given is that of a nun in some Catholic country of Europe, but whether it is fact or fiction, we have no means of determining. The story of the Italian nun, Coralla, appears altogether like an old story translated from the French or the Italian. The "Confessions of a Sister of Charity, or story of a Canadian nun," have a greater appearance of truth, but even this does not satisfy us. External evidence it has none; it is entirely anonymous; and the internal evidence is rather against it—it turns out in the end to be too much of a love story.

It is very singular and very lamentable, that a good cause should so frequently fall into bad hands. The war against Romanism we regard as one of the holiest which our age is called to fight. But those who have undertaken to wage this war, politicians, editors, and booksellers, seem to us to be, in a great many instances, very poor representatives of protestant principles, and of christian purity.

Definite Platform, Doctrinal and Disciplinary, for Evangelical Lutheran District Synods; constructed in accordance with the principles of the General Synod. Philadelphia: Miller & Burlock.—1855. pp. 44.

THIS is an attempt to bring into practice and give reality to the principles set forth in Dr. Schmucker's "Manual." There it is declared that the Lu-

theran church has rejected certain parts of the Augsburg Confession and other Symbolical Books, and *here* is a form in which it is proposed to do this! It seems to us that this process is rather awkward—the Synodical action ought to have preceded the authoritative announcement of such an expurgation (*“recension,”* as it is here called) of the Augsburg Confession. In fact, this proposition is an admission of the utter groundlessness of the assertions made in the *“Manual,”* as to the present position of the Lutheran church in connection with the General Synod. Although so small an affair in form, this brochure of forty odd pages may become a most serious matter; may serve as the entering wedge for splitting and dividing the Lutheran church in America, not only from her confessions, which stand upon an immovable rock of truth, and from the reviving church in Germany, which begins once more to gather around and endeavor to take its stand upon this rock, after the floods of infidelity have passed over it, but may also be the means of splitting the gradually uniting church here in America, into ten thousand scattered fragments. It is a proposition not merely to adopt Dr. Schmucker’s emasculated Augsburg Confession, but to pronounce heretical and separate from, and anathematize every one who does not do so, and who will not unite in a wholesale rejection and condemnation of all the other symbols of the church—symbols prepared and believed by so many sainted heroes of the church—the great testimony of Protestantism against Romanism, and of the Lutheran church against various forms of error—and its solemn testimony to the great truths of the gospel! It is the introduction into the Lutheran church of *“The Act and Testimony”* of the old school party in the Presbyterian church, by which that body was first agitated for years, and finally divided into two hostile parties, whose heart-burnings may be handed down from generation to generation. Only it differs from that movement which was intended to preserve the Presbyterian Confessions in their integrity and purity. But we have neither time nor space here, to go into an analysis and proper characterization of this movement—that will, doubtless, be done by clearer heads and stronger hands than ours. We only give our simple impressions as to the nature and tendency of this strange proposition. We trust, however, that no Lutheran Synod will be beguiled into the awful movement here so abruptly, yet so confidently proposed to them—to revolutionize their whole previous history, and declare separation from the whole Lutheran church of the past, and all their brethren in the present, who hold to the faith of their fathers—*“the faith once delivered to the saints”* at Augsburg and Schmalkald, and reiterated by almost every church in Germany in the Form of Concord, we trust no Synod connected with the General Synod will be prepared to adopt the excising process prepared by this pamphlet, and especially set forth in these words, *“III. Resolved, That we will not receive into our Synod any minister who will not adopt this platform, and faithfully labor to maintain its discipline in his charge.”* *Dafür Gott behüte uns!*

A Manual of Ancient History, from the remotest times to the overthrow of the Western Empire, A. D., 476. By Dr. Leonard Schmitz, F. R. S. E., Rector of the High School of Edinburg. With copious Chronological tables. Philadelphia: Blanchard and Lea.—1855. pp. 466.

THE design of this work is to present a brief, yet complete summary of the history of antiquity from the earliest times till the overthrow of the Roman empire in the West. In order that the pupil may have a perfect view, and form a proper estimate of the ancient world, there is, in addition to the histories of Greece and Rome, an outline given of those nations not regarded as classical. The manual is divided into three books, the first embraces the Asiatic nations and the Egyptians, the second the Greeks, Macedonians and the kingdoms that were formed out of the empire of Alexander the Great, and the third the Romans, Carthaginians, and the nations of Southwestern Europe. We have examined the book, and have been favorably impressed with its merits. It contains, in a condensed form, a vast amount of historical information, and is well calculated to answer the purpose for which it was prepared. We recommend it with confidence, and hope it will receive the favor which it richly deserves.

The Sigh of Humanity, interpreted and directed. A Sermon preached in the Protestant Episcopal Church of Dayton, Ohio, June 17th, 1855. By Rev. J. A. Seiss, A. M. Pastor of the Second English Lutheran Church, Baltimore.—pp. 17.

THIS sermon has been published, in obedience to the wishes of members and friends of the congregation to whom it was preached. It is based on the words of the Psalmist: *Oh that I had wings like a dove! for then would I fly away and be at rest*; and presents a most interesting exhibition of the insufficiency of every thing earthly to satisfy the heart, and to furnish that solid peace of mind, that perfect rest of soul, for which all humanity sighs. It is a beautiful and impressive discourse, and will be read with pleasure and edification.

The Words of the Lord Jesus. By Rudolf Stier, D. D., Chief Pastor and Superintendent of Schkenditz. Vol. 1st. Translated from the second revised and enlarged German Edition, by the Rev. Wm. B. Pope, London. Edinburg: T. & T. Clark, 38 George St.—1855. For sale by Smith and English, Philadelphia.

Reformers before the Reformation, principally in Germany and the Netherlands. Depicted by Dr. C. Ullman, the Translation by the Rev. Robert Menzies.

Vixere fortes ante Agamemnona multi: Horace. Vol. 1st.

The need of a Reformation in reference to the general spirit of the church and certain particular abuses. Edinburg: T. & T. Clark, 38 George St.—1855. For sale by Smith And English, Philadelphia.

WE are much pleased to see these important works appearing in the English language. The first, Stier's Words, has been very favorably noticed in the first volume of our Review, by a very competent judge. We refer to that for an account of Stier and his book, endorsing the statements then made. Those capable of appreciating profound and most pious exegesis, will be delighted with Stier.

The classic work of Ullman, the first volume of which appears now in an English dress, will gratify and instruct a still more extensive class of readers than the preceding. It is truly a masterpiece of religious philosophy and history, and furnishes delightful pictures of genuine godliness in a dark age.

The Voice of the Church, on the Coming and Kingdom of the Redeemer; or, a History of the Doctrine of the reign of Christ on earth. By D. A. Taylor. Revised and edited by H. L. Hastings. Second edition. He which testifieth these things, saith, surely I come quickly, Amen.—Even so, come Lord Jesus. Peace Dale, R. I. Published by H. L. Hastings. New York: J. M. Fairchild & Co., 109, Nassau St. Boston: W. Veazie, 62 & 64 Cornhill.—1855.

THIS work is designed to fill a void in literature. Its purpose is to show, that Millenarianism is neither new nor feebly advocated. Its dogmas are not of yesterday. Its defenders are many in number, and some of them are not unknown to fame. Those interested in questions of this kind, will find much in this volume to gratify their curiosity.

Eine Auswahl deutscher Sprichwörter, Erklärt und evangelisirt. Gesammelt und herausgegeben von P. Anstädt, Prediger an der Lutherischen St. Jacobi-Kirche, Gettysburg, Pa. Gettysburg: Gedruckt bei H. C. Neinstedt, Chambersburg Strasse, Zweitem Square.—1855.

A collection of German proverbs explained and improved, with a special reference to the spiritual interests of men. Many of the fine proverbs of the German language, and it has many and fine ones, are happily illustrated by the esteemed author, for the best of purposes, the glory of God and the good of men. Those that are immoral in their tendency are dissected, and their poison exposed. A good book, and deserving patronage.

An examination of Professor Agassiz's Sketch of the Natural Provinces of the Animal World, and their relation to the different types of man, with a Tableau accompanying the Sketch. By John Bachman, D. D. Charleston: James, Williams and Gitsinger, Steam Power-press, 3 Broad Street.—1855.

An examination of the Characteristics of Genera and Species, as applicable to the Doctrine of the unity of the Human race. By John Bachman, D. D., Charleston.—1855.

Important productions of an able man. We promise a special notice in the next number of the Review.

Sons of the Sires.

THE production, it is said, of a Lutheran clergyman, which has been extensively circulated and much praised. It is a clear and interesting exposition of facts, developed in our country, deserving the serious attention of every American citizen. Men may and do differ in regard to the use to be made of these facts, but they should be pondered seriously. We are in danger, both from apathy and fanaticism—happy will we be, if we can strike the proper mean!

The Lutheran Almanac, for the year of our Lord and Savior Jesus Christ, 1856, being Leap Year, and, until the 4th of July, the eightieth of the Independence of the United States. Arranged according to the system of German Calendars. Adapted to latitude 40°, and meridian of Baltimore. With valuable statistical information. All the calculations of this Almanac are made to Solar or apparent time, to which add the equation of time, when the sun is low, and subtract it when fast, for mean or clock time. (Copyright secured according to law.) Baltimore: Published and sold by T. Newton Kurtz, Publisher, Bookseller and Stationer, No. 151, Pratt Street, opposite Maltby House. Sherwood & Co. Printers.

THIS Almanac contains, besides the usual matter of its class, statistics and information in regard to the Evangelical Lutheran church in the U. States of America, of the highest value. Historical data, professorial corps of the colleges, theological seminaries and other schools, both male and female, in addition to various information in regard to Synods, officers of Synods, meetings of ecclesiastical bodies, with a clerical register, very full and satisfactory, constitute a part of this useful publication. Well executed mechanically, abounding in most useful information, it deserves, and we hope will receive extensive patronage.

We extract a couple of items as specimens:

RELIGIOUS PERIODICALS.

English.

1. Lutheran Observer, Weekly, Baltimore, Md.
2. Evangelical Lutheran, weekly, Springfield, Ohio.
3. Lutheran Standard, semi-monthly, Columbus, Ohio.
4. The Missionary, monthly, Pittsburg, Pa.
5. Evangelical Magazine, monthly, Philadelphia.

German.

7. Der Lutherische Kirchenbote, semi-monthly, Gettysburg, Pa.
8. Der Lutherische Herold, semi-monthly, New York City.
9. Der Lutheraner, " St. Louis, Mo.
10. Informatorium, " Buffalo, N. Y.
11. Jugendfreund, " Allentown, Pa.
12. Die Illustrierte Abendschule, " Buffalo, N. Y.
13. Missions-Blätter, monthly, Allentown, Pa.
14. Lehre und Wehre, St. Louis, Mo.
15. Der Deutsche Kirchenfreund, monthly, Philadelphia.

Norwegian.

16. Hemlandet (Swedish) semi-monthly, Galesburg, Ill.

The following may be regarded as an estimate of the progressive strength of the Evangelical Lutheran church in the United States :

Year.	Ministers.	Congregations.	Communicants.
1823	175	900	38,036
1833	337	1,017	59,358
1843	430	1,371	147,000
1853	900	1,750	200,000

At the commencement of the year 1856 we cannot have less than 1,000 ministers, 1,900 congregations, and 225,000 communicant members.

ARTICLE XI.

GERMAN PERIODICALS.

Zeitschrift für die gesammte lutherische Theologie und Kirche herausgegeben, von Dr. A. G. Rudelbach und Dr. H. F. Guerike. Sechzehnter Jahrgang.—1855. Erstes Quartalheft. Leipzig : Dörfling und Franke.

1. *Essays.*

G. Ch. H. Stip.—Defence of the Evangelical Sacred Poetry against Dr. Stier.

Engelhardt.—View of the state of religion and morals in the time of the Judges.

J. F. Voss.—Demonology.

K. Ströbel.—Lutheran Antitheses. Unlutheran theses by Rev. Stier counteracted.

2d.

General critical Bibliography of the most recent theological literature.

Zweites Quartalheft.—1855.

1. *Treatises.*

E. Gundert.—The system of the Gnostic Basilides. First Article.

C. F. Keil.—The marriages of the children of God with the daughters of men. Exeget. Invest. Gen. 6 : 1—4.

Fr. Delitzsch.—Talmudic Studies. 4. The rites of the Passover in the time of the second temple.

W. Flörke.—The dogma of the visible and invisible church.

A. Brömel.—The dogma of the visible and invisible church.

A. Hoyer.—The Study of Luther. An appeal of transatlantic brethren.

2d.

General critical Bibliography of the newest theological literature.

Drittes Quartalheft.—1855.

Discussions.

1. Fr. Delitzsch.—Talmudic Studies. 5. A Talmudic Pendant of the gospel for Christmas.

Hebart.—The mystical half year week and the mystical half day week in the Apocalypse of John.

Ludwig.—Faith in the gospel of John.

C. Becker.—On the doctrine of the Lord's Supper.

K. Ströbel.—Roman tendencies of the Union. Second Article. Eschatology.

H. O. Köhler.—Romish perversion of History in behalf of Tetzels.

2d.

General account of the most recent theology.

Zeitschrift für die historische Theologie. In Verbindung mit der von C. F. Illgen gegründeten historischen Theologischen Gesellschaft zu Leipzig. Herausgegeben von Dr. Th. Christian Wilhelm Niedner in Wittenberg. Jahrgang 1855. Erstes Heft. Gotha: Friedr. Andr. Perthes.—1855.

Contents.

1. Michael de Molinos.—A picture from the history of the church, seventeenth century. From the Danish of Charles Emil Scharling. Doctor and Professor of Theology in the University of Copenhagen. Knight of the Dannebrog Order. Third part. (Conclusion.)

2. History of the true inspiration congregations from 1688 to 1853. As a contribution to the history of christian life, constructed from sources hitherto unused by Lic. Th. Max. Goebel in Coblenz. Third Article.

Zweites Heft.

3. Survey of the literature of Church History from 1850 till 1854. By Dr. Th. Engelhardt, Church Counsellor and Professor in Erlangen.

4. Course of the Augustinian Anthropology, from the condemnation of Semi-pelagianism at the Synod of Orange and Valence, 529, till the reaction in Gottschalk, the monk, in favor of Augustinianism. By Dr. Theol. G. F. Wiggers, Consistorial Counsellor, and ord. Professor of Theology in Rostock. Second Division.

Drittes Heft.

5. History of the true inspiration churches, concluded,

6. The Apostolikon of Marcion. By Adolph Hilgenfeld, Lic. and Prof. of Theology in Jena.

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Patriarchy in the family.
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The Blind Girl of Wittenberg.
Luther's Christmas Tree.

THE
EVANGELICAL REVIEW.

NO. XXVII.

JANUARY, 1856.

ARTICLE I.

COMMENTARY ON THE GOSPEL OF JOHN.

BY DR. THOLUCK.

Sixth Edition. Newly elaborated — revised and translated

By Rev. Charles P. Krauth, A. M., Pittsburg, Pa.

PREFACE.

To such an extent, since the appearance of the Fifth Edition of this Commentary, has theological literature been enriched with works which have exercised an influence on the exposition of the Gospel of John, that we could not avoid the labour connected with a new elaboration in every part of a Commentary, the changes in whose earlier editions had been but occasional. In the preparation of this sixth Edition we have used and had reference to the following recent works: Neander's Life of Jesus, 3d Edit.; Strauss, Life of Jesus, 4th Edit.; Krabbe, Life of Jesus; the critical writings of Lützelberger, Schwegler, Br. Bauer; Lücke's Commentary, 3d Edit.; De Wette's Commentary; Ebrard's Scientific Critique of the Evangelical History; Mau, on Death, the wages of sin; and others. We could not use the Commentary of Baumgarten-Crusius, nor Köstlin's System of John in the body of our work, but have presented something from them in the Appendix. Among the older

expositors, of whom other Commentators have hitherto made no use, or but an occasional one, we have consulted throughout especially the following: Luther in his sermons, Bucer, Crell, Maldonatus. Bengel also has been used with yet more frequency than before. In this way the work has become more extended than in the previous editions. May it have the fortune in its new form, of securing a hearing and of promoting science.

Halle, Nov. 4, 1843.

DR. A. THOLUCK.

INTRODUCTION.

§. PARTICULARS OF THE LIFE OF JOHN THE EVANGELIST.

THE father of the Evangelist was Zebedee a Galilean fisherman: his mothers name was Salome. His birth-place was probably Bethsaida (בֵּית צֶדֶה "fishing place") a fishing village on the sea of Galilee, the native place also of Peter, Andrew and Philip. This seems to be a natural inference from his intimate acquaintance with them, and from his being with them, Matt. IV. 18. 21. John I. 40. The parents of John could not have been altogether poor: Zebedee had "hired servants," Mark I, 20.; Salome was one of the women who provided for the Savior's wants, Matt. XXVII, 56., and who purchased spices to embalm him, Luke XXIII, 55.; and our Saviour when he was dying commended Mary to the care of John, and requested him to take her εἰς τὰ ἴδια, to his own house. That Zebedee was in good circumstances and in a respectable social position may perhaps also be inferred from the fact that John was known by the High-priest, John XVIII, 15. Under these circumstances the supposition is natural that the Evangelist had received some education. He is indeed enumerated Acts IV, 13. among the "ignorant" (ἰδιώταις), but the Pharisees regarded all persons as such, who had not pursued the Rabbinic study of the law, all who were not תַּלְמִידֵי הַמִּשְׁנָה pupils of the Rabbins. It is probable that from his earliest years he had a religious bent. His mother Salome appears to have been a woman of piety, such was the devotion with which she attached herself to Jesus; her mind too was probably occupied with the Messianic hopes, as we infer from the narrative in Matt. XX, 20, from which we gather also her devoted love to her children. Such a mother would be likely to exercise at an early period a hallowed influence on her children, and this would be fostered in John by his mode of life as a fisherman, which often

led him to pass the quiet watches of the night on the waters, amid the enchantments of a region resembling that which encircles the Lake of Lucerne (see Seetzen in Winer, *Reallex.* in the Article *Genesareth*; Clarke in Raumer's *Palästina*, 2nd Ed. p. 58). When therefore John the Baptist made his appearance and announced everywhere the near approach of the kingdom of God, it was natural that John at that time a youth, should under the impulse of a hallowed aspiration attach himself to this herald of Christ. We find in Theophylact the tradition, that John's father Zebedee was an uncle of the Baptist. The Baptist, in prophetic intuition depicted the exalted destination of Jesus, from himself as the one who was to prepare the way he referred men to him who was the true light of the world. The docile disciples turned to Jesus, and among these together with Andrew was John, who from the very first interview was so attached, that he remained with the Messiah whom he had now found, from the fourth hour of the afternoon until in the night. Nevertheless Jesus did not at once take him as a constant companion, though John probably accompanied him for a few days (see on Ch. 2, 2.) It was characteristic of the divine wisdom of the Saviour as a teacher, that he placed the germ in the soul and caused it little by little to unfold itself. John returned to his occupation, and some time after, when Jesus was wandering by the sea of Galilee, he called to constant companionship with him the disciple, whose soul had been aroused at an earlier period, and the call was at once obeyed, Luke V, 10. Matt. VI, 21. This disciple then by the whole course of his life is a representative of that class of christians, who by a gentle and gradual unfolding of their inner life have become what they are, as is Paul on the other hand of those who have been transformed by a sudden conversion. In his intercourse with the Redeemer John now revealed such a tenderness of heart, a disposition so susceptible of moulding, an attachment so profound as to render him peculiarly dear to Christ, to which John himself alludes, though without mentioning his own name, John XIII, 23. XIX, 26. XX, 2. XXI, 7. It is evident too from some narrations of the Evangelists that John conferred certain tokens of distinction on three of his disciples, of whom John was one, Matt. XVII, 1. XXVI, 37. Mark V, 37. After the ascension of Christ, John resided in Jerusalem, where Paul finds him (Gal. II, 9) on his third journey (about A. D. 52), though no mention is made of him on Paul's first visit (Galat. I, 19). As he took the mother of Jesus to his own house, that in accordance with the request of Jesus he might sustain to her the part of

a son (John XIX, 27.) and as this house probably was in Jerusalem, tradition has drawn the inference that he did not leave Jerusalem before Mary's death, which according to Eusebius took place A. D. 48. This much is certain, that John at the time when Paul was in Ephesus, that is A. D. 58 or 59, was not yet in that city which became the scene of his later labours; for not only would not Paul labour in places which had been occupied by others, and therefore would not have intruded upon the territory occupied by John, but besides there is a scene (Acts XX, 17.) in which mention of John could not have been avoided had he then been in Ephesus. When too Paul wrote his Epistles to Timothy at Ephesus, John was not there. Yet when Paul afterwards comes to Jerusalem (Acts XXI, 18.) he does not find John there—his absence however can hardly have been more than temporary, like the one mentioned. Acts VIII, 14. The first occasion for John leaving Jerusalem was probably furnished by the death of Paul, as Asia Minor, where the christian churches were very numerous, but where also doctrinal errors of the most dangerous character germinated, was the very region to demand the oversight and fostering care of an Apostle. This would bring us to about A. D. 65 or 66. In Palestine, as we learn from Gal. II, 9., the Apostle still had the stricter legal tendency. The Apocalypse too rests at least decidedly on an Old Testament back-ground, and several men who sprung from John's school (if that expression be allowable) *Papias*, *Hegesippus*, *Irenaeus* were Chiliasts, *Hegesippus* in fact had Ebionitish tendencies. As regards the Easter festival John and his disciples followed the Jewish usage. If we consider the type of his Epistles and Gospel as that which is distinctively characteristic of John, we can hardly speak with propriety of John's school, since the Letter of Polycarp, the Epistles of Ignatius, the Epistle to Diognetus are more in union with Paul than with John, though instances of union with the latter are by no means wanting. How is this to be explained? ¹ Lützelberger has on this ground denied that the Apostle resided in Asia Minor, Schwegler (see § 6.) and other theologians of the school of Dr. Baur are the more ready to receive the Revelation as the work of John, that they may regard the Gospels and Epistles as spurious. This is a mere cutting of the knot. We may perhaps say, that what is characteristic of John does not in general find imitators to the same extent as that which is distinctive of Paul (a fact to which the later periods of the church also add their confirmation):

¹ See p. 33, at the bottom.

that in addition we must bear in mind the more limited energy of this Apostle in practical life (even in Acts III, 6. Peter is the one who speaks and acts): that the churches in Asia Minor moreover were not founded, but simply taken care of by him, that the Gosple and Epistles were the work of his closing years, when the more judaizing type had already obtained predominance through the agency of a majority of the other Apostles, in Asia Minor especially both Andrew and Philip had laboured.

During the labours of the Evangelist in those portions of Asia Minor he was banished by one of the Emperors to Patmos, one of the islands of the Sporades in the Aegean sea, where according to Revelat. I, 9. he wrote the Apocalypse. Irenaeus (*Adv. Haeres. V, 30.*) and Eusebius following him, (*Hist. Eccles. L. III. c. 18.*) say, that the Apocalyptic vision was given to John at the end of the reign of Domitian; if this account may be credited (see § 3.) the banishment must have occurred under Domitian (died A. D. 96). We find in addition in Tertullian (*Præscript. adv. haeret. c. 36.*) and in Jerome, who adopts his statement (*adv. Iovin. L. I. c. 14. in Matt. c. 20, 23* and in other passages) an account of John's being taken to Rome under Domitian, of his being cast into a vessel of boiling oil, of his miraculous deliverance from it, and of his being subsequently removed to Patmos. As this however rests on the authority of no ancient writer, except Tertullian, who was not very critical, and as this sort of capital punishment was unknown in Rome, no importance can be attached to it (see Mosheim *Dissertat. ad. Hist. Eccles. vol. I. p. 497 seq.*). There is an independent testimony that John suffered for the faith, in the fact that Polycrates, Bishop of Ephesus (about A. D. 200) calls him *μάρτυς*, "a martyr" (Eusebius. *Hist. Eccles. V, 24.*). The return from Exile is to be dated under Nerva (Euseb. *Hist. Eccles. L. III. c. 20, 23.* Jerome *Catal. Scriptor. Eccles. c. IX.*) In the Ecclesiastical tradition he appears as the centre of the church of life in Asia Minor, in so much that in the controversies, as for example the one about Easter, and in the struggle with the Gnostics, he is referred to and frequent mention is made of his disciples and hearers. When upwards of ninety years of age (according to Jerome, he was a hundred, according to Suidas a hundred and twenty years old) he died at Ephesus in the reign of Trajan.

§. 2 CHARACTER OF JOHN THE EVANGELIST.

If we connect the image of John which his gospel and Epistles give of this author, with certain traits of his life, which

antiquity has preserved to us, he appears to us as a tender, affectionate, rather feminine character, a character which already displays itself in the diffident and indeterminate recital, and especially in the passages where with elegiac sadness he speaks of the unbelief of the world, c. 1, 10. 11. 3, 19. 32. 12, 37. Originally this tenderness was not destitute of a certain susceptibility to sudden flashes of anger, as is by no means rarely the case in this class of feminine dispositions; they are repelled as vehemently as they are attracted. Of this character is the trait recorded, Luke 9, 54. From the Old Testament point of view the anger of the disciple in the case we have alluded to, was just, for it was an anger directed against wicked men, but our Lord leads him to observe, that such a frame of mind is not the proper one for a disciple of the *New Testament* (we must notice in v. 55, the position of the *ἑμεῖς*).¹ There is another aspect also in which he appears in the narrative of the Evangelists in an unsanctified character. Selfishness reveals itself in the trait Mark 9, 38. where he utters expressions of jealousy toward those who had become partakers in the power of working the miracles which attended the Gospel, without leaving all to follow Christ as the Apostles had done. Selfishness also appears Mark 10, 35. see Matt. 20, 20. where he and his brother, through their mother, solicit Christ for an earthly distinction in the kingdom of the Messiah. We are led then to the supposition that the characteristics of love, humility, and mildness, whose expression we find in the writings of the Evangelist and in his later history, were the result of the renewing grace of God, of the influence of the spirit of Christ on the disciple who yielded himself to it. We must not forget however that the tenderness of John, when he became penetrated by the spirit of Christ, was in no sense an enervate softness. With all the diffidence of his description, a severe moral earnestness reveals itself in his Epistles, 1. John 1, 6. 3, 9. 20. 5, 16. 2nd John 10, 11. Polycarp (in Irenaeus) mentions a judgement expressed by John toward the close of his life, in which we recognize the disciple of whom Luke 9, 54 tells us. John fled from a bath in which he found the heretic Cerinthus: saying that he feared that it would fall upon their heads. We have also had however preserved to us narratives, on which there

¹ The current opinion, that this incident had led to the application of the surname "sons of thunder", to John and his brother (Mark 3, 17.) is rendered less probable on the view we take of that occurrence, for then there is not in the words of Christ an absolute reproof, and on this supposition they lose something of their severity. The name at least would not then be entirely one of reproach, but would merely mark the strength of their natural fervour.

is an impress of the lovely character which reveals itself in his Gospel and Epistles. Clemens Alexandrinus in his book: *τίς ὁ σωζόμενος πλούσιος*¹ (what rich man can be saved) c. 42. narrates the following: "Listen to a story, or rather to a genuine tradition, of the Apostle John, which has been faithfully treasured in memory. On his return from Patmos to Ephesus he visited the neighbouring regions to ordain bishops and organize churches. While he was engaged in exhorting and comforting brethren in a city, near Ephesus, whose name is given by some, he noticed a handsome, spirited young man, toward whom he felt himself drawn so powerfully, that he turned to the bishop of the congregation with the words: "I commit him to you, before Christ and the Congregation, who are witnesses of my heartfelt earnestness." The Bishop received the young man, promised to do all in his power, and John at parting repeated the same charge. The Elder took the youth home, educated and watched over him, and finally baptized him. After he had given him this seal of the Lord however, he abated in his solicitude and watchfulness. The young man too early freed from restraint, fell into bad company. They first led him into lavish habits, and finally drew him on to rob travelers by night. Like a spirited steed that springs from the path, and rushes madly over a precipice, so did his vehement nature hurry him to the abyss of destruction. He renounced all hope in the grace of God, and as he considered himself involved in the same destiny with his companions, was ready to commit some startling crime. He associated them with himself, organized a band of robbers, put himself at their head, and surpassed them all in cruelty and violence.—Some time after, John's duties again called him to that city. When he had attended to all the other matters, he said to the Bishop: "Well, Bishop, restore the pledge which the Saviour and I entrusted to thee in the presence of the congregation!" The Bishop at first was alarmed, supposing that John was speaking of money, and charging him with embezzlement. But when John continued: "I demand again that young man, and the soul of my brother," the old man sighed heavily, and with tears replied: "He is dead!" "Dead?" said the disciple of the Lord—"in what way did he die?" "He is dead to God"—responded the old man—"he became godless, and finally a robber. He is no longer in the church, but with his fellows holds the fastnesses of a mountain." The Apostle, when he heard this, with a loud cry rent his clothing and smote his head

¹ The original is given in Olshausen's *Monum. Præcip.* I. 17—20. (Transl.

and exclaimed: "To what a keeper have I committed my brother's soul!" He takes a horse and a guide and hastens to the spot where the band of robbers was to be found. He is seized by their outguard; he makes no attempt to escape, but cries out: "I have come for this very purpose, take me to your Captain!" Their captain, completely armed, is waiting for them to bring him, but recognizing John as he approached, flees, from a sense of shame. John nevertheless forgetting his age, hastens after him with all speed, crying: "Why my child, do you flee from me, from me your father, an unarmed, old man. Have compassion on me, my child, do not be afraid. You yet have a hope of life. I will yet give account to Christ for thee. If needs be, I will gladly die for thee as Christ died for us. I will lay down my life for thee. Stop! Believe, Christ hath sent me." Hearing these words, he first stands still and casts his eye upon the ground. He next throws away his arms and commences trembling and weeping bitterly. When the old man approaches, he clasps his knees and with the most vehement agony pleads for forgiveness, baptizing himself anew as it were with his own tears, all this time however he conceals his right hand. But the apostle pledging himself with an appeal to God for his truth, that he had obtained forgiveness from the Saviour for him, implores him even on his knees, and the hand he had held back, he kisses as if it were cleansed again by his penitence. He finally led him back to the church. Here he plead with him earnestly, strove with him in fasting, urged him with monitions, until he was able to restore him to the church, an example of sincere repentance, and genuine regeneration."—To this narrative from the life of the holy disciple, which bears so strikingly the impress of his heart, Jerome (*Comm. ad Galat. vol. III, p. 314. Mart.*)¹ adds the following trait: "When John had reached his extremest old age, he became too feeble to walk to the meetings, and was carried to them by young men. He could no longer say much, but he constantly repeated the words: Little children, love one another! When he was asked why he constantly repeated this expression, his answer was: Because this is the command of the Lord, and because enough is done, if but this one thing be done!"

At a recent date Neander and specially Lücke have designated "Vehemence and choler" as "the individual temperament" of the Apostle but certainly no other vehemence is supposable than one which stands to tenderness as the opposite

¹ Mignes Ed. VII—433.

pole in the one orb of character. Some just remarks on this point will be found in Br. Bauer, *Kritik der Evangelischen Geschichte des Johannes*, p. 400, f. and a comprehensive exhibition in Frommann, *Johann, Lehrbegriff*, p. 22.

§ 3. LANGUAGE, PERIOD AND PLACE IN WHICH THE GOSPEL OF JOHN WAS COMPOSED.

THE unanimous testimony of antiquity is, that the Apostle wrote his Gospel in Ephesus. We are led to the same conclusion by internal marks, as for example, that the author has regard to the Hellenistic Jewish theosophy, and for the most part to readers out of Palestine (John 2, 6. 13. 4, 9. 5, 1. 2.); another mark of the same kind is his skill in the use of the Hellenistic Greek. This is so great, when we compare it with the style of the Apocalypse, that, if the Evangelist John be the author of the latter, the Gospel to all appearance must have been written at a considerably later period. According to Irenaeus *adv. haer.* V. 30, 3. the Apocalypse was seen (ἑωράκη) by John toward the end of the reign of Domitian (who died 96). If we suppose that the vision was committed to writing about the time of its appearance, it would fix the date of the Apocalypse at about A. D. 95; if we now place the composition of the Gospel at about A. D. 100 (and we can hardly put it later), we shall only have an interval of five years between the writings, a space of time, which seems too brief to account for the great diversity in their language. If we might in accordance with the highly plausible internal marks fix the time of writing the Revelation under Galba (A. D. 68 or 69) the time thus obtained would be all sufficient, see Dannemann, *Wer ist der Verfasser der Offenbarung Johannis?* 1841. The recent investigations of Dr. Paulus, Hug, Credner (1841) have rendered it probable, that the Greek was extensively used in Palestine—James himself, the brother of the Lord, who never was out of his native land, in his Epistle writes a comparatively good Greek. John then may have had some knowledge of the Greek even during his residence in Jerusalem; if he was banished soon after his entrance on his new sphere in Asia Minor, he could at that time have had little practice in it; the interval on the contrary of from ten to twenty years subsequent to his return, must have had an essential influence (see Tholuck's *Glaubwürdigkeit der Evangelischen Geschichte.* 2. Ed. 283.) The style of the gospel too leaves on the mind a general impression, that its author was not a practised writer, for the structure of the sentences is defective to a very unusual de-

gree. As much as John falls below Paul in this respect, its solution is to be found not so much in his want of practice in the management of language, as in the diversity of the peculiar genius of each, for the dialectic mode of thinking is entirely foreign to John, whose turn of mind appears to be very plain and simple. With a uniformity which has few exceptions, his words arrange themselves between the particles *δέ* and *οὖν*; the extent to which the latter is used, is in fact quite striking; such is the case for instance c. 19. v. 20. 21. 23. 24. (twice) 26. 29. 30. 31. 32. 38. 40. 42. Quite as common is the simple connection with *καί* 3, 14. 5, 27. 8, 21. 49. 17, 11. In a single case however we find *ὁμως-μέντοι* 12, 42., *καιτοιγε* 4, 2., the simple *μεντοι* 7, 13. 12, 42., as also *καί δέ* 6, 51. 8, 16. 17. 15, 27., *εἰ νῦν*—*δε* 9, 41. 18, 36. The uniformity in the use of certain fixed words and phrases, of which the three Epistles especially present examples, is no less to be referred as a general matter to the peculiarities of his genius, to a certain meditative simplicity, all whose ideas reduce themselves to a few comprehensive terms, such as *μαρτυρία*, *δοξα*, *αλήθεια*, *φῶς*, *σκότος*, *ζωή αἰώνιος*, *μένειν* (see c. 5, 37.) Still we must admit, that the facility of expression in John falls short of that in Paul, and is indubitably below that of the Epistle to the Hebrews. Of departures from pure Greek there are no examples, which excite more difficulty than many of Paul's deviations from classic usage, though Eusebius Hist. Eccles. 7, 44. goes too far when he asserts, that John wrote *ἀπταίστως* (without slips of style). Of barbarisms may be mentioned *ἔγνωσαν* 17, 7, and according to Cod. A. D. *ἑώρακεν* also in v. 6., according to some Mss. also Joh. 15, 20. *εἶχόσαν* for *εἶχον*, *χαρησσομαι* 16, 20. 22 for *χαρῶ*, *ἀληθινός* 4, 37. 7, 28, if we take it in the sense of *ἀληθής*; of Solecisms *οὐ μή* in the dependant question 11, 56, and in the direct question 18, 11., *ἵνα* after the demonstrative 15, 8. 17, 3., the Hebraistic construction 7, 4. &c. to which may be added 8, 39 if with Griesbach we read *ἔστε* for *ἦτέ*.

As specimens of good Greek we may cite the forms *οἱ περὶ Μάρθαν* 11, 19., the use of *νῦν* 11, 8., *πρὸ ἑξ ἡμερῶν* 12, 1., *ἡπερ* 12, 43., *ὁμοιος* with the genitive 8, 55. (of which there is no other instance in the New Testament), *ἱεροσόλυμα* inflected after the Greek, while in the Apocalypse it is written *ἱερουσαλήμ*, &c. As peculiarities we may mention the frequent use of the pronoun 6, 71. 7, 7. 9, 39., the demonstrative with *ἵνα* 15, 8. 17, 3. I Joh. 4, 17., the repetition of a positive thought in a negative form. 1, 23. 15, 6. 1 John 2, 27. 2 John 9.¹ Winer

¹ To the peculiarities in the formation of sentences belong the construc-

would have done a desirable thing, had he given in his Grammar of the New Testament the characteristics of the language of the different authors; Lücke has also neglected this in the Third Edit. of his John. See in regard to the *mode in which the thought is presented* in John's Gospel. Seyffarth, Beitrag zur Special characteristic der johann. Schriften, Lpz. 1833, as regards the *language* Schott, Isagoge in N. T. p. 150.

The unanimous testimony of antiquity designates this Gospel as the one which was written last, a statement, which internal criteria of various kinds conspire to sustain. It already presupposes the synoptical report (see this point treated more at large below), it stands to the others, in the relation of a supplement, it gives us the discourses of Jesus with less verbal exactness, &c.

§ 4. DESIGN AND PLAN.

In the question in regard to *object*, we distinguish the general design from the subordinate one. Every thing which the Gospel history has recorded, has the general design of extending and establishing faith in Christ and his saving doctrine. With this view Luke prepared his narrative for Theophilus, as he mentions at the beginning of his Gospel. This was also John's general purpose, as he says himself c. 20, 31. The question now rises whether we are obliged beside this to suppose a special design. This Gospel is of such a nature as to lead us readily to that supposition. It has throughout a special didactic character; offers a different circle of truth from that of the synoptical Gospels, and continually recurs to it. It would seem from this, that he had a distinct, heterogeneous dogmatic tendency to oppose. The arrangement and matter of his history differ from those of the other Evangelists in respects which are not without significance. This might lead us to suppose, that his design was to furnish a supplement to the other Evangelists. The idea of a polemical dogmatic design beside the general one, is held even by Irenaeus; adv. haer. l. III. c. 12. who says, it was John's purpose to confute the errors of the Gnostic Cerinthus. Many of the ancient and modern Theologians concur in the view of this ancient father, some of whom however suppose a more general polemical aim against Gnostic and Docetic errors at large, whilst many think that they discover in the Gospel besides this a polemical aspect toward the sect of Disciples of John or Zabians (Baptizers).

tion with *xaí*—*xaí* as in 6, 36, 9, 37 et al., and that the second period for sentence embraces more than the thought in the first V, 41. 42. IX, 41. XIV. 10. 1 John I, 3.

So the *Socinians*: *Schlichting*, and *Wolzogen*; so too *Grotius*, *Herder* (Erläut. zum N. T. aus einer neueröffn. morgenl. Quelle, p. 11), *Overbeck* (Neue Vers. üb. d. Ev. Joh.), who regard the aim as specifically polemic against the *Zabians*; besides these *Michaelis*, *Storr*, *Schmidt*, *Hug*, *Kleuker*, who regard the aim as polemic toward both Gnostics and *Zabians*. Some, as for example *Kleuker*, and more recently *L. Lange* (Beiträge zur ältesten Kircheng.) think they can detect a polemical purpose against carnal Judaizers. The most recent negative criticism of Lützelberger returns to the idea of a polemic aim against the disciples of John the Baptist (p. 275), and that of Schwegler (see § 6.) which grants that the Gospel was written toward the end of the second century, discovers in it a relation partly irenic, partly polemical toward the Gnosis, and also toward Ebionism.—If now the question be, whether in the Gospel of John expressions occur which can be employed in confuting Gnostic, *Zabian*, or Judaic errors, no one will deny it. This however is not sufficient to establish a distinctively polemic aim on the part of John, for a pure christianity, constantly and in its own nature is in conflict with those errors. The characteristics of the Gospel can force us to the idea of an aim so decisively polemic, only in case the didactic character proper to it can be accounted, for in no other way than by distinct considerations sustained by historical facts. This is however not the case. As to the opinion of Irenaeus, it is well known, that the fathers in their contests with the heretics were ready to imagine things of this sort, to represent the Apostles as distinctly opposing the particular heresies of their day; Irenaeus in the same passage maintains, that John designed to combat the errors of the Nicolaitans, which is certainly not the case; Irenaeus moreover from the fact, that several passages in John could be employed against the Gnostics, might without being led to it by any historical data, come to the *conclusion*, that it was the distinctive *object* of the Evangelist to controvert the Gnostic views. To this may be added, that those places which are regarded as polemic against Cerinthus (ὁ λόγος σαρκὶ ἐγένετο &c. Storr, über den Zweck des Ev. Joh. § 43. seq.) and those which are supposed to have a controversial aspect toward the Disciples of John (Joh. 1, 8. 3, 28 seq.) do not exactly fulfill their polemic intent, as Dr. Paulus has shown in his Introd. in N. T. Capita selecta, Ienae 1799, in fact that Cerinthus might employ for his own purposes certain passages in John, see *same* p. 112. It cannot moreover be shown that this polemical character pervades the whole Gospel. Under these circumstances we cannot concede that John in the com-

position of his work, had a distinct polemic dogmatic aim before his eyes, still less that this was his grand aim. It is nevertheless probable that cursorily here and there, especially in the Introduction, he has an eye to erroneous opinions and doubts, which just at that time were current (this is Rettberg's view, *An Jesus in Exhibenda* etc. p. 9.) It is natural to all authors to have an occasional regard of this sort to their relations to their own times. This tendency is more obvious in John's first Epistle than in his Gospel, as Lücke has justly observed in his Introduction to the first Epistle of John.

If there be then no pervading controversial aim, did John probably design to place his Gospel in a definite relation to the other Gospels? He might have intended to present more spiritual delineation of the doctrine and life of the Saviour. 'This thought readily occurs to him who has been attracted by the wonderful sublime simplicity, and heavenly gentleness, which pervade this whole work, as well as by the many expressions in regard to the higher nature of Christ. The Alexandrine writers who generally embody the idea of a twofold spiritual point of view among christians. express this thought. *Clemens* in a fragment, preserved by Eusebius (*Hist. eccl.* l. VI. c. 14.), of his lost *ὑποτυπώσεις* says: "But John, last of all, perceiving that what had reference to the *bodily*, was sufficiently detailed in the Gospels, encouraged by his friends, and divinely incited by the spirit, composed a *spiritual* gospel." Of the same stamp the earlier view of Lücke was, that the first three Gospels were to be regarded as proceeding from the position of the *πίστις*, (faith) that of John from the position of the *γνώσις* (knowledge) (*Comm.* 1st Ed. Thl. I. p. 160 seq.). Since in addition John generally recounts those discourses and miracles of Christ, which are not mentioned by the other Evangelists, many both ancients and modern, have supposed, that John had a general purpose of completing the earlier gospels, especially of supplying what was wanting in their delineation of the divine in Christ (*τῇν θεολογίαν*). This is the view of Eusebius, *Hist. Eccles.* l. III. c. 24., and also of Theodore of Mopseustia in the *Catena* in *Ev. Joh.* Ed. Corder. Anto. 1630: "When the believers in Asia judging St. John to be most credible of all witnesses, solicited him to write the history of Jesus, and laid before him the other Gospels to have his judgment upon them, he pronounced them all to be truthful records; but said that some miracles of a very instructive character were omitted. He said beside that the facts about the deity of Christ should be written as well as those that related to his appearing in the flesh &c." Jerome also (*Catal. de. vir. illustr.* c. 9.)

speaks of the historic design of furnishing a complement to the other Evangelists. So likewise Storr, Hug, Feilmoser. The contrast in question, to wit, that the fourth gospel is more pneumatic than the others, certainly belongs to a later period, which gave a tinge from its own point of view to the church of both the classes of records. The Apostle himself would in all probability have judged in the matter as Herder does, vom Gottessohn nach Johannes, p. 34: "If you insist on calling this a Gospel of the Spirit, be it so, but the other Gospels are not therefore fleshly. They also contain living words of Christ, and build on the same foundation of faith." The object of *completing* the three synoptical Gospels which we have, cannot then in this specific sense be admitted. That this cannot have been the grand design, is shown by the unity of form in the Gospel; "this Gospel" says Hase "is no mere patchwork to fill up vacant spaces;" and not even as a distinct subordinate purpose kept in view by the Evangelist throughout, can we perceive a design of filling out what had been omitted by the others. It is in conflict with such a view in fact, that so much has been embraced in the fourth Gospel, which is also found in the first three, that not a few of at least apparent contradictions occur, which must be obviated, that the apparent contradictions on the contrary among the synoptical Gospels themselves are *not* cleared up; that at ch. 20, 30. some statement of this aim might justly be looked for, and finally that to embrace this view strictly, would force us to think of a literary assiduity of a more modern stamp. In addition, at that period the churches were acquainted with the history of our Lord less from the written records of the three evangelists than from tradition. Nevertheless there is some truth lying at the bottom of this theory. If John in his instructions imparted much, which passed beyond the circle of the ordinary tradition, and consequently beyond the synoptical gospels which flowed from it, we can hardly think otherwise than that among his friends a longing would be excited, to possess a history of the Lord in accordance with *his* delineation. If he yielded to this desire, his work must of itself assume the character of a complement, and only in this way can we account for it, that so many significant facts are passed over, as for example the baptism of Jesus by John, the temptation in the wilderness, the institution of the Lords supper, the agony in Gethsemane; *that the reader is presupposed to be familiar with the ordinary traditional circle is very clear* from c. 3, 24. 11, 2., and also from 1, 32.¹ See Hug's Introduction, II. § 53. If he has

¹ Add to these 13, 27. 18, 2. (where the concerting of Judas with the

notwithstanding given in a similar way with the others the history in part of the Passion and Resurrection, this is not to be wondered at, for without this no *Gospel* could be written, nevertheless John maintains his own peculiar character in this division of his work. Besides, the only passages that coincide with the synoptical Gospels are c. 6, 1—21. and 12, 1. The historical portion in c. 6. is connected with the discourse that follows—although it may have also been introduced on account of the miracle—; the narrative 12, 1. may be introduced on account of the trait it presents of Judas, of whose deed of blackness John designs to give a thorough history. This view of the origin of the Gospel so natural in itself, is confirmed by the Ecclesiastical Tradition: the account quoted above from Clement is expressly referred by him to the tradition of the ἀνέξαθεν πρεσβύτεροι (the earliest presbyters). The intimation of the Apostle himself c. 20, 30, 31. serves at least to show, that out of the mass of material which lay before him, he had made a selection with distinct objects in view—what they were he does not tell us. If he made a selection, the question arises, whether he merely intended to present what was *different* from the others, or whether this additional matter is placed under some definite point of view. The earlier period reflected little about the literary character of the Gospels; the most recent, especially in the Criticism of Dr. Bauer and his followers, has carried this tendency to extremes. Since Strauss especially, they find throughout this pseudonymous Gospel as they regard it, the most obvious design, the most distinct contrivances and categories, to which the discourses and histories are adapted, the following up of a distinct plan, even to the minutest detail.—The result naturally is: that to the degree to which we impute this reflective plan to the pseudonymous writer, we detract from his historic truthfulness. Bruno Bauer proceeds most of all in an arbitrary, irrational manner. After returning from the perusal of those recent critics, we feel afraid, that we shall read the Evangelist with jaundiced eyes—as Lücke (Comm. 2. p. 183) says “will put meanings into him that he never had.” Especially has criticism directed attention to the fact, that this Evangelist has made it his business to depict Jesus in constant conflict with the Jewish officials. Since this has been brought before the eye, those also who acknowledge the authenticity of John, as for example Lücke in his 3d Ed. (see De Wette) have obtained new insight into the compo-

council is presupposed) 18, 19 (where the chief point in the hearing before Caiaphas is unnoticed) 19, 7. 21, 15.

sition of the Gospel. We may then affirm that from its very commencement the Gospel pursues this theme: *The eternal conflict between the divine light and the corruption of men, exhibited in the opposition between the inimical Jewish party and the appearing of the son of God, and protracted until the light is victorious.* As the overture expresses the idea of a musical composition, so the very Prologue embodies this theme, for it speaks of the contest of the world with the Logos before he became flesh, and as the theme of the Epistle to the Romans lies in c. 1, 17. so the idea which pervades the Gospel of John is expressed in c. 1, 11—13. Two main divisions of an obvious character undoubtedly present themselves. The first to c. 12. embraces the public work of Jesus, and closes with a resumé of it. For the second division, the History of the Passion and Resurrection, we are prepared by the discourse of Jesus c. 12, 23—32., in which the leading thought is: the setting is necessary, for without it there can be no rising. Chapter 13 begins the history of the Passion, and at the outstart as it were, v. 3, the disciple points to the final glory. The exclamation of Thomas: "My Lord and my God," the sublimest acknowledgement of the risen Savior, closes the second part and by the words to which it leads: "Blessed are they that have not seen, and yet have believed," forms the transition to the closing expression: "These are written, that ye might believe that Jesus is the Son of God." In the first main division is delineated the gradual rise of the opposition of the Jewish rulers up to the decisive event of the resurrection of Lazarus, and the open outbreak of their hatred which followed. This recital closes with the official judgment of Caiaphus, c. 11, 50., and involuntarily his decree becomes a prophecy of the significance of Christ's death. At an earlier period the *religious Pragmatism* [disposition to exhibit the causes, relations and results of events. Tr.] had been noticed in the Gospel, that John everywhere sees a divine connexion, and now and then refers to that course of providence which at times lingers, at others rushes on, c. 7, 30. 8, 20. 13, 1. On our view of the plan of the work these intimations appear not simply as the effusions of a religious spirit, but as calculated to promote John's aim as a writer: Nevertheless we are decidedly under the conviction, that the history presented itself after this form to the Evangelist as he wrote it, and not as the result of previous reflection. Had such a plan, been before the eyes of the Apostle from the beginning as a scheme of which he was conscious, would he not have expressed it in that closing formula c. 20, 31, when the Evangelist had reached the end of his recital?

§ 5. CONTENTS AND FORM OF JOHN'S GOSPEL AS COMPARED WITH THE FIRST THREE GOSPELS.

WITH reference to its contents and form this Gospel is throughout peculiar, and in this peculiarity lies a charm and a power of attraction, which have not only caused it to be preferred to the other Gospels, but have led many to rank it above all other Books of the Bible. All the leaders of the voice of the church have been full of its praises. Chrysostom (Prooem. in Hom. in Joh.) writes thus: If the spectators of the Athletes or those who are at once auditors and spectators, of rhetoricians and pipers sit with so great readiness: what readiness and earnestness does it become you to manifest, when you are summoned to the spectacle not by a piper, not by a sophist, but by a man who speaks from heaven and emits a voice clearer than thunder? He has pervaded and embraced the whole world, he has filled it with this cry, not by the greatness of the sound, but by a tongue moved by divine grace. And what is wonderful, is that this great cry is not harsh, not destitute of sweetness, but sweeter and more charming, endowed with more power to attract than all the harmony of music: and beside all these it is most holy and awe-inspiring, filled with such secrets, conveying such good things, that those who receive and guard it with diligence and earnestness, are no longer men, no more abide upon earth; they have placed themselves above the things of time, they are partakers of the state of angels, and thus dwell upon earth, as if it were heaven." In a similar manner Augustine (Tract. 36. in Johan.) declares: "In the four Gospels, or rather in the four books of the one gospel, the apostle St. John, not undeservedly with reference to his spiritual understanding compared to an eagle, has lifted higher and far more sublimely than the other three his proclamation, and in lifting it up, he has wished our hearts also to be lifted. For the other three Evangelists walked, so to speak, on earth with our Lord as man, of his divinity they said but few things, but John as if it oppressed him to walk on earth, has opened his words as it were with a burst of thunder, has lifted himself not only above earth and every sphere of sky and heaven, but even above every host of angels and every order of invisible powers, and reaches to him, by whom all things were made, as he says; "In the beginning was the word," &c. He proclaims other things in keeping with this great sublimity with which he begins, and speaks of the divinity of our Lord as no other person has spoken. He pours forth that into which he had drank. For not without a reason is it mentioned in his own

gospel, that at the feast he reclined upon the bosom of his Lord. From that bosom he had in secrecy drank in the stream, but what he drank in secret he poured forth openly." And Origen (Comm. p. 6. Ed. Huet.) says: "We may presume then to say that the Gospels are the first fruits of all the scriptures, and the first fruits of the Gospels is that of John, into whose meaning no man can enter, unless he has reclined upon the bosom of Jesus . . . he must become a second John, and take John as a Jesus from Jesus" (Origen means to say, the Expositor must so enter into the spirit of John, that John as one filled by Jesus, appears as the counterpart of Jesus himself). The devout Ernesti styles this Gospel *the heart of Christ*. Herder exclaims: "It is written by the hand of an angel." This impression is a result as well of the literary form of the Gospel as of its substance. As regards the substance, it is more detached from special Jewish references than the others, and appeals in a more lively manner to the sensibilities than do the instructions mostly bearing on practical life, which are recorded in the synoptical Gospels; the superhuman in Christ, the necessity of faith in him, regeneration, the mystical union of believers with him and with one another, the commandment of love and the blessing attached to it, these are the chief themes of John's teaching, and many of the facts recorded by him and peculiar to his Gospel correspond with them; among these are presented the condescending love of Christ seeking men, his tender relation as a man to John, his position of earnestness yet of forbearance toward his betrayer, his superhuman knowledge, his glorification in suffering, and the obstinate unbelief of the world. To this substance the peculiar character of the authors spirit impressing itself on the language, has imparted a form which enlists the sensibilities in a high degree. The noble simplicity on the one side, on the other its indeterminateness, the dim mystery of the narration, the tone of grief and of longing with the light of love shedding its tremulous beam on the whole, these impart to the Gospel a charm, a peculiar originality, to which out of the writings of John no parallel can be found. To these is to be added the plastic power of the narrative to bring its scenes vividly before the eye; the localities are fully marked c. 1, 28. 4, 5. 5, 2. 6, 59. 10, 23., the dates 4, 6. 5, 9. 6, 4. 7, 2.—personal traits 11, 5. 12, 29. 18, 10. 7, 25., manners 2, 6. 4, 9. 18, 39. 19, 31.—gestures and passions 18, 6. 8. 11, 35. 38. The fact too that Christ's discourses rather than outward facts, are given at large, that the disciple not only stands *before* the history of the Lord, but *in* it and over it, and, as is the method in every work of Art,

reproduces it from a noble subjectivity and accompanies it with remarks of his own (2, 21. 3, 16. 31. 6, 64. 7, 39. 10, 6. 12, 33. and 35—50. 19, 35—20, 30, 31.) contributes to impart to this delineation a life and vivifying character beyond that of the other Evangelists. The sense of the first mentioned peculiarities has been expressed in a manner peculiarly striking by Claudius (Wandsbecker Bote, Th. 1. p. 9. A.): “I love best of all to read in St. John. ‘There is in him something so perfectly wonderful—dusk and night and the quick lightning throbbing through them! The soft clouds of evening and behind the mass the big full moon bodily!—something so sad, so high, so full of presage, that one can never weary of it. When I read John, it always seems to me that I see him before me, reclining at the last supper on the bosom of his Lord, as if his angel held the light for me, and at certain parts would fall upon my neck and whisper something in my ear. I am far from understanding all I read, yet often John’s idea seems to hover before me in the distance, and even when I look into a place that is entirely dark, I have a presension of a great glorious sense, which I shall some day understand, and hence I catch so eagerly at every new exposition of the Gospel of John. ’Tis true — most of them only ruffle the evening clouds, and never trouble the moon behind them.” What is said of him, who learned from the tender, gentle disciple of love himself *thus* to depict him, what is said of *Claudius* by *Hamann*, might have been written of the Gospel of the disciple of love: “On thy harp rests a light ethereal essence, waving free in the air, even when the strings have ceased to tremble, and filling the heart with gentle sadness.

Precisely these peculiarities nevertheless in the substance and form of the Gospel, which have excited the praises of the leading spirits of all ages, have furnished the points on which in recent times the most formidable attacks have been made on its genuineness and authenticity. The more widely the fourth Gospel deviates from the type of the first three, the more distinct the history and the discourses both in form and substance, the more readily can doubt be excited first of its authenticity and then of its genuineness. But even if the latter be left at rest, the *former* may be shaken. If we reflect for example first on the strong impress of subjectivity in this delineation of the life of Christ, in the composition of the work and the arrangement of the matter in general, and especially in the relation of the discourse, if we call to mind the late period at which it was consigned to writing—more than forty years after the events—if we remember that this same John, when Paul

met with him in Jerusalem (Gal. 2, 9.) appears as a Judaist, whilst the Gospel occupies a thoroughly free position, if we consider especially the great affinity between John's diction in his Epistles and that of Christ's discourses in his Gospel, yea, that it seems as though the Evangelist had even put his own words into the mouth of the Baptist (c. 1, 16. 3, 31.) must we not fall upon the thought, that if John may be regarded in a general way as its author, his Gospel is for the most part a free product of the imagination from the later years of his life, when the remembrance of events that had occurred, and of discourses he had heard more than forty years before had grown faint, whilst in the circle in Asia Minor with its Hellenistic culture and Gnostic influences, a freer, more ideal mode of contemplation had been aroused in the disciple? Recently Schweizer (*das Ev. Joh., nach sein. inn. werth. u. nach sein. Bed. krit. unters. the Gosp. of John critically examined as to its internal value and meaning*, p. 239 seq. has instituted an examination of those events, in which we may regard the Apostle as seeing or hearing for himself, and those in which he could not have been present, but must have received his information through another medium, as for example the conversation with Nicodemus, the one with the woman of Samaria, the scene in the Sanhedrim, the hearing before Pilate &c., and this examination also leads to a relative uncertainty of the detail. What can stand as historic after all the deductions which must ensue from this process is the total to which in *De Wette's* judgement, as the result of the attacks of *Strauss* and *Weisse*, the authentic in the Gospel is reduced. And even this remnant has been called into dispute by those who think the authenticity must be rejected, and even the enthusiastic judgment pronounced by the earlier centuries on its substance and form has been completely reversed. The era of illumination at the beginning of our century had already pronounced this judgment (Vogel, *Joh. u. sein ausl. &c. John and his Expositors before the last Judgement. Part I. p. 26*): "Our Gospel is adapted to the infirmities of men *who have had no effusion of the philosophic spirit*. It is of little use to christians of our day." Bretschneider in his *Probabilia* Chap. I. § 8. has attempted to make a comparison to their disadvantage of the discourse of Christ in the fourth Gospel with those in the Synoptical ones; on this point he complains of the "loquacity" with which Christ speaks of the dignity of his person, of the "obscurity of the words and the artificial ambiguity," of the "great repetition of the very same things," of that sublimity so foreign to human sympathies, so chilling and calculated

to repel rather than attract the mind," and as the opposite of this praises highly the practical fruitfulness and nervous style of the first Gospels. The most recent criticism since Strauss has adopted this judgement; and the matter has reached such a point, that in some issues of the *Halle Litteraturzeit*. (E. g. 1841, No. 15, 16.) the Christ of John has been denounced as but an unworthy, vaunting thaumaturgist, unfit to serve as a moral ideal. It is contended, that the narratives and dialogues of Jesus are formed after one and the same manner in John, that one and the same tone runs through every thing, the misapprehension on the part of the hearers, the presentation of sublime truths transcending the sphere of the speaker, the long and tautological spinning out of simple ideas—in all of which there is evidence of the unhistorical character of the events as well as of the discourses. We will first take up the *events*, afterwards the *discourses*.

If dialogues like the one with Nicodemus and that with the woman of Samaria are to be designated as having internal marks of improbability, it must be done primarily upon a basis of exegetical views, which cannot be conceded when it is insisted upon—as Bauer and Schwegler especially have done—that according to John's account, Nicodemus actually understood the expression of Jesus in regard to the new birth in a literal sense; and so in other cases of the same kind. A correct exposition of such portions will prove that they contain in them internal marks of historical authenticity. It is true, John was not present when these things occurred, but did not Nicodemus after his conversion attach himself to the Apostles? And as to the conversation with the Samaritan woman, did she not herself according to c. 4. 39. inform her own people of what Jesus had said to her? Besides Jesus remained there two days with his disciples, so that if he did not himself acquaint his disciples with what passed at the interview, they nevertheless had abundant opportunity of reaching a knowledge of it. That the idea of a distinctive *mannerism*, running through all John's dialogues is groundless, has been shown by Schweizer, in the work quoted. p. 36 seq. No proof is needed as regards the *events*, that the matter of them could be impressed upon the memory; the common order of things leaves us no room to doubt it. As evidence that they actually have been retained with great fidelity, we may in our Evangelist appeal to the great degree in which our intuitive perception confirms his narrative. It cannot be denied that to innumerable defences of christianity we may apply what Gibbon said of the Athanasian creed: "It was *rhetoric construed into logic*." Yet on

the other side too it is a mere rhetorical artifice, when Strauss (*Leben Jesu*, Th. 1. p. 60. 1st Ed.) tries to meet Heydenreich's declaration, that the *individual character* stamped upon the biblical history, sufficiently demonstrates, that it is not mythical, by the statement, that a couple of pages further on, we encounter in this same writer, exactly the opposite argumentation, to wit, that in the legends that are framed, every thing becomes more *circumstantial* and *more ornate*. Both these views are beyond question perfectly true, and it looks as though Strauss tried to array these two truths against each other, because he did not feel himself strong enough to undertake to meet them himself. In the myth which is formed unconsciously and involuntarily from common report you miss as a general rule the individualizing; on the other hand, just to the degree to which reflection consciously works upon the common report, the individualizing takes place, but in a way that is *designed*, and therefore untrue. Has not the effort been made on the one side to establish the mythical character of the feeding of the six thousand, and of Jesus' walking on the sea, because the *power of coming home to our intuition which characterizes fact*, is wanting in them? And who on the other side does not already know from the Apocryphal Gospels the designedly individualizing character of the Legend? Is it not adduced as proof on the one side, that the Epistle to the Hebrews is not from Paul, because there is a want of individual references in it, and on the other is not that very touch of individuality in 2. Peter 1, 17, 18. because of "its obvious designedness" adduced as proof against the genuineness of *that* Epistle? We may, it is true, be asked to furnish the criteria by which we may distinguish this designed individualizing from that which is natural and really historical. This demand we may be in a position up to a certain point to satisfy, but suppose that we could not do it, this would be as little in our way as it would be for a painter, who without being able to give the specific rules by which he judges, yet with unerring tact, decides what is Portrait, what *study* and what a *fancy sketch*. We can confidently maintain, that the historian will at once recognize in John *not an air-drawn ideal*, but a *portrait after the original*.

The difficulties connected with the *discourses* are greater. It is undoubtedly true, that the discourses of the Saviour in John have something indeterminate and diffuent in their character, and are consequently less easy to retain, so that the difficulty which exists at the very first of impressing such discourses word for word on the memory, seems to become an

impossibility, when we think of the long interval. If we consider besides the difference of the contents from those of the synoptical discourses, since in it the thoughts are connected and expressed in a different manner, whilst in the others we meet with parables and pointed sentences, if we notice moreover the similarity between thoughts and style in John's Epistles and those of Christ's discourses in the Gospel, and especially the circumstance, as some maintain, that the Baptist has been made to speak in the evangelists own style, the authenticity of these discourses appears to be in the very greatest peril. Let us weigh these different points one by one.

This last circumstance has been pronounced by Strauss himself (3. Ed. I. p. 713.) the "thing of chief moment in the whole matter." There are three passages in which John apparently attributes twice to the Baptist and once to Jesus words of his own c. 1, 16 seq. 3, 16. seq. 3. 31. seq.

We commence with the first passage, c. 1, 16. seq. I think, that it will be conceded, that if the author of the fourth Gospel has consciously foisted these words upon the Baptist, he cannot with truth be regarded as a man of talent which Strauss however concedes that he is. The expression "of his fullness have *we all* received," is indicative most clearly of a member of the christian church, whilst in the mouth of the Baptist it would be perfectly inexplicable. We must not neglect to notice too that the 16th verse is not linked to the 15th, but to the last words of the 14th, "full of grace and truth." The historical narrative of the witness of John comes in first at v. 30; here his witness as at verse 7 also, is introduced to confirm the Evangelists own declarations, on which point we must bear in mind, that for him as one who had been a disciple of the Baptist his words possessed a double weight. "Of his fullness" manifestly is connected with the "full of grace and truth," to which words again "the grace and truth" v. 17 refer. We have here also an indubitable voucher for the fact, that the Evangelist without distinguishing in any marked way passes from the remarks of an other to his own.—Let us now look at c. 3, 16—21. That Jesus could not have spoken these words, will only be maintained with positiveness by those who have already made up their minds, that he could not have spoken in general in the way in which John represents him as speaking. We will concede thus much, that in these words more than in other discourses of Jesus the Evangelist's mode of expression makes its appearance. What well grounded objection however can be urged against the view that from v. 16 he consciously presents an Expansion of the thought which had just been

presented by the Saviour? The example from the first chapter has already given us a voucher that he does not strongly mark the transitions of the discourse. The first epistle of John shows throughout, that it directly belongs to the peculiar features of the Evangelist, not to designate fully transitions of thought. But is it really necessary in the case before us to appeal to a characteristic of the Evangelist? Does not every preacher among us connect in the same way his own inference with the text he quotes from the bible?¹ If we desire an instance yet more specific, we have it in Gal. 2, 14. ; after Paul had mentioned in the direct course of his remarks, what he had said to Peter in Antioch, these remarks from the 15th v. without any observable transition blend with what he has to say to the Galatians. Certainly similar vouchers could be adduced from various points, one for example which I meet in Jerome, comment on Isaiah 53 (Ed. Vallarsii p. 612). He there says: Clement, a man of the apostolic age, writes to the Corinthians: the sceptre of God, our Lord Jesus Christ came, not in the pomp of pride, though he had all power, but in humility—in so much that being smitten by a servant of the high priest he answered. If I have spoken evil, give testimony of the evil &c.” If we had not the epistle of Clemens Romanus, we would have regarded all this as his words, as Martianay has actually done, but the text of the apostolic father demonstrates, that from the words “in so much” we have Jerome’s own reflection.—To this must be added, that John is accustomed to attach reflections of his own to the discourses of Christ. As in c. 12, 44—50. he recapitulates in a comprehensive form the key-notes of Christ’s discourses, might he not in the same way, when an opportunity offered, attach to some declaration of Christ himself, a statement in the third person of those same fundamental doctrines?—We come then to the third passage 3, 31—36. That the Baptist himself uttered these words is very improbable. The conclusion however that the Evangelist designed them to be regarded as the Words of the Baptist, is to say the least equally inadmissible. In the very first place to establish the position thoroughly, that the Evangelist has incorporated reflections of his own, it would be

¹ To this example Bauer (Kritik des Joh. p. 105. see what Strauss 2. Ed. I. 705 objects to the instance from Jerome) has replied, that the preacher has before him an acknowledged, distinctly concluded sentence of another. Certainly, yet these sentences are some more, some less sure to be known. When the critic says, that no one *should* include any thing of his own, where the remark he quotes is not likely to be recognized nor the point at which it stops, known, it may be a very good rhetorical rule, but does John offend against none of the rules of rhetoric?

necessary to show, that portions of discourse occur *mingled with the discourses of the Baptist*, which can with the same plausibility be referred to the Evangelist, as v. 31 and 36. apparently can. Now the direct reverse is the case; that v. 27—30, throughout accords with the tone of the Baptist's mind, cannot be denied, the Gospel of John accords here at least with the synoptical ones, Matt. 3, 11, 14. Much stress has been laid upon the fact, that the parabolic element is so foreign to the author of the fourth Gospel, yet in these few words of the Baptist we have v. 27, a gnome, and v. 29, a parabolic sentence, v. 30. is also expressed in a sententious Old Testament manner, at least is not worded after the style of the Evangelist. If now the Evangelist in the first chapter having connected with an earlier declaration of his own, a sublime expression of the Baptist, without any thing intermediate pursues his own remarks, who can take offence that in this place the words of his beloved teacher of a former day: "He must increase, but I must decrease," are taken as a point of transition to a further delineation of the preeminence of Christ. In the first chapter after mentioning the Baptist, he adds v. 8: "He was not that light, but was sent to bear witness of that light;" in the same vein with that remark he here says v. 31: "He that is of the earth is earthly &c." As finally in the first chapter a strange hand smuggling itself in, would have betrayed too great a clumsiness, if it had put v. 16, in the mouth of the Baptist, so equally in this passage would it have been the case if after his disciples v. 26. had said to him: "All men come to him" after he had acknowledged it too in what he says in reply, the contradictory words had been put in his mouth which closely follow in v. 32.: "And no man receiveth his testimony." Do not these words just as clearly as c. 1, 16, betray the emotion of the disciple, who in the midst of the feeble church stands counter to an unbelieving world, in which still resounds the word of the master, which we read in 3, 11. 5, 38? (see 12, 37.)

We turn now to the second instance and consider the diversity in the *contents* of the discourses of Jesus in the synoptical Gospels and in that of John. "The Christ of John differs from that of the synopt. Gospels to such a degree, that it would be easier to imagine two faces to one head, than that these two images can be equally faithful likenesses of the same individual." In these words of Weisse we have presented the thought in its most glaring colours. As we still for the present, as we have said, leave the form out of question, we simply ask whether the contents of Christ's discourses, according to John

cannot be authentic equally with those in the synoptical account. Before our day, the difference in the delineation of Socrates in Xenophon and in Plato had already been adduced as a parallel. In Xenophon Socrates appears as a man destitute of a speculative turn, and thoroughly practical, according to Plato as a spirit of profound thought, who sought to refer practice itself for its ultimate basis to the speculative necessity. Against this parallel which I have expanded and argued more at large in my credibility of the Gospel History (*Glaubwürdigk. der Ev. Ges.* 2nd Ed. p. 319), Bauer in this work before quoted p. 412 alledges, that so long as we cannot prove, that Plato designed in his dialogues to give historical notices of Socrates, and so long as it is clear from other history, that the philosophical pupil recognized constantly as his teacher, that very man, whom according to that principle (of the value of speculation) he surpassed, the judgment must be valid, that Xenophon alone has given a true image of Socrates. We will confine ourselves here to authorities in confirmation of what we have maintained in the passage referred to. An entirely different view from that of Mr. Bauer, in relation to partially historic character of Socrates in Plato is held by *Schleiermacher*, *Brandes* and *Hegel*. *Brandes* in his dissertation in the Rhenish Museum, Elements of the Socratic doctrine (*Grundlinien der Lehre des Sokrates*, H. 1. p. 122)¹ says: "It was by no means usual in antiquity as in recent times to consider the picture of Socrates sketched by Xenophon as true portrait, the Socrates of Plato on the contrary as an ideal, something as completely destitute of reality as Plato's theory of ideas itself." And yet Plato did *not at all design* a purely historic delineation, whilst the fourth Evangelist *did so design*. We can apply to the subject before us the pertinent language of Bengel, (*Harmonie*, p. 615): "The same person may narrate the same thing on different occasions in a different way, and yet in each case with the fundamentals of truth. Compare Acts IX and XXVI with each other, and of the same kind chap. X and XI where the conversion of Paul and Cornelius is told twice. If a drawing is made of a city first from the east side, then from the west, though in both cases the tallest and most striking towers and edifices are presented, yet in all other respects the two sketches not only can but must differ widely. And yet both are faithful copies of the original." We will not urge that the character and value of many of the expressions characteristic of John are of such a nature that it is utterly out of the

¹ See Hegel in his History of Philosophy in his works Th. 14. p. 124.

question to regard them as the voluntary invention of any Jewish christian of that day, though De Wetle himself has decided for the authentic character of a number of John's expressions on the ground, "that they glow with a lustre more than earthly."—May we not suppose, that among the twelve Apostles one man could be found of as much originality as Paul? If we think of John as one of those mystic spirits, a *homo desideriorum*, as Am. Commenius expresses it, of a class rarely occurring, from his youth diverted from practical life and directed toward the invisible world (*Appollonian* souls these elect ones of our race were styled by the ancients), and think of the other apostles as possessing the traits still common to fishermen and publicans: surely the image of Christ which impressed itself on John, the discourses which had peculiar value to him, would not be the same as in the other Evangelists. We are speaking here for the most part hypothetically, but the evidence which sustains our hypothesis, offers itself readily to the eye. *For all the doctrinal matter characteristic of John* (and on this argument the greatest weight should be laid) *some parallels at least can be found in the synoptical Gospels and in the New Testament Epistles.* The most scrupulosity may be directed against the authenticity of the many discourses of Christ in regard to his mysterious relation to the Father. Yet we have an expression of Christ, in regard to his relation to the Father, in Matt. which in its form sounds so much like John, that frequently persons not familiar with the Bible, have looked for it in John. Matt. 11, 25.¹ A second instance of this sort is not to be found in the synop. Gosp., yet be it marked, that Christ in his discourses even in them is designated as the Logos, who already has wrought under the Old Testament, Matt. 23, 37 (this cannot refer to Christ's repeated presence in Jerusalem), Luke 13, 34., compare with Matt. 23, 34. The mysterious communion of the Redeemer with those who believe in him is spoken of Matt. 28, 20.; the promise of the Paraclete appears to be peculiar to John, yet Luke c. 24, 49. has it also. Of *Love* in that universal sense in which John employs it, Christ does not speak in the first Gospels, but Paul does, as he does also of that mystical "being in Christ," whose tones pervade John. Whether Paul is indebted for this knowledge to expressions of Jesus, transmitted

¹ In Matt. 17, 26. is an expression which has not been noticed as it deserves, in which Christ speaks of his higher relation to God in a manner as original as it is profoundly spiritual—he is no subject in God's kingdom, he is the only begotten son. "My Father" is used in its emphatic sense in Luke 2, 49. Matt. 15, 13. 18. 10. 19, 35. 20, 23. 26, 29. et al. as it is in John.

orally, or to the direct operation of Christ within him—in either case he confirms the doctrinal type of John as genuinely christian. On the other side let us not in the difference of contents forget the agreement. Where John does not report *discourses of a doctrinical character*, where the discourses are connected with the history of Christ, there is almost an agreement to the letter, as in the narrative of Peter's denial, of the woman who anointed Christ's feet (compare c. 12, 7. 8. with Matt. 26, 10—12.), and of Pilate. The narrative of the woman taken in adultery, c. 8., reminds us of the type of the other Gospels, even though we suppose it to be a record from the Apostle's narration, by another hand. Notice the argument with the Pharisees 10, 34., the practical confutation of them 5, 39. 42. 45. 7, 17. If we add to this, that the Evangelist in all probability had the contents of the other gospels before his eyes and *designed to give chiefly, what they had not*, the difference of contents can excite no further scruple.—The writings which were occasioned by Bretschneider's Probabilia belong here, Rettberg's: *An Johannes in exhibenda Jesu natura reliquis canonicis scriptis vere repugnet?* Gott. 1828, Reineke's work on the same subject, 1826, of less value; an Essay in Heydenreich's *Zeitschrift für Prediger-Wissenschaft*. 1. B. 1. H.; compare also Schott. *Isagoge in Nov. Test.* p. 129.

We come now to the *form*. We ask in how far the narration of the discourses may be considered a *verbal* one. That it should be absolutely word for word is made impossible by the fact, that it translates from the Aramaic into Greek; even in the synoptical Gospels the different narrations of the very same discourse run into contrarieties in form. What judgement are we to form of the similarity of language in the Epistles of John and the discourses of Jesus given in his Gospel. Origen in his day and more recently the work of Stronck (*de doctrina et dictione Johannis ad Jesu magistri doctrinam dictionemque exacte composita*. 1797) go upon the supposition, that the Disciple had formed himself thoroughly upon the style of the Master. How much of the same sort has occurred, even in our own time I have in my *Glaubwürdigkeit der Evang. Gesch.* p. 337. attempted to show by instances from the most recent literature. John stood in the very sort of relation to Christ, which makes a dependence of this character credible; between the disciple and the master on whose bosom he lies, must exist a close personal relation. Grotius makes the happy remark, that John was more *φιλήσους* Peter more *φιλοχρίστος* (John loved Jesus, Peter loved Christ), as Plutarch, *Vita Alex.* c. 47., says of Hephaestion and Craterus, Alexander's two friends, the former loved Ale-

xander, the latter the King. Could such a relation effect, as regards the substance, that he took up what was profoundest and most essential, so could it cause as to the form that he took up what was adventitious, especially if we may suppose a certain softness and feminine character in him. Yet we cannot maintain this dependence as regards the casual elements of speech; the indeterminateness and diffidence of these in John point rather to the character of the disciple than of the master. Yet we are justified in supposing, that the phraseology and certain leading terms are to be referred to the master's account, and even Strauss has conceded more than we could have ventured to hope, when (Thl. I. p. 676. 1. Ed.) he grants, that the antitheses of "flesh" and "spirit," "light" and "darkness," "above" and "beneath," that moreover the mystic expressions "bread of life," "living water"—*of which not one occurs in the synoptical Gospels*—are constituents of the original discourses of Christ, which the author "has only developed further in an Alexandrian or in general Hellenistic spirit." But how could the Disciple remember these discourses after the lapse of from 40 to 60 years? and if he was in Jerusalem all this time in the thrall of a gross Judaism, how can that fact be harmonized with his holding such discourses as these of Christ in his memory?—If we concede that the diffusive form is the Evangelist's own peculiarity, that only the thoughts lying at the bottom of it belong to Christ, all that is essential as to the difficulty of his remembering vanishes. The more ardent his nature, the more profoundly must every thing impress him. We are reminded in this connection, how many examples there are in our own time of persons who attribute their awakening to some particular sermon or sermons, and who are able to repeat what impressed them, with tolerable fullness, even after they reach old age. Irenaeus in a passage preserved in Eusebius, Hist. Eccles. 5, 20. and which will be given in full in the next §, declares, that in his old age he could remember very fully the discourses of Polycarp he had heard when a young man, and uses two expressions, which we can employ here: "What we learn in our youth, growing with our minds, unites with them firmly," and: "Constantly by the grace of God I carefully ruminated on the things he said." It is not probable indeed, that John at an early period took notes for himself, but the impossibility of his doing so, cannot be established. Who would imagine that the tanners and shoemakers, with whom Socrates conversed, would make notes? and yet this very fact is recorded of Simon the shoemaker. Of the pupils of the Rabbins (תלמידים) it is now and then mentioned, that

they wrote down sentences from the lips of their masters. Finally we must remember the promise of our Lord, that the spirit should recall to the memory of the disciples, what they had heard, Joh. 14, 26. If the spirit of the Lord touched the soul of the disciples in general, like an electric stroke, all the intellectual faculties, and of course the memory of the truths they had heard must have shared the animating influence. He who believes that in accordance with God's purposes, Christ has appeared in history as a Redeemer, believes at the same time by necessary implication in a transmission of his discourses and acts faithful in all essential respects. Evidence too derived from the character of the discourses before us, present themselves that they are no invention from the disciples hand, and that De Wette goes too far, when he speaks of "an intoxication of soul," in which he has mingled things of his own with the expressions of Christ. Christ in his discourses does not designate himself as the Logos, and with all the greatness which he affirms of himself, there are expressions even in John which seem to lower him, c. 14, 12. 28. 10, 34. If it can be shown that the discourses of the Baptist are narrated in all respects faithfully and in unison with the synoptical Gospels, would not this be a ground for a favourable inference, a posteriori as to the discourses of Jesus? *Now with the exception of a single passage* (the contested "he that cometh after me is preferred before me" 1, 15.) *there is nothing in the discourses of the Baptist which is not either given in the first Evangelists, or susceptible of explanation from his Old Testament prophetic character; compare c. 1, 19—36. 3, 27—30. We have been supposing a complete discrepancy of form, yet this like the discrepancy of matter allows of limitation. As regards the gnomologic and parabolic form compare c. 5, 35. 3, 8. 4, 34—38. 9, 39. 10, 1 sq. 15, 1 seq. 16, 21. 25. A number of sentences are coincident in the reciprocal accounts of the Evangelists; Joh. 13, 16. 15, 20. cf. Matt. 10, 24.—Joh. 12, 24. 25. 26., cf. Matt. 10, 38. 39.—Joh. 4, 44., cf. Matt. 15, 57.—Joh. 13, 20., cf. Matt. 10, 40.—Joh. 14, 31., cf. Matt. 26, 46. Again the first Gospels have expressions which even in respect of form remind us of John, Matt. 11, 25—30. 8, 22. 6, 22. 19, 17. 26, 29. Luke 7, 35, 45., cf. Matt. 10, 39. with John 12, 25., the use of ἀληθινός and ἀλλότριος Luke 16, 11, 12, υἱοὶ τοῦ φωτός Luke 16, 8. with Joh. 12, 36.¹*

¹ John 11. 11, where a pause observed in the discourse of Jesus is marked, may serve as a proof of accuracy as to form in recollecting the discourse of Jesus: so may 8: 23; "and he said unto them." Yet on the other side, we may observe a carelessness to a remarkable extent, as regards verbal

It yet remains for us, to clear up the last scruple, which is how the discourses of our Lord, which exhibit a position of such freedom, could have lain dormant and inactive in him during the time he continued in a rigid Judaism? (Lützelberger über d. Ap. Joh. p. 179.) The difficulty sounds like a very important one, but it presupposes more than can be proved. For in what consisted the difference between James, John and Peter on the one side, and Paul on the other? Both parties were united in the view that Gentiles were to be admitted to the church, the only point on which a scruple was entertained, was whether they were to be exempt from the observance of the Mosaic Law. Paul himself never designed to abrogate it at once among the Jewish christians. The question then arose, whether for the sake of unity among christians, the Gentiles also should not be obligated to keep it. A compromise was effected at Jerusalem, which from a spirit of *accommodation* toward the Jews (Acts 15, 21.) imposed upon the Gentiles, the avoidance merely of the grossest causes of offence. Now in all the discourses of Christ given by John, is there any thing inconsistent with this? Can the scruple of the disciples occasion surprise, when Jesus himself during his life subjected himself to the demands of the law? The case would have been very different, had John made the justification of man dependent on the observance of the law. But none even of the other Apostles have done this. On this point compare Schweizer in his work bef. quot. p. 238.

§ 6. ON THE GENUINENESS AND AUTHENTICITY OF JOHN.

IN the early church no opposition to this gospel found vent, except that of the sect of Alogians, who also urged difficulties indeed from the historical difference between John's Gospel and the symbolical ones, but especially as they rejected the doctrine of the Logos, were led to object to it on doctrinal grounds. After them—not to mention some anonymous English deists—the first doubts of its genuineness were raised at the close of the last, and beginning of the present century; its genuineness was contested by Eckermann (1793), Vogel (1801), Horst (1803), Ballenstedt (1812). The great difference in Christ's method of teaching, and the assumed coincidence with Philo's theology, were then the grand stumbling block of doubt.

agreement, in 12: 34; 11: 40; 10: 28; 6: 36. The verbal fidelity of the narrative is made most evident, where the Evangelist interprets the words of Christ, ch. 2: 20; 7: 38; 18: 9; 12: 32; on the last of which passages, De Wette himself says: "It must be accepted as a fact, that Jesus used this expression." But the expression 12: 33; 7: 37; has the coloring peculiar to John!

These assaults were, however, destitute of foundation in various respects, especially of a historical sort. Bretschneider sought to furnish this in his *Probabilia de Evang. et Epist. Johannis apostoli indole et Origine*, 1820; and that too, on grounds and presumptions, of many of which the most recent period has again availed itself. According to Bretschneider's theory, the author of this gospel belongs to the first half of the second century, and is a writer with a doctrinal drift, who composed this work with the design of propagating the metaphysical doctrine of the deity of Christ. At that time, especially because of the partiality of the school of Schleiermacher for the Gospel of John, the arguments attained no currency. The author retracted his doubts; the most important writings against his work, are those of Calmberg, *de Antiquiss. patrum pro Evangelii John. authenticia, testimoniis* 1822, Hensen 1823, and Crome 1824. The attachment to this gospel only increased the more, while on the other hand, the synoptical ones by obvious prejudice, were lowered. Suddenly Strauss appeared, and preëminently with arguments drawn from internal criticism, impugned the authenticity and historical basis of the fourth Gospel, more decidedly than those of the first three. While the first three were a confused, but *natural echo* of the original history of Jesus, John's was but an *artificial resonance*, produced in part with skill and taste. It might then have been supposed that with this verdict, the age of brass for this Gospel had come; but it was only the age of iron.¹ It was but the beginning of the end, for at once various persons began to make various uses of the separate materials out of which Strauss had built his theory, and, in part, applied them to the erection of new edifices; or should we rather say, castles in the air. First appeared Weisse (*die Evang. Geschichte kritisch bearbeitet*, 1838, 2 Th.) with the following so called essay toward mediation: John himself (though with too strong an imagination) had written "Studies for a biography of Jesus," one or more laborers had reduced these studies to the dialogue form, and had added historical data, yet all this "has been spun out so awkwardly," that predicates like the following are heaped upon the delineation: "insipid, whimsical, incongruous, obscure, ambiguous, bordering on nonsense." The new hypothesis found a solitary adherent in Schenkel, (*Stud. und Kritik*. 1840, H. III.) and has been attacked by Frommann (*Stud. und Kritik*. 1840, H. IV.) and Lücke. 3d

¹ Here, and in the allusion a little further on, Tholuck makes the iron age precede the brazen, contrary to the usual order.—TRANSL.

Ed. Gfrörer, who in his work on Early Christianity has wholly surrendered the genuineness and authenticity of the first gospels, refers to the fourth as "the Sanctuary and the truth." We learn from him, then, the following: The gospel belongs to the apostle John, but partly owing to the feebleness of an old man's memory, partly to his fancy, the history and discourses have in great measure been falsely detailed, for example *Lazarus is only* the young man of Nain, the history of the man that was born blind, is only an embellishment of the same thing that Mark 8. 22. narrates &c. De Wette, as is his wont, on this question hesitates between Yes and No, with a predominance of the Yes however, though with a strict limitation of the authenticity. Lützelberger (*Die Kirchliche Tradition* &c. The Tradition of the church in regard to the Apostle John and his writings proven to be groundless. 1840) thinks that he has shown, that the Apostle never was in Asia Minor, and that he died before Paul. His examination of the historic proofs of the genuineness of the Gospel embraces much that is worthy of attention, but his positive idea is the most baseless that could well be imagined; that the unknown author (this is inferred from c. 4.) was probably a Samaritan, who relied upon the Apostle Andrew for his information and wrote the Gospel beyond the Euphrates. To Bruno Bauer (*Kritik der Evang. Geschichte des Joh.* 1840) we owe the discovery, that the Gospel is throughout the pious reflection of the later church, twined about some historic fragments so slender as hardly to be perceptible, and the whole thing done so awkwardly and senselessly, that the falsifier for instance, thinking himself of Christ as ascended to heaven, commits the blunder, c. 3, 13. *of making Christ while yet living, speak of himself as one who had already ascended to heaven.* If the iron age as regards the contents of the gospel, may be regarded as having been reached in Bruno Bauer—for in a literary point of view the charge of want of sense degrades a writer more than that of deception—the age of brass as regards the estimate of the external grounds of genuineness, seems to have come with Schwegler (comp. the Dissertation on John's writings in his book: "*Der Montanismus* &c., Montanism and the christian church of the second century" 1841). According to him the Gospel was written about the year 170 in Asia Minor, in the circle of the adherents of the elder Apollinaris and imputed to John to secure the favour of the Jewish-Christian readers; it embraces allusions to the prevalent disputes in regard to Easter, and designs to compose the difference between the Ebio-

nite and Gnostic parties. Schweizer has made a new essay with a theory, which makes a division in the Gospel (das Ev. Joh. nach seinem innern Werthe und seiner Bedeutung &c., of John according to its internal value and its importance for the life of Christ critically examined. 1841). The supplemental chap. XXI, some particular verses and the history of the healing at Capernaum, of the miracle at Cana and of the miraculous feeding he supposes to be interpolations.

We will adduce first the *external testimony of the tradition which establishes the genuineness of the Gospel*. We may here remark, that there has been up to this time an agreement in the sentiment, that the Gospel and first Epistle must have proceeded from the same author, that the testimonies for the use in the church of the Epistle are an argument for the Gospel also, though it does not necessarily follow from this that John was its author.

Eusebius Hist. Eccles. 3, 39. says of Papias, who was contemporary with Aristion and the presbyter John, who were disciples of our Lord, that he cited testimony from the first Epistle of John; Polycarp also ad Philipp c. 7. cites I. John 4, 3. The fourth Gospel must then at the time immediately subsequent to the death of the Apostle have been regarded as a christian document. We would certainly suppose that Polycarp, a pupil of the Apostles, or at least since his Epistle is a brief one, that Ignatius another of their pupils, who has left seven Epistles, would have some citations from the Gospel or allusions to passages in it. Yet the Letter to the Romans affords but one certain allusion, c. 7.: "I desire the bread of God, which is the flesh of Jesus Christ—and I desire drink, which is his blood," comp. Joh. 6. 33. 54. 55. But it should be observed that in *Letters*, in hortatory writings less occasion offered for quoting the Gospel; in the letters of Ignatius we have only some five citations from the Gospels, whilst there are twenty five or thirty from the New-Testament Epistles; in the Letter of Clemens Romanus, only two from the Gospels, and some twenty three from the Epistles of Paul alone; in the nine chapters of the Letter of Polycarp some five from the Gospels, and about twenty from the Epistles, in the Letter to Diognetus a solitary expression from Matthew, and about nine from the Epistles. The next witness is Justin Martyr in the middle of the second century, who says: "Christ said, except ye be born again (ἀναγεννησῆτε) ye cannot enter into the kingdom of heaven, but that those who have once been born cannot enter a second time into their mothers' womb, is evident to all. Comp. 3, 3—5. The grounds on which it has been

denied that there is a quotation in these words, are not sufficient; Credner and Schwegler maintain, that the passage is borrowed from the *κήρυγμα πέτρον*, because the “verily, verily” characteristic of John is wanting, because he has *ἀναγεννηθῆναι* and not *ἀνωθεν γεννηθῆναι*, because he has “kingdom of heaven,” and not “kingdom of God,” and because this same passage occurs in Homil. Clem. 11. § 26, but in these homilies not John but the *κήρυγμα πέτρον* was employed (Schwegler, *Montanismus*, p. 184); but those Homilies (Hom. 3. § 52.) cite the expression which is undoubtedly John’s: “My sheep hear my voice,” cf. Joh. 10, 27., and the *Recognitiones*. Lib. VI. § 9, quote these words: “Verily I say unto you, except a man be born again of water he cannot enter into the kingdom of heaven.” Since in this place too where the citation from John is yet more unmistakable, the expression used is “kingdom of heaven,” and not “kingdom of God,” it proves, that in quoting from memory, the more current expression derived from the first three Gospels had been substituted for the “kingdom of God” peculiar to John.

With the mention made by Justin Martyr, we connect, that in the Letter to Diognetus, which assuming the latest date must be referred to this time, if not to the apostolic (compare Semisch, *Justin der Märtyrer*, p. 185. Justin Martyr; his Life, writings and opinions. Tr. by J. E. Ryland, Edinburgh. T. & T. Clark. 2 vols. Bib. Cab.). In this, c. 10. occurs the expression: “to whom (men) he sent his only begotten Son,” and immediately after: “or how shouldst thou love him who before so loved thee;” they stand in precisely the same connection in 1 John 4, 9. 10.; compare too v. 19: “We love him, because he first loved us.”—From the middle of the first [second Tr.] century we have also the testimony of the Valentinians (Valentinus died 160) for the use of the Gospel. Irenaeus expressly testifies (*adv. haer.* 3, 11, 7.) that the Valentinians used the Gospel of John, in order that they might be able to appeal to a disciple of Jesus. There is not indeed explicit evidence that Valentinus himself used it, but his pupil Herakleon wrote a commentary on it, and Ptolemy and Theodotus have also employed it. As this sect had their own Gospel, *Evangelium Veritatis*, they could have added the Gospel of John only, because it was anciently acknowledged in the church, and in order to employ it in recommending their own views.

After the middle of the second century the indubitable witnesses increase. First of all are to be mentioned the Montanists (Montanus flourished about 160); they rested their ap-

peal on the fulfillment in their sect of Christ's promise of the Paraclete. Schwegler has indeed pretended to maintain, that this sect did not derive the name "Paraclete" from the Gospel (in his work already cited, p. 188) but in this position no one will concur with him. Valentinus himself who enumerates as aeons the products which originated from the Union of ἀνδρῶπος and ἐκκλησία, to wit: παράκλητος, πίστις, Ἐλπίς, Ἀγάπη &c. has undoubtedly derived these terms from christianity, and not as that critic insists, from Philo. The Letter also of the church of Lyons and Vienna in the year 177 applies the term Paraclete to the Holy Ghost, Euseb. Hist. Eccles. 5, 1.; we find in it also a citation of Joh. 16, 2. Yet earlier must we place Tatian the scholar of Justin, who in his Apology ch. 13. undoubtedly quotes the Gospel: 'This is what was said: "the darkness comprehended not the light," and ch. 19.: "All things were by him and without him was not any thing made." That the Diatessaron of Tatian opened with the first words of our Gospel: "In the beginning was the word," has been disputed by Credner, but, as Daniel has shown in his work: "Tatianus der Apologet," p. 89., without good grounds. The Apology of Athenagoras, written about 177, embraces also (ch. 10.) some words from John 1, 3. and allusions to Joh. 17, 21. 22. 23. References to the Gospel, which can scarcely be denied, are to be found after the middle of the second century in Celsus; see Origen. cont. Cels. 5, 52. 1, 66. 67. In the last of these passages he speaks of the demand which the Jews made of Christ *in the temple*, which Jesus declined to satisfy by an explicit sign. It is impossible here to mistake the reference to Joh. 2, 18. There is nothing singular in the circumstance that none of the writers hitherto mentioned, quote John by name, and that ordinarily there is not a literal agreement in the words, for it is well known that the citations by name of the Biblical writers begin with the second half of the second century, and the citation by book and chapter still later. The first citation of the Gospel of John by name appears in the Apology of Theophilus of Antioch, written about 180 (B. II. c. 22); Irenaeus belongs to the same period; (died 202) in whom we have repeated citations by name of the Gospel, the Revelation, and the first Epistle. His evidence derives greater weight from the fact, that he was a native of Asia Minor, that he had known and heard Polycarp, though only as a παῖς ἐν τῇ πρώτῃ ἡλικίᾳ "a mere boy," and that the Gospel from its suiting the purpose of the Valentinians, as well as on account of the opposition in which it appeared to stand to the Chiliasm entertained by Irenaeus, must have been less consonant with his

inclinations as an individual. In a remarkable document he refers Florinus his friend and former fellow pupil with Polycarp to the fact, that the communications of the venerable Bishop of Smyrna, in regard to John's doctrines, coincide with the writings of John (Eusebius, *Histor. Ecclesiast.* 5, 20.): "I saw thee in my youth in lower Asia with Polycarp — — *for I remember the events of those times much better than those of recent occurrence*—what we learn in fact in our youth, grows with our soul and grows together with it so closely, that I can even yet tell the place where the holy Polycarp sat, when he discoursed, his entrance and exit, the peculiarities of his mode of life, his bodily figure, the discourses which he addressed to the people, how he told of his familiar intercourse with John and with the rest who had seen the Lord, how he narrated their discourses, and what he had heard of them in regard to the Lord, about his miracles and doctrine, all of which as Polycarp had received it from those who were eye witnesses of the word of life, he narrated in harmony with the Holy Scriptures—these things by the mercy of God then granted to me, I attentively heard, and noted down, not on paper, but in my heart, and by the grace of God I continually repeat it faithfully."

This very document nevertheless has been adduced by Lützelberger as an evidence, that Irenaeus not only received no testimony from Polycarp in regard to the Gospel, but that Polycarp himself knew only of *oral* communications from the Apostle; that in general the witness does not deserve much regard, since Irenaeus was at the time a boy (Credner even says, "a child"). Dodwell, we admit, goes too far when he attempts to show that the term *παῖς* in Irenaeus embraces the age of 25 years, but that it cannot well indicate any thing short of the 16th year, may be inferred from the improbability that a boy younger than this would have given the strict heed to the instructions of the Bishop, which this father of the church represents himself to have done. Lützelberger maintains, that Irenaeus would have been under the most urgent necessity of establishing the genuineness of the Gospel, for to conclude from the title which Irenaeus has attached to that polemical Epistle, Florinus must have been attached to the principles of Marcion, and held with them that the Gospels had been corrupted by Jewish christians; in place of this, we find only an appeal to an *oral* communication of Polycarp, and that too but a repetition of what John had *orally* taught. To this may be opposed the following: That Florinus was at that time a Marcionite is incorrectly inferred by Lützelberger from the superscription of the letter mentioned (see Neander's *Kirchengesch.* I, 3. p.

11. 47. History of Religion and the Church. Tr. by Joseph Torrey. Boston. I. 677. 680.) that he possibly had doubts of the genuineness of the Gospel is conceded, although he might then, as when a Valentinian he did at a later period, have derived support for his errors from an artificial exposition of the Gospel. The assertion however, that Irenaeus was unable to give any historical proof of the genuineness of the Gospel, can be supported by the fragment we have quoted only on the supposition, that this father could have had no other object than to convince Florinus of his heresy by means of John's writings. But in our opinion this was not his object. Irenaeus rested much more upon the hope, that the testimony of the writings in question, which could not without some movement of a better conscience be eluded, would appeal irresistibly to the conscience of the heretic, when he reminded him of what he had heard with his own ears from the grey disciple of the Apostles, and had at that time listened to with confidence.—To trace the tradition further than to Clemens Alexandrinus and Origen, after the testimonies adduced, would be superfluous. We may mention however, that the learned *Origen*, who commented on the Gospel about 222, and who has mentioned every attack on the N. T. writings, even that on the 2nd & 3d Epis. of John. Without the shadow of a scruple uses the Gospel as genuine, and that *Eusebius*, the man who seems to have been acquainted with the entire christian literature in existence in his time, speaks of it at the beginning of the fourth century as "a Gospel familiar to all churches under the heavens."

Let us yet glance at the testimony presented in c. 21, 24. 25. Until the time of Tittmann these words were regarded by a large majority as the words of the Evangelist. Theodore of Mopsuestia was the first who regarded them as a testimony from another hand; subsequently some catholic writers whom Maldonatus reproves; and besides these Grotius, Basnage and all the recent theologians. They cannot be ascribed to John. If they came from the same author as c. XXI, then this whole chapter must be referred to another hand, and this is a perilous avowal, in as much as it would involve a concession, that at that time others, beside John, knew so well how to write in John's style. But the contrast even between the simplicity of John in what precedes, and the hyperbole in v. 25. shows, that this testimony alone proceeds from another hand. The expression: "we know," also points to the fact, that the writer offered his testimony as the representative of a number of persons. What then does he testify? What is the force of the

τούτων and ταῦτα? Do they refer merely to the narrative immediately preceding? This is not at all improbable. Since that narrative is a mere appendix, this witness may have felt himself called on to attest with his own hand, that the Apostle was the author of it, and may have been led in this way to the remark, that many other things might have been added. We should however bear in mind the fact, that the writer of this verse apparently had in his eye the closing verses, 30. 31. of chap. XX., so that it is probable that in the τούτων and ταῦτα he designs a reference to the entire Gospel, and purposed by the addition of these closing words to designate as it were the appendix as a part of the entire gospel. In this view then what does he attest? *The authenticity and credibility of the Gospel.* Weisse Ev. Gesch. p. 100, and Lützelberger, p. 187 seq. object, that a Gospel which needed the appending of a testimony of this sort could not have been acknowledged to any great extent. "Are these words which endorse it," asks Weisse, „of such weight as to counterbalance the suspicious circumstance, made obvious by their very existence, that previous to the publishing of the Gospel it must have passed through other hands?"—through hands too which imagined that they could, by written additions made at their own pleasure, impart a higher credibility than it possessed in itself? Do these words then presuppose a *doubt* of the authenticity? Is it not more probably the case, as Schweitzer, p. 59. has already observed, that this attestation like that of c. 19, 35. rather had a practical aim — an urgent call upon the reader to lay the book to heart? Besides how strange is this testimony of a person appearing in the name of a number of others, *yet totally omitting the mention of any name!* I regarded myself as justified in drawing from this the conclusion, that this testimony could not at least have originated with a forger (Glaubwürdigkeit der Ev. Geschichte p. 273. 2. Ed.). Had any unauthorized transcriber or forger of a later period desired to stamp upon the authenticity of the Gospel an apocryphal seal: would he have added this seal without associating the name with it, and thereby have deprived it of all its force?" Can this inference be disputed on valid grounds? Cannot this at least be inferred with certainty: *that an honest and conscientious cotemporary of the Apostle* has attested the genuineness of the Gospel? When Lützelberger (p. 195) meets this with the remark: "That only forgers of the clumsiest kind invent every thing with great preciseness, and by this very circumstance are detected at once," we would put but one question to him, whether he ever heard of a forger so

“clumsy,” as to suppose that he was doing great service to a friend by a brilliant testimony—to which no name whatever was subscribed? Did not this testimony proceed from an *honest* man, and from a *sensible* one too?—But of what use would such a testimony be?—“it is,” says Lützelberger, p. 195, “under the circumstances in which John must have stood, unnecessary, amounting to nothing, in fact absurd and senseless.” But how was it, if the first readers were generally acquainted with the man from whose hands they received the Gospel, if they were in fact familiar with his hand writing? There is nothing at the beginning or close of the first Epist. of John to designate the writer more clearly. Grotius already raises the query, whether this witness may not have been the Presbyter of the church of Ephesus, in fact the Presbyter John? We might perhaps suppose a circle of disciples, like Aristion, the Presbyter John, Andrew who were in Ephesus in the second century, as Credner does, Einleit. p. 237. If perhaps this Gospel was first of all in use in the church in Ephesus and at a later period was circulated from this among the neighboring churches, we have a yet earlier solution of this subscription. There is too an ancient tradition that this was the case, to which Usteri gives his assent in his: *Commentatio in qua Ev. Johannis genuinum esse &c.* Zurich 1823. p. 125. as also recently Baumgarten-Crusius in his *Commentary on John* p. XXV., where he declares confidently that the *writing of the Gospel was not immediately followed by its publication.* Thus much then is established, *we have from contemporaries and acquaintances of John a testimony for the genuineness of his Gospel.*

Certainly we might advance yet further claims on the strength of the external testimony. Let it be added to this, that (with the exception of the Alogiens, whose objections were derived from doctrinal interests) from the beginning no opposition and no difference of views was expressed, and nothing but the extremest dogmatic prepossession can doubt the genuineness of this Gospel. We shall yet allude to but one point, on which doubt can readily find something on which to fix, and that is the testimony of Irenaeus. On that same historical testimony, to wit, on that of the Elders¹ of Asia Minor, on which rests his belief that John composed the Gospel, rests also his belief that the Apostle was the Author of the Apocalypse.

¹ It is usual to speak of the “Presbyters” of Asia Minor, to whom Irenaeus was indebted for his intelligence, but the word is more correctly translated by “Elders;” cf. the expression ἀπομνημονεύματα ἀποστολικού τινος πρεσβυτέρου, (the commentaries of a certain apostolic elder) Eusebius Hist. Eccles. 5, 8.

Since the latter however in the judgment of Credner, Lücke, Neander is not genuine, since Credner the zealous defender of John's authorship of the Gospel, presumes, in reference to the Apocalypse to speak of the witnesses, "of whom Irenaeus boasts," what value can we attach to those statements of the elders in regard to the Gospel? To this add the questions with which Lützelberger presses the Apologists, how a man can deserve credit, who from the tradition of churches of Asia Minor communicates nothing but marvels and accounts manifestly false such as 1) that the Apocalypse was revealed at the close of the reign of Domitian; 2) the strange prediction he has put in the mouth of Jesus in regard to the monstrous grape clusters in the kingdom of God; 3) the tradition, that Jesus was fifty years old (comp. Lützelberger, p. 150, 151.). It is true that the things stated, call for a cautious testing of the historical tradition of Irenaeus. To commence with the last point, Credner (Einl. I. 1. p. 215) has relieved the church father of the reproach cast upon him. The prediction of our Lord which was transmitted by the elders, and referred to John as authority (Iren. c. haer. 5, 33.): "Days shall come, in which vines shall grow, of which each shall have 10,000 shoots &c.," which according to the declaration of Irenaeus has been embraced by Papias also in his book, can certainly not be adapted to the discourses of our Saviour in John's Gospel — compare however the *καιρόν* in Matt. 26, 29. May not some expression similar to this very word of Christ in Matthew lie at the bottom of the tradition, an expression grossly coloured and exaggerated by those who held Millenarian sentiments? If these ingredients of *oral* tradition, tend to destroy its value, we ask: does not on the other side this very circumstance exalt the value of that which has been delivered in *writing* and which is free from every element of the sort? As regards John's authorship of the Apocalypse, confidence rests upon something more than the mere testimony of the Elders; if it be not genuine, internal and external reasons force us to the conclusions, that at the least *John the Presbyter* must be regarded as its author. But to refer the Gospel to this man hitherto unknown, would enter the mind of no one. The author of a work like our Gospel, says Lücke, must have had a "shape more like life" than pertained to this obscure Presbyter. That the Apocalyptic vision was fixed by the Elders of Asia Minor in Domitian's time, when the internal marks of the book seem to establish the claim of the time of Galba, would certainly detract from the historical authority of those witnesses,

nevertheless so little that is satisfactory has been contributed as yet to the interpretation of the Apocalypse, that we are not justified in drawing any confident conclusion in this case. We have entered into these arguments concerning the historical authority of the testimony, to which Irenaeus appeals only from an unwillingness to pass by the strong side of the negative criticism without reference. The genuineness of the Gospel would not be in any more peril if we totally overlooked the testimony of Irenaeus.

§ 7. THE MOST IMPORTANT COMMENTATORS ON THE GOSPEL.

As an Introduction to the Gospel: Dr. Wegscheider, *vollständige Einleitung in das Evangelium Johannis*. Gött. 1806. —Bertholdt, *Verosimilia de origine ev. Joh.* in *Opusc.*, Ed. Winer. 1824.

1. Origen (died 253), *Comm. in Ev. Joh.* In Jerome's time 39 tomes or divisions of Origen's exposition were extant; Eusebius says, that only 22 had reached his time. Of this great work we have but portions, though not inconsiderable ones (*Opp. Orig.* Ed. de la Rue, T. IV. *Opera Exegetica Orig.* Ed. Huet. T. I.) Important as this Commentary is for Origen's doctrinal views, and beautiful as are passages of its matter having a general bearing on christianity, those which in the stricter sense subserve the Exegesis of the Gospel are but meagre.

2. Theodorus of Mopsuestia (d. 428), Apollinaris (400), Ammonius (250), Cyrill of Alexandria (400). Important fragments of all these are to be found in the *Catena Patrum in Ev. Joh.* Ed. Corderius, Antwerpiae 1630. They are to some extent exegetical aids of value, especially the observations of Ammonius.

3. Chrysostom (d. 407), *Homill.* 87. in *Ev. Joh.* (Ed. Morelli, T. II., Ed. Montf. T. VIII.). These homilies are specially distinguished by great richness in practical observations. Chrysostom in addition explains the text in accordance with a sound grammatico-historical mode of apprehension. Even here however the purely evangelical value is diminished, by an undue propensivity on the part of Chrysostom, to give the text a polemic direction against heretical views.

4. Theophylact (d. 1107), *Comm. in 4 Ev.* (Ed. Venet. 4 Voll. vol. 2.). He has collected the choicest portions of Chrysostom and other Fathers, usually combining them after his own judgment, and for the most part following the grammatico-historical method of exposition.

5. Euthymius Zigabenus (about 1118), *Comment. in 4 Evv.* Ed. Matthiae, Lips. 1792. 4 voll., in vol. 4. This commentary also is collected from the more ancient Fathers; a good deal is from Chrysostom. The collection has been prepared with discrimination, and very much of it is useful.

6. Augustine (d. 430.), *Tractatus 124, in Joh.* (Ed. Antw. T. III.). These are homilies in which Augustine explains the text very diffusely, with many digressions: They present only here and there a gleam of light in the exposition of the Gospel itself on the principles of grammatico-historical interpretation, but in return for this they offer a treasure of profound christian thoughts, which has not yet been sufficiently drawn upon.

7. Maldonatus (d. 1583) *Comm. in 4 Evv.* Par. 1668. 2 vol. One of the best expositors of the Romish church. His erudition, especially in patristics, is great, as is his exegetical talent, which reluctantly endures the shackles of his church, yet wears them nevertheless.

8. Luther has commented on this Gospel from c. I—XX., though in part in a fragmentary way only. (Walch's Ed. vols. VII & VIII.) Where Luther in this commentary lays aside the polemic, he does not comment on this Gospel—he lives in it and conducts it to the soul of the reader like a divine well-spring of life, for every one who thirsts for life. In the exposition he usually strikes the true point, although his exegetical view may not always be properly verified and carried through.

9. Melancthon, *Enarratio in Ev. Joh.* (Opp., Ed. Viteb. T. III.), a collection of Lectures, published by Caspar Cruciger. In a dedication to Duke Maurice, Cruciger claims this as his own work. (He used the MS. notes which Melancthon had given him. See *Mel. Opera.* Ed. Bretschneider vol. XV. 1. Transl.). The expositions are natural. In general the dogmatic interest predominates to the detriment of the exegetical. The briefer annotations by Melancthon [*opera* Ed. Bretschneider XIV.] which Luther used in 1523 is a distinct work.

10. Calvin, *Comm. in Ev. Joh.* (opp., Ed. Amstel. T. VI.) Calvin's Commentaries on the four Gospels are less elaborate than those on the Epistles, nevertheless this great Reformer in this work also distinguishes himself as an interpreter, by easy, natural, and at the same time profound expositions. As regards exegetical talent, we must concede his preeminence over his colleagues.

11. Beza. *Comm. in N. T. Gen.* 1565.—Tig. 1663. On the Gospels, yet more largely than in his commentary on the

Epistles Beza develops the philological knowledge and exegetical tact which he possessed. He nevertheless does not elucidate all the difficulties, nor enter thoroughly enough into the spiritual meaning.

12. Zwingle, Annotatt. in plerosque N. T. libros. Tig. 1581. Many characteristic conceptions.

A sort of Catena of the Reformers is presented in the valuable collection of Marloratus, *Expositio Catholica N. T.* Viviaci 1605, in which the best portions of Calvin, Melancthon, Bucer, Musculus, Brentius and others are combined. Bucer has much that is peculiar.

13. Grotius (d. 1645), Comm. in IV. Evv. Par. 1644.—Halae 1769., Ed. Windheim. 2 voll. His Comm. on the Gospels is marked by an Exegesis which is unforced, and by a richness in antiquarian and philological observations, as also in parallels from profane authors, which it must be granted, are not always in their right place here.¹

14. Lampe (d. 1729.) Comm. exegetico-analyticus in Ev. Joh. Amst. 1735. 3 vols. 4to. This Lampe, it is true, has been set in a huge frame, hewn shapelessly out of abstract logic and unaccommodating theology, but has nevertheless been employed by subsequent Commentators as a light to their feet. Under the syllogistic coat of mail there throbs a heart of sensibility, and the erudition is so respectable, as to make it doubtful whether any one of those who followed him, has devoted to the Gospel an equal amount of original labour.

15. Bengel (d. 1752) Gnomon N. T. 1773 (Edited anew by Dr. Steudel.) *The pointings of his finger are sunbeams, and his hints gleams of lightning.* Where he treads the beaten path, what others employ wearisome pages in saying, he compresses into two or three words, often too through crag and forest he opens up new prospects.

16. Charles Christ. Tittmann (d. 1820.) Meletemata sacra sive Comm. exegetico-critico-histor. in Ev. Joh. Lips. 1816. Upon the whole, an Exegesis quite easy and natural; but it fails in the depth required to develop the ideas and in precision.

17. Paulus, Comm. zum Evangel. Joh. in the 4th vol. of 2nd Ed. of his Comm. zu den Evangelien. The Gospel of John is only commented on to the XI. ch. to the history of the Passion. This commentary is not so full as that on the Synoptical Gospels. The present time is perhaps more conscious of the defects of this commentary, than of that which

¹ Crell Opp. Exeg. T. III. 1656 (to Chap. 13) is to be added, who has much peculiar to himself.

may be regarded as its merit. If the Commentator were as thoroughly at home in the things of heaven as he is in the matters of earth, his book would be admirable. The author would doubtless have handled the legal technicalities of Palestiné with more success, than he would the history of his life, in whose mouth was found no guile, and who was bruised for our iniquities.

18. Kuinöl, Comm. in Ev. Joh. 3d. Ed. 1828. This Commentary may yet have its use as a repertory of the views expressed in the exegetical period from 1750 to 1820, when the exposition of the words was as destitute of exactness, as that of the things was of depth.

19. Lücke, Comm. zum Evang. Joh. 3d Ed. Vol. I. 1840. Vol. II. 1843. In the first edition of this work, a youthful enthusiasm welled up, which yet, like that of Herder, was not clearly conscious of its object; this was, however, the first exegetical work in which the believing spirit of the more recent theology expressed itself in a living form. The second and third editions have undergone important changes, and are distinguished alike by clearness and finish of expression, and thoroughness of investigation.

20. Olshausen, Biblischer Commentar zu Sämmtlichen Schriften des Neuen Testaments. Th. 5. Ed. 3d, 1833. The distinctive excellence of the exposition arises from the effort to evolve the *substance of the thought* in the particular biblical writers, and that too, with reference to its unison with the Bible system of faith in general. It seems to us, however, that the exposition of the first three Gospels has been more carefully labored, and possesses higher claims to originality than that of John.

21. Fikenscher, biblisch-praktisch Auslegung des Ev. Johan. 3 vols. 1831—1833. This work is a biblical exposition for educated laymen, but embraces many valuable hints for the learned interpreter.

22. H. A. W. Meyer, kritisch-exeget. Commentar über das N. 5. Th. 2. 1834.¹ The Commentary of the author increases in value in the subsequent volumes; the exposition of John must be regarded as scanty.

23. De Wette, Kurze Erklärung des Ev. Joh. 2d Ed. 1839.² The most important materials of exposition are compressed together in a judicious manner, and with independent judgment, though the mass of diversified notices, crowded together

¹ Second Edition, 1852.

² Fourth Edition, much enlarged. Edited by B. B. Bruckner.

in so narrow a space, makes the impression indistinct; the brevity too of his own exposition, is such as to make it impossible to gain from it any thing like a satisfactory insight into the more important passages. The criticism of Strauss has also had its influence on his exposition of this Gospel, though far less than on that of the first three Evangelists.

Frommann's *Johanneischer Lehrbegriff* (System of John) 1831, and Neander's *Geschichte der Pflanzung, &c.*, 3d Ed. 1841, p. 757. seq. (Planting and training of the christian church. Tr. by J. E. Ryland Bohn. 1851. Vol. I. 384) may be used with great advantage as a preparation for the reading of the Gospel.

ARTICLE II.

THE SIGNS OF THE TIMES.

By Rev. J. Ulrich, A. M., Shippensburg, Pa.

Is. 21 : 11.—Watchman, what of the night ?

THE prophecy, of which these words form a part, is generally regarded as extremely obscure. It comprises but two verses. As to the exact time when it was delivered, or on what particular occasion, or as it regards its special design, is not an easy matter, with any degree of certainty, to determine. Its brevity and isolated position, contribute much to its obscurity. The prophecy itself is styled, the burden of Dumah. The term Dumah, a name given to one of the sons of Ishmael, but here applied to some particular country, is evidently the same as Idumea, and is so called in the Septuagint version of the Bible. The prophecy, therefore, doubtless refers to the country generally known by the name of Idumea, or Edom. This may be inferred, in the *first place*, from the fact that the voice is said to have come from Seir, a mountain located in Idumea; and *secondly*, from the fact that it stands in immediate connexion with a prophecy respecting Babylon, a country lying not far east from it. It was perhaps delivered during the time of the Jewish captivity in Babylon.

The fact that it is called a burden, naturally leads us to the supposition that a heavy calamity of some kind is contemplated by it. This is also indicated by the term night, used

in the prophecy. The prophet is represented as having been placed on a watch-tower, long and anxiously looking for the issue of some important approaching event.

It was night ; i. e., it was a time of calamity, of darkness and distress. In this state of darkness and obscurity, some one is represented as calling to the holy prophet, the man of God, from the land of Edom, inquiring of him of the signs of the then present times—of what was most likely awaiting them in their distress ; whether the night of their affliction was assuming a more cloudless appearance ? Whether there were any signs of a brighter sky discernible ? Whether their present calamities were still to be protracted ? The reply of the watchman was, the morning cometh and also the night. Perhaps he meant to say ; there are signs of approaching prosperity to the captive Jews, and of heavy judgments hanging over the Idumeans. Or he may have meant to say, there are laid up in the storehouse of divine Providence for the Idumeans, or the same people, *a blessing and a curse*.

The appointment of a watchman always implies danger. The object which is had in view in his appointment, is, to render the person or property of those secure, by whom the appointment is made, or over whose interests he is required to watch. The character of his message during the progress of the night watches, depends upon surrounding or attending circumstances. If all, to the best of his knowledge and judgment, is found to be secure, it is his prerogative to announce the fact, by saying, "all is well ;" but if, on the other hand, he discovers approaching danger, it is his solemn duty to *sound the tocsin of alarm, to arouse the party or parties interested*, to a full sense of the perils by which they are surrounded.

As the prophets of the Old, as well as the ministers of the Gospel dispensation, sustain precisely the same relation to the spiritual interests of the children of men, which the watchman does to the temporal affairs of those over whom he is placed, they are very appropriately called watchmen. As such, it is their duty to be wide awake to the *special* interests of the spiritual welfare of every individual committed to their charge. As the Master himself tells us, that he did not come to call the righteous, but sinners to repentance ; to seek and to save the lost ; that the whole need not the physician, but the sick ; and that the very elect are in danger of being deceived by false prophets, so it is evidently the duty of the stewards of the divine mysteries, to give warning, both to saints and sinners, of approaching dangers ; of the *rocks, shoals, and quicksands, in the midst of which thousands upon thousands* have already

made shipwreck of their souls, and *where they themselves are in perpetual danger of sharing the same fate.* These dangers, by which they are surrounded, are legion-like. Some, in their character, are general, and others special. Some are met with in one, and others in another period in the history of the life of individuals, of families and of nations. To these circumstances, it becomes the faithful watchman upon the walls of Jerusalem, to have more or less reference, in his public ministry.

We therefore direct attention to "the signs of our times," we propose

I. In the first place to enquire, what the signs of our times are.

II. And in the second place, direct attention to the special duties devolving upon the ministers of the Gospel as the spiritual watchmen upon the walls of Jerusalem, in view of these signs of the times.

1. If it is the duty of the watchman, placed upon the watch-tower of Zion, to give the alarm when danger approaches, it is no less his duty to apply himself closely to discover existing dangers, and to ascertain their form and character. Without a knowledge of these facts, he is necessarily totally incapable of giving the "certain sound" as it is required of him by his divine master. If, in the absence of the proper warning, any perish, they perish at the risk of the watchman's own life. It is therefore no less his interest than his duty to inquire into the signs of the times.

It is by no means inappropriate, to inquire, what the signs of our times are. To this we reply in

1. The first place, a general concentrated effort on the part of *the uncircumcised Philistines, the wicked of foreign birth,* in our midst, *to transplant the Infidelity of the land of their fathers, into the moral and intellectual soil of their adopted home.* By this we by no means wish to intimate that there is no living faith,—no pure religion,—no works of the holy Ghost to be found in the land of the Reformation of the 16th century. The opposite is the case. Of this pleasing feature in the religious element, in the land of our Fathers, we are fully aware. We bless God for it. In that far off land, the workings of that grace that bringeth salvation to all men, as well as the blessed fruits of the labours of the Reformers and their faithful sons, are still abundantly developing themselves in the institutions of humanity, and of general benevolence. The spirit of the religion of *Luther, Arndt, Spener and Franke* is still alive. *But it is no less true, that the same moral*

and intellectual soil, yields a rich harvest of Infidelity of every conceivable form and character.

To this state of things, *the union of Church and State, the lifeless rites, forms and ceremonies of the mitered church of the SEVEN HILLS, greatly contribute.* HERE, in the home of the Reformation, with multitudes, who can talk long, loud and learnedly on the excellencies of the religion of the Fathers, practical christianity as taught in the word of God, is, in the language of moderation, nothing more, than a religious farce. Hence, even the pure and undefiled religion of the holy Ghost, is looked upon and treated with suspicion. This state of things renders religion with the thinking portions of the community unpopular, even contemptible; and perhaps more than any other single cause, contributes to Scepticism and Infidelity. The result of the whole is, that infidelity of one form or other is readily avowed, and finds many advocates. Under its stupifying and soporiferous influences upon the moral man, the unholy passions, the lusts of the eye, and the pride of life, remain unchecked and unreprieved, both by precept and by example. All this is very comforting to the carnal mind, whose motto is: "*let us eat and drink, and be merry, for to-morrow we die.*" Thus trained in the school of infidelity, almost entirely unaccustomed to any checks whatever upon their unbridled lusts, either from the pulpit, in public or in private, by instruction, or by living epistles of the converting power of divine grace; but on the contrary, urged on to vice and crime, by the natural proclivity of the unsanctified heart, as well as by the precept and example of their *infidel* companions, when they plant their feet upon the soil of civil and religious liberty, they feel themselves checked, upbraided and restrained in every step and on every side by the *living word, and the almost omnipotent power of example.* Under these circumstances, they naturally feel themselves uncomfortable, *out of their own native element*, in which they hitherto were accustomed to breathe, to live, move and act. All men by nature love darkness or sin more than light or holiness, neither will they come to the light, lest their deeds which are evil, should be reprov'd. In order to get rid of these checks upon their unhallowed passions, every effort is put forth to obscure the light of the Gospel, by the dissemination of error—by infusing the benighting influences of the infidelity of the Fatherland, into the minds of their own unsuspecting country-men and their descendants, as well as among the citizens of their adopted country. The means which are employed to accomplish this *nefarious object*,

are first : the Press. This is undoubtedly the mightiest agency made use of in modern times, to advance either the cause of *truth or error.* Of it, it is truly said by the Poet.

“By thee religion, liberty and laws,
Exert their influence and advocate their cause :
By thee, worse plagues than Pharaoh’s land befell,
Diffused, make earth the vestibule of hell ;
Thou fountain, at which drink the good and wise,
Thou ever bubbling spring of endless lies :
Like Eden’s dread probation tree,
Knowledge of good and evil, springs from thee.”

Of this fact, these children of darkness are fully aware. The Press is therefore made their rallying point. It is the heart of their anti-christian enterprize, sending forth and diffusing its poison among all classes of society. Through its instrumentality, is sent forth from the cities of New York, Philadelphia, Cincinnati and St. Louis, on every day of the week ; not excepting the holy Sabbath ; tens of thousands of infidel newspapers, tracts, pamphlets and books, all over the land, from Maine to California. As auxiliaries, to this mighty engine, they have their *well trained and well paid agents*, by whom this anti-moralizing poison, in the form of an infidel literature, as proposed and made ready for use by the *press*, is hawked about from house to house, and particularly along the great travelling thoroughfares of the nation. You can hardly touch the threshold of a boat or car, and you are already surrounded, and not a little annoyed by them. In this way the press is doing a great work for Satan and his cause.

A second means employed to further the cause of error, are the infidel clubs or associations, formed in every city, town and neighborhood throughout the length and breadth of our land. This is emphatically an age of associations. There never perhaps was a period in the world’s history, when the maxim, that “in Union there is strength,” was so generally acted upon, as has been the case in these latter years.—All classes of men seem to feel its omnipotent power, and have its kindred motto inscribed upon their banner, “United we stand, divided we fall.” Every project, bearing upon man’s moral and social condition, being good or bad, as soon as it is conceived, occasions the formation of associations to develope and execute it. Every principle, favorable or unfavorable to morality, is thus diffused through the masses of society by means of some organized combination.—Those, who from time to time come among us from the old world, are familiar with the all-conquering influences of the club-system as developed in their native land. They have for years witnessed its workings

in France, Switzerland, Germany and England. There they have seen how mind, however weak or imbecile in an isolated position, accumulates strength, when it is brought in close contact with mind, and is made to act in harmony with it. Thus as the cable is made strong by means of the combination or union of many small fibres; so it is, when intellect is properly united and made to act in concert; it gives it strength. When they therefore come into our midst, it is quite natural, that they should make use of weapons, to which they were accustomed from their infancy, to make war upon, subvert and uproot the religion of the Bible, and all her heaven-inspired institutions, whose object is, to elevate the moral and social condition of mankind. What they have seen accomplished in the father land, they confidently hope, in the same way, by means of the same agency, to effect here. Hence scores of associations of every form and character, are organized all over our land. Many of these organizations, in order that their real infidel character may not be suspected, profess to assume the form and character of an angel of light. They are made to wear the garb of religion, professing often to become help-mates to it; when their carefully concealed object is, to undermine, and gradually to sap the very foundation of christianity. Thus these associations become all things to all men, in order to gain over, and finally to proselyte the multitude. By this means, through the instrumentality of these societies, not a few perhaps, long before they are aware of it, are made to uphold, defend and practice the principles of an unbaptized christianity—perhaps the rankest and worst form of infidelity. Thus multitudes are drawn into the vortex of error and ruin.

A third and last, but by no means the least agency employed, to further the cause of Infidelity, is to divorce the Bible and all religious training, from all our educational institutions. It is well known by infidels, that a thorough religious training of the young, fortifies their minds against all influences of every species of error. Hence under the garb of being unsectarian, every effort is made to banish the bible and religion, at least from all elementary schools; whilst the real issue is, to prevent the implantation of the moral promoting and spiritual life inspiring principles of the religion of Christ.

Thus a mighty effort is put forth throughout the length and breadth of our land, by means of an anti-christian literature, by the formation of clubs and the instrumentality of the common school system, to bring into disrepute, the Christianity of the Bible, and substitute in its place the religion of *Spinoza*, *Shelling*, *Hegel*, *Strauss*, *Feuerbach*, *Owen*, *Combe*, *Morell*,

Carlyle, Emerson, Hurm, Paine, Voltaire and others of kindred theology. This we regard preeminently as one of the signs of our times.

2. Another of the signs of our times is, a deep laid, far-seeing, and far-reaching scheme, on the part of the Pope and his coadjutors, to infuse the life and spirit of the religion of the Romish church, into the social or domestic, civil and religious institutions of our country. Such is confessedly the true character of Romanism, that it cannot subsist under any form of government, unless it can sway an iron rod over all its subjects, from the king or emperor down to the lowest civil or ecclesiastical officer. It is emphatically a rule of tyranny. In all its forms it is despotic and oppressive. Its little finger is a terror to all over whom its authority is exercised. Wheresoever the papacy rules, it arrogates to itself the whole and sole control, a supreme power, over all marriage contracts,—over the press—over all educational institutions over civil rulers and the exercise of private judgment in all matters of religion. Thus it pronounces all marriage contracts illegal, unless entered into and solemnized according to the rules prescribed by the church of Rome. The children of all such parents, born and living in papal countries, are declared illegitimate, and as such incapacitated to inherit. For the sin thus committed by the parents against the politico-religious government of the mother church, their offspring, in the eyes of the law, both civil and religious, have neither father nor mother. As such they must live and die as bastards.—Next in order follows the proscription of the press. No sentiment, however biblical in its character, or wholesome in its tendency, if it has not first received the sanction of the church, is allowed to be put in type; no book unless first examined and approved by the proper authorities, is permitted to be circulated among the common people. The reading and circulation of the Bible itself, without note or comment, is pronounced an intollerable heresy. Here kings and emperors, at the risk of excommunication and dethronement, must succumb to the iron will of the Roman Pontiff, the declared and self constituted head of church and state. They must not govern contrary to his orders, or the decrees of councils. In all things temporal and spiritual his authority must be acknowledged and maintained.—But worse than all, here conscience, the gift of the holy Ghost imparted to all God's spiritual children, is fettered. On the subject of religion, none are allowed to think for themselves, and to give utterance to the honest convictions of their own hearts, if they come in conflict with the dogmas of the so called church of infallibility. To this usurped pow-

er, the private judgment of all catholics, must be surrendered. To think and teach otherwise, is heresy, and exposes its subjects to the stake and the flames. This power is essential to the very existence of Romanism. It is its lifeblood, without it, it sickens, faints and dies. All this and much more is susceptible of being fully substantiated, beyond dispute, from its own theology,—from the decrees of councils—and the bulls of Popes.

The very opposite of all this constitutes the life and spirit of Protestantism. It neither seeks the support, nor courts the favor of civil powers. All it asks from it, is protection, where persecuted or where violent hands are laid upon it by the light hating and truth despising children of darkness. It is fully conscious of its own inherent strength. It knows, that truth is mighty and must prevail. Hence, in carrying on its warfare against sin in general and spiritual wickedness in high places in particular it relies not for success upon carnal weapons—the arm of flesh, but upon the sword of the spirit, which is the word of God. Neither does it at any time interfere with domestic or civil institutions, unless they conflict with the inalienable rights of men, or the revealed will of God. Then its motto is: “we can do nothing against the truth, but for it.”—Nor does it shun the divine light, as is the case with Popery. It is not afraid to have its principles tested in the gospel crucible. It on the contrary courts the light and challenges investigation. Thus, in order to be consistent with itself, it puts forth every effort, to disseminate knowledge among all classes of the community, by means of the circulation of tracts, books and the holy scriptures. Nor does it bind any man’s conscience by proscription. What it asks for itself, it cheerfully yields to others. The inscription upon its banner, is freedom of speech, and liberty of conscience.

Thus we clearly see, that Romanism and Protestantism in their principles, in their life and spirit are antipodes to each other. Romanism is despotism, Protestantism is democracy or Republicanism.

In this state of things, under the influence of our free, democratic institutions, Popery feels itself greatly hemmed in, on every side. The whole superstructure of our government, in all its departments, social, civil and religious, is unfavorable to its life and progress. This is seen, felt, and deprecated by all its bishops and priests. To take an open stand, and publicly avow themselves the enemies, either of protestantism, or our republican form of government, they full well know, would be suicidal to their own interests. But, to be close observers

of the signs of the times, of the existing state of things, of the rapid progress of the onward march of Protestantism, in every section of our wide-spreading country, and of the trophies of Gospel victories which are daily acquired by God's sacramental hosts, in their untiring labors to advance the cause of evangelical piety among the children of men, and yet feel, and be passive, is contrary to the nature of Popery, as hitherto developed in the annals of its own history. Popery is never inactive. It has the nature, the life and spirit of its father, the devil; it is always on the alert; it always goes about seeking whom it may devour. It is always busy in devising schemes and forming plans to advance its own interests. This is usually done secretly or in disguise. Most of the schemes and plans more fully and firmly to establish popery in America, are originated in the far off land, and here carried out and consummated by its faithful subjects. Having well-nigh lost its foothold, almost its spiritual head, even in Rome itself, seeing its throne at home tottering and trembling to its very centre, every effort is put forth, if not openly, at least secretly, to establish itself in this country, perhaps in the great valley of the Mississippi. As preparatory steps to this long and fondly cherished project, the Bible, for conscience sake, is asked to be displaced from the school, where the rising generation of all classes is educated. For the same conscientious reason, it unblushingly asks for a division of the common school fund, and to have a portion of it appropriated to its own use; as already stated, it suppresses the circulation and reading of the sacred scriptures, as well as all other religious books, except such, and such only, as are recommended by its priests; by mob violence, it attempts to suppress the freedom of speech; in the choice of borough, city, township, county and state officers, it not unfrequently secretly controls our elections, in favor of candidates of either political party, from whom it, as a church, anticipates the most favor. All this is done wholly and solely to advance the interests of Romanism, at the expense and risk of our boasted liberty. All its subjects, from the highest dignitary to the humblest peasant, busy themselves to accomplish this object. If foiled in one of its plans, other schemes are at once formed to attain the same end, in a different way. To deny that this is one of the signs of the times, would be a denial of the evidences of our own senses. We hear of them, we see them, and in some measure we already feel their effects. We might as well deny the presence of light in a cloudless noonday summer sun, or our own existence, as to deny the existence of these signs in relation to the

movements of Popery. They are clearly visible all over the social, civil, and religious horizon of our country, from the chilly north to the sunny south; from the extreme east to the far west.

3. In the third place, we enumerate among the signs of our times, a strong tendency among all classes and societies of the christian community, to a cold and lifeless formalism in religion, instead of the soul-converting, and life and hope-inspiring religion of Christ and his apostles. By formalism we mean, that tendency of the mind which rests its hope for salvation upon the mere externals, the rites, forms and ceremonies of religion, to the total neglect of the inner life of religion itself. It theoretically admits, and cheerfully subscribes to all the essentials of the religion of the Bible. It believes in God, and an overruling Providence. It concedes the existence of sin in general, and the depravity of the human heart in particular. By profession it receives and pays homage to Christ and his Gospel. It is scrupulously careful to attend to all the external duties of religion. It glories in water baptism and the visible signs of the Eucharist. With the multitude it goes up to the temple of the Lord, and takes part with them in his visible service. It prays, fasts, and gives alms to the poor. In fine, it goes through the whole round of all the external duties of the worship of the living God. But alas! whilst the tithe of mint, and anise, and cummin is paid, the weightier matters of the law, judgment, mercy and faith are omitted. The outside of the cup and platter is cleansed, whilst no attention is paid to the inner part. The sepulchres, from without, are carefully whitened and beautified, but within are full of dead men's bones and of all uncleanness; even so it is with formalists, outwardly they appear righteous unto men, but within are full of hypocrisy and all manner of iniquity.

Formalism, as thus defined, says Lord, Lord, but neglects to do his will. It idolizes the symbol, instead of rising from it to the thing signified. It is the form of godliness, whilst it denies its power. It is the skeleton of christianity, the framework of the body, without life and beauty. It is religion in theory, but infidelity in practice. We by no means wish to insinuate that this formalism, in all its full development, is the christianity of our American churches. Heaven forbid! We still have of the life as well as the form of our holy religion. We devoutly and sincerely thank God for it. Neither do we wish to be understood as saying that all the rites, forms and ceremonies, even of the Roman Catholic church, much less of the protestant churches, necessarily constitute formalism. It

is a fact well known to all who are familiar with their Bibles, that the Mosaic dispensation, by divine appointment, abounded in rites, forms and ceremonies; nor has the Gospel economy, the more simple form of divine worship, been entirely divorced from all form. The truth is, certain kinds of forms in religion, are as essential to its existence, life and growth, as food is to the vitality and strength of the body, or the heart, the arteries and veins in the animal economy, to the circulation of the blood, or the eye to vision, or the olfactory nerves to smelling, or the ear to hearing. In the divine economy, to bring about the conversion and sanctification of the sinner, the spirit operates mediately, i. e., through the instrumentality of the truth. Hence the appointment of the sacred ministry, of the sacraments, the duty of reading the scriptures and of hearing the word preached, of prayer, and of letting our light shine. These are the mediums through which the truth is communicated to the mind. They sustain the same relation to the life-promoting influences of the religion of Christ, as the bark of the tree does to the circulation of its sap. As in the vegetable kingdom, the sap cannot circulate without the bark, so in the kingdom of grace, spiritual life is imparted through the instrumentality of the various means of grace. In conformity with this divinely appointed plan to save sinners, Paul says to his Corinthian brethren, (1 Cor. 4: 15) "I have begotten you through the Gospel." Peter also says, to the christians whom he addressed in his first epistle, 1: 23; "Ye are born, not of corruptible seed, but of incorruptible, by the word of God which liveth and abideth in you." Hence too, Christ prays to the Father in behalf of his apostles: "Sanctify them through thy truth, thy word is truth." All this we are willing to admit as essentially connected with the Gospel scheme of salvation; but the evil of which we speak, is, that men build their hope for salvation upon the bare use of the means of grace, and the external forms of religion, without experiencing its converting power in the soul. The sign is substituted in the place of the invisible reality. This we regard as the essence of formality.

That the signs of our times indicate more than an ordinary tendency towards this state of things in the worship of God, in all protestant churches, both in Europe and our own country, may readily be discerned by any one who is capable of making impartial observations, even though he be not endowed with the gift of a Daniel. What but this is the tendency of Oxford tractarianism in England, and of the exclusive symbolism in Germany and other European countries? What but

this is the tendency of the effort now put forth in many of the protestant churches, (the Lutheran not excepted) in our land, to revive and introduce the lengthy liturgical form of worship of the transatlantic churches? We by no means wish to condemn a moderate use of the liturgy. Nor do we wish to sit in judgment upon those brethren who differ from us in their views and feelings on this subject. They have an undoubted right to their opinion, and to reduce it to practice, in conducting the worship of God, in their respective churches. On this subject, we both claim and give liberty.

The present tendency towards formalism in our public worship, we regard, in a great measure, as the reaction of the life and spirit of the times which are just receding from our view in the religious horizon. We are just emerging from an age of latitudinarianism and fanaticism in the religious element in the world. During this period, many have been, and some still are advocating fanaticism, which is a religion of feeling only, without the life-perpetuating power of the Holy Ghost. This, in the end, is only another species of formalism.

It is hardly a quarter of a century ago, since there prevailed, to a considerable extent, a disposition with not a few of Zion's watchmen, to set aside and totally omit the liturgical services of the sanctuary (except singing and extempore praying) even on sacramental occasions. This we witnessed ourselves some twenty years ago, when assisting a good brother in one of our western cities, to administer the Lord's Supper. We were then but a novice in the ministry. But we then mourned, as we now would, under the same circumstances, over such a departure from the ancient landmarks of Lutheranism. We therefore repeat the fact, that we are not opposed to a moderate use of the liturgy. Nay; we would even go farther, as a compromise measure, for the sake of greater uniformity in the public worship of the sanctuary in all our churches, and favor a short introductory liturgical service every Lord's day morning, and insist upon the time-honored, impressive liturgical service of our church, on communion occasions, both in connection with the preparatory services, and during its administration. But then, for the sake of everything that is lovely, sacred and holy in religion, let not the love for uniformity in the public services of the sanctuary, and the reverence for the time-honored forms, symbols and creeds of the Fathers, cause us to forget that the only acceptable sacrifice to God, is a broken heart and a contrite spirit; that God is a spirit, and they that worship him, are required to worship him in spirit and in truth.

4. A fourth of the signs of our times is a scarcity of ministers and of ministerial candidates, in comparison with the increasing demands for their services. The demand for pious and well educated ministers is at this time much greater than it was twenty years ago. At that time in the sober judgment of not a few who are familiar with the history and statistics of the church, her wants at home, were as promptly met and even more so than now. When at that time one minister could render ample satisfaction to the spiritual wants of a community, now the same community, with its increased population, calls into requisition the services of three, four and more additional laborers, who all find abundant employment.

The natural increase of our own population, in connection with the thousands and tens of thousands of shepherdless foreign emigration, who are daily landing upon our shores, crowding our cities and peopling our western states and territories, are continually calling upon us to provide them with pastors. But in consequence of the comparatively small number of annual additions to the ministerial rank, we are compelled, in many instances, to reply to them, "we have none to send."

Besides this, the whole heathen world is literally opening its arms wide, to welcome the missionary among them. From the thousands of Africa, from the teeming millions of Asia, and from the vast multitudes of the Isles of the sea, the Macedonian cry comes up, in louder strains and with greater earnestness than ever, "come over and help us," we are in a land of darkness—in the deep valley of the shadow of death, where there is none to pity, or to help us. Come and break unto us the bread of life, or else eternal death is our certain doom. This scene is truly heartsickning, yet a want of laborers compels us to deny them their dying request. The harvest is emphatically great—but the laborers are few.

It is not only the increased demand both in the domestic and foreign field for ministerial services, that renders the number of the laborers in the Lord's vineyard comparatively fewer, than in some former periods in the history of the church; but there are actually fewer young men, connected with our literary and theological institutions, who have the ministry in view, than formerly. For instance in the year 1840, there were 150 theol. students in attendance at Andover—whilst in the year 1854 there were only 100. In five other of the New England divinity institutions, there were in attendance in the year 1840 322 students, whilst in 1854 there were but 190. In the year 1841 there were upon the funds of the Education Society of the Lutheran Church 47 young men, in the year '53 but 31.

The same decrease in the number of divinity students during the same period of time, applies to the universities in Europe, whilst the law and medical schools, both at home and abroad, are crowded to overflowing with students, the schools of the prophets are almost empty.

The causes of this state of things, we think, may be reduced to three: First, a want of a more adequate support of the ministry. Whether others of the learned professions are actually better supported than the ministers of the Gospel, we will not now stop to inquire, but certain it is that in these latter years of high prices for the necessities of life, their wants in many instances have not been as fully and as promptly supplied, as their position in society, and the amount of labor performed by them, entitled them to. A second cause is a general revival in secular business in all parts of the land. Strong inducements are undoubtedly held out from this direction to many of the pious sons of the church, who would otherwise feel inclined to enter the ministry. But being under the impression, as the son of a clergyman once said to his father, that preaching was a poor trade to live by—and with the determination, if the Lord prosper them in business, to replenish his treasury with silver and gold; instead of offering themselves, soul and body upon his altar, they quiet their conscience, and enter upon some secular calling. The third and perhaps the chief cause of the scarcity of candidates for the gospel ministry, is the absence of more evangelical revivals of religion in our colleges and congregations. Four fifths of the ministers now in the active service of the church, and at least nine tenths of the present candidates for the ministry, connected with our different literary and theological Institutions, have come from Seminaries of learning and congregations, which have been favored with special seasons of grace. In this position, we know, we are fully sustained by facts. In the days of Apostolic revivals, each church furnished itself with one or more pastors. We know of one congregation in this valley, which alone has furnished some eight or ten ministers in the course of twelve or fifteen years, now in active service in the church. The history of Pennsylvania College affords proof corroborative of the correctness of our position. The whole history of the church from the days of the Apostles to the present time, affords abundant proof, that seasons of evangelical revivals supply her with spiritual watchmen — their absence renders them scarce. We have thus briefly glanced at what we regard as some of the most prominent signs of our times as seen in the spiritual horizon.

II. We shall now direct your attention to the solemn duties devolving upon the ministers of the Gospel, as the spiritual watchmen upon the walls of Jerusalem. In view of these "signs of the times" we remark in the first place,

1. That it becomes them as the divinely appointed guardians of the Religion of our blessed Saviour, constantly, both in season or out of season, to exercise a jealous watchfulness over its spiritual interests, in all its aspects, whether doctrinal, liturgical or practical. The sacred scriptures make it the duty of all the professed disciples of Christ, irrespective of their position in the church, individually, to watch over the religious interests of their own souls. Christ says, when speaking to his Apostles, what I say unto you I say unto all, watch—see that your own lamps are filled with the oil of grace—see that you keep yourselves in a state of preparedness for the coming of the bride groom, for death and judgment. Nor are private christians only to watch over their own spiritual welfare, but also over that of their fellow christians. Each and every one of the household of faith is to feel that no man liveth to himself." Cain was expected to have known the whereabouts of his brother Abel. Paul requires the strong, to bear the infirmities of the weak, to consider the spiritual interests of their more inexperienced brethren, as well as their own.

But it is especially the duty of the ministers of the Gospel, who are placed upon the watchtower of Zion, to watch over the spiritual interests of God's Israel. Hence Paul, when speaking of their duty, says "they watch for souls as they that must give an account."—Solomon says of them, that they go about the city—that they go to and fro and make observation of the condition of all those over whose special interests they are placed as guardians.—All this implies wakefulness. If others sleep they dare not. If others feel reckless in regard to their own safety—if they close their eyes, or fold their hands and speak peace, peace to themselves, whilst God declares there is no peace, the watchmens' duty toward them is to watch over them, as they at whose hands their souls will be required, in the great day of accounts. It is therefore their sacred duty, at the peril of their own souls, with a jealous eye, to watch over the purity of the word and sacraments, over the spirituality of the divine worship, as well as over the life inspiring power of the Gospel of Christ, as developed in the walk and conversation of its genuine subjects. If there is a departure from the purity of the faith once delivered to the saints, either in theory or practice, it is their duty to make the discovery. In

a word, it is expected from them, that they should know all that is transpiring in the church of God.—Again,

2. It is the duty of Zion's watchmen to be prompt and fearless in giving the alarm when the signs of the times unmistakably prognosticate danger. In the practice of medicine, it is an admitted fact, that the sooner bodily diseases receive the proper medical attention, the more certain and speedy is the restoration of the patient to his usual health and strength. The same principle holds good in regard to the moral man. Sin in its nature is progressive. The longer it remains unchecked, the more stubborn and uncontrollable it becomes. Hence the spiritual health and strength of Christ's mystical body, require prompt attention, when symptoms of moral disorder develop themselves upon it.

It is a law of instinct to flee from danger, or to render assistance and make proper effort to rescue those that are in danger. To be aware therefore of the imminent danger, to which sinners are exposed of being ruined for time and for eternity, and yet feel indifferent towards them, would be doing violence to one of the primary laws of nature. This same benevolent trait of character is still more fully developed in the kingdom of grace. It is an essential attribute, the lifeblood of the religion of Christ. God so loved the world as to give, and Christ came to seek and to save the lost. In all he said and did, he manifested the deepest concern for the salvation of the lost sheep of the house of Israel. In all his teachings, both in public and private, even at the risk of his life, he reproved the transgressor, and warned him of his danger. For instance, how personal was his discourse to the Pharisees! How faithful his warnings against their leaven!

Thus did the holy prophets teach. Their writings give full proof of the fidelity with which they delivered their messages from God, to the sinners,—how faithfully they reproved and exposed the wickedness of the children of men, irrespective of rank or station. The same is true of the Apostles. Take for example Paul's preaching at Athens, or his defence of himself and the Gospel, before Felix. All his Epistles breath the same spirit. Whilst on the one hand it gave him pleasure to commend his spiritual children for their virtues,—on the other hand, he never spared the transgressor—from him he never withheld the rod of correction, however grievously painful to himself, the task was. On this point God is very explicit in his instructions to his spiritual watchmen. In Is. 58. 1. he says "cry aloud and spare not, lift up thy voice like a trumpet and show my people their transgression and the house of

Jacob their sins." 62. 6. Again I have set watchmen upon the walls of Jerusalem, which shall never hold their peace day nor night. In Ez. 3. 17—19. he says: "son of man, I have made thee a watchman unto the house of Israel: therefore hear the word at my mouth, and give them warning from me. When I say unto the wicked, thou shalt surely die; and thou givest him not warning, nor speakest to warn the wicked from his wicked ways, to save his life; the same wicked man shall die in his iniquity; but his blood will I require at thine hand." The great Apostle of the Gentiles commands his son Tim., II. Tim. 4. 2—4. "to preach the word; to be instant in season and out of season, to reprove, rebuke and exhort with all long-suffering and doctrine." These sundry charges in all their sacredness are enjoined upon every minister of the Gospel, at the time when he is set apart to his holy work. The solemn duty of every one of us is, promptly and fearlessly to alarm the guilty, to arouse him to a full sense of his perils—to especially apprise and warn the church of approaching danger, in whatever form and character it may make its appearance. This duty can be neglected, only at the risk of our own life. Its performance may give us pain—but our own safety, and the safety of both saints and sinners, imperiously demand fidelity in this particular.

3. In the third and last place, it is the duty of the divinely appointed watchmen of Jerusalem, not only to ascertain and give warning of the approaching dangers, with which the interests of our holy religion are threatened, but also to point out the counteracting remedy; how the evils may be overcome, and the dangers escaped. As the physician in his prescriptions, is influenced by the nature of the disease, the stage of its progress, as well as by his knowledge of the constitution of the patient; or as the skilful general of an army must be guided in the mode of his attack, or the defence which he makes by the position and mode of attack of the enemy; so must the ministers of the gospel, who are appointed to watch over the interests of religion, be influenced, in the remedy which they prescribe, or the counsel which they may be called upon to give to individuals, families or communities, by the peculiar condition of the party or parties concerned. As the dangers, to which the children of men are exposed, of losing their souls, are many in number and endless in character, so are the counteracting remedies. No two individuals are exposed exactly to the same dangers. Each one has his own peculiarly besetting sin. To each hearer his own befitting portion is to be given. Satan, who goeth about like a roaring lion, seeking

whom he may devour, does not always appear in the shape and character of a lion—but often in the form of an angel of light. Hence the character of the instruction how to escape from impending danger, depends upon the nature of the danger itself. In other words, the cry of the watchman must receive its character from the nature of the dangers from which it compels the children of men to escape.

In conclusion, let us all labor to have a just sense of our responsible position in the kingdom of grace. Our position as watchmen upon the walls of Jerusalem, is not of our own seeking—but of divine appointment. No station in life, no position in society, is as responsible as ours. We are the ambassadors of Christ, entrusted with the message from God to man. His commission to us is, go and deliver my message—go and proclaim the word which you have received from my mouth. Cry aloud and spare not; warn the guilty—proclaim the truth whether men will hear or forbear—With unwearied diligence let us apply ourselves to know and to be able to read the signs of the times as they rise and become visible in our spiritual horizon, so that when the inquiry comes up, watchman what of the night, we may ever be ready to give the appropriate reply, and the needed instruction. These are peculiarly befitting times for self examination. May each one of us prove true to himself, and as in the fear and presence of God, inquire of himself, have I been faithful during the past to the trust committed to my charge? have I been a faithful watchman upon the walls of Jerusalem? have I noticed the signs of the times, of which I have heard? Have I taken the alarm myself? Have I buckled on the armor to meet the enemy? Have I with the coming earnestness warned others of the dangers which stare them in the face on every side? May God help us, one and all, to be faithful to the responsible trust committed to our charge.

But what availeth the vigilance of the watchman in the city, if the citizens themselves give no heed to the warning given them by him? or worse, if worse can be, find fault with and upbraid him, because his cry disturbs their repose, and alarms their fear. All the faithful efforts of the watchman to save them will be ineffectual. The indifferent conduct of the citizens will greatly tend to discourage him in the prosecution of his mission. So it is in the case before us. What will it avail you, if your spiritual watchmen be ever so faithful to you in delivering their messages, if their cry is not heeded by you? Or if you, as Ahab did, find fault with their message, because they fail to prophesy smooth things to you? This will be

your condemnation, that light is come into the world, and you have loved darkness, sin and ease, more than light, life and action; that you have been warned of your danger, and had the way of escape pointed out to you, but remained in darkness, in a state of stupid, insensible security. What heed have you hitherto given to the watchmen's cry, when they reminded you of the progress of infidelity, of Romanism, of dead formality, of barrenness of ministers and ministerial candidates? When convinced of sin, of righteousness, and of a judgment to come, what effect has it had upon your hearts? What reply does your own conscience give to these interrogatories? Pause, we pray you; consider well the things that make for your peace. Now you hear the warning voice; you may yet escape. Would you have your respective pastors encouraged in their mission of mercy to you, would you meet them and the Judge with joy, then obey their faithful admonitions; profit by their kind counsels; what the Master says unto us, we say unto all; watch, pray, anticipate his coming to judgment, and the God of peace be with you all—Amen.

ARTICLE III.

A HIGH STANDARD OF PIETY DEMANDED BY THE TIMES.

By Rev. A. L. Bridgman, A. M., West Amsterdam, New York.

IN the first ages of the christian church there were no theories of "christian perfection." Men came into the kingdom of Heaven as little children, possessing their docility, simplicity and true-heartedness. They confined themselves to scriptural thoughts and ideas, and did not attempt to make nice distinctions, or metaphysical statements of doctrine. They did not give the deductions of their individual reason as parts of the inspired message, and were not diverted from the hallowed fields of divine truth into the barren regions of idle speculation.

A few years ago the doctrine of "christian perfection" awakened quite an interest, and received as large a share of attention as any one theological doctrine: books and sermons were produced for and against it, reviews and periodicals made it the subject of discussion, and in consequence of the tendency of the human mind to seek for a logical verification of

truth, metaphysicians endeavored to bring the doctrine to the test of philosophical analysis, and "dressed it up in the habiliments of scientific nomenclature." The field of religious literature had already been adorned with the "philosophy of religion," the "philosophy of a future state," and the "philosophy of the plan of salvation;" and why should there not be a "philosophy of christian perfection?" The church has ever been safe and pure, just so far as she has modestly adhered to the Holy Scriptures. She has stood on dangerous ground whenever she has *appealed* from the Bible to philosophy. The spirit that leads men to set up their *own inferences* as to what the Bible should teach, is an evidence of the deep and radical depravity of man. The primary object of Revelation is the salvation of the soul, and in order to effect this great object, it became necessary to rebuke the self-sufficiency of human reason. Hence we have an humble and self-denying religion. Hence the humble appearance of Christ in the world. Hence God has arrayed the Gospel against the lofty pretensions of human wisdom.

The Bible unfolds truths which man needs, facts which philosophy, in its proudest flights, never could have apprehended, but God has deemed it wise to *reveal* them without *explaining* them. The Bible discloses the doctrine of the Trinity, but it does not show the *mode* of this great mystery. It speaks of angels, but it does not teach their *natural history*. It announces the fact of the atonement, but does not explain it. Theologians have attempted to do it, and is the world any better or wiser for their speculations? When the publican, conscious of his guilt, cried, "God be merciful to me a sinner," showing that he felt, from the depths of his soul, the *need* of an atonement, the raptures of pardon which he experienced in answer to his prayer, were more satisfactory to him than all the speculations and explanations furnished by the schools of Theology could have been. The Great Father of all is more anxious to promote the *moral perfection* of man, than to satisfy the demands of *proud reason*. When the cry for help ascends from a human soul, stricken under a sense of sin, the ear of our Heavenly Father will be gained, and from his exhaustless bosom he will pour the riches of his grace into the contrite heart, while to the intellect that will not bow to his authority, and that demands a *reason* for every fact and doctrine which he has revealed, "he will be a God afar off."

Perhaps it would be wrong to assert that no good has resulted from the discussion of the subject of "christian perfec-

tion ;” for, in the first place, the minds of both writers and readers have been brought into communication with the richest and loftiest truths of christianity ; and in the second place, sincere and earnest inquirers after the truth, while looking over the mass of thought which has been evolved, and in directing their attention to those passages of scripture which bear upon the subject, must have been led to perceive, that the Gospel furnishes a much higher *ideal* of the christian life, than that indicated by the experience of christians at the present day. But, on the other hand, it is to be lamented that the theorizing and speculations in which some writers indulged, were calculated to bewilder and perplex the minds of those who were anxious “to come unto a knowledge of the truth ;” and the peculiar views advocated by others were adapted to degrade the majesty and purity of the divine law, and to mislead the mind in regard to the depth and extent of human depravity.

The exigencies of the times demand that the standard of piety should be raised in the churches. The truth of this proposition is felt and acknowledged by all christians, from the highest to the lowest order of intelligence. For this christians should pray and labor. Ministers of the Gospel should raise their voices like a trumpet, and rebuke the careless, and encourage those who are “going on to perfection.” The conceptions of believers in regard to the provisions and promises of the Gospel should be quickened. Let them feel that their highest ideas of the fulness of the blessings of the Gospel, have been altogether inadequate. “*As the Heaven is high above the earth*, so great is his mercy towards them that fear him.” Let them contemplate the immensity of that love which prompted him to “give his only begotten son, that whosoever believeth on him should not perish, but have everlasting life.” Are not his resources as great as his love ? “He that spared not his own son, but delivered him up for us all, how shall he not with him also freely give us all things.” Hath not “wisdom builded her house, and hewn out her seven pillars, and killed her beasts, and mingled her wine and furnished her table ?” When we see a beautiful mansion surrounded by cultivated fields, gardens, ornamental shade-trees and artistic walks, and on entering it, we find elegant furniture of every description from the basement to the top, and the most ample provisions for satisfying the wants of the occupants, the *design* of the whole at once becomes apparent ; *the happiness of the inmates*. The *inference* from the arrangements and provisions would not be obscure and distant, but clear and direct. When we look at the provisions and adaptations of the Gos-

pel, can we mistake the design of their author? "Christ also loved the church and gave himself for it, *that he might sanctify and cleanse it* with the washing of water by the word; that he might present it to himself a glorious church, *not having spot or wrinkle*, or any such thing, but *that it should be holy and without blemish.*"

All the works of God are *perfect*, both in the economy of nature, and in the plan of salvation. The earth upon which we live, though under the curse of God on account of sin, is a perfect world when considered as a theatre for sinful beings on probation for eternity. Examine the sting of a bee through a microscope, and it will appear as it does to the naked eye, a *perfect point*. Examine the point of a needle after man has expended his power and skill upon it, and it will appear *blunt*. "Every spot on an insect's wing is as carefully finished off as a world." Everywhere we see abundant provision made for the inferior creation and the *animal* wants of man; and will God deal *less* bountifully with the *souls* of his children for whom he gave his son to die, and whom he bears upon his arms; and will he make the kingdom of grace the scene of his parsimony? If he is bountiful to the animal creation which perish, he will not be a step-father to man's spiritual and immortal nature. No, the *resources* of God are infinite. "God shall supply all your need *according to his riches* in glory, by Christ Jesus." Should any fear to put forth their hands to receive the fulness of the divine blessings of the Gospel? Shall faith and hope return with flagging pinions to assure us that "unto him that hath, no more shall be given?" "He is able to save to the *uttermost* all who come unto him."

Why should not believers rise to the higher regions of the divine life? It is true that sin in the soul is a terrible enemy to overcome. But "where sin abounded, grace hath much more abounded." Let them lay hold of the *strength* of the Savior. "Without him we can do nothing," but "we can do all things through Christ strengthening us." We have the promise of his sympathy and gracious presence. "Lo I am with you always." "He ever liveth to make intercession for us." "He was manifested that he might destroy the works of the devil." Sin is the devil's great work. The Savior's great work is the destruction of sin in the hearts of believers. "The blood of Jesus Christ cleanseth from all sin." "He gave himself for us that he might redeem us from *all iniquity*." We are encouraged to persevere in cultivating holiness of heart, when we consider the *patterns* of purity recommended to us in the Bible. St. Paul exhorts his brethren "to be followers

of him, even as he was of Christ." In Christ we find our highest ideal of excellence and holiness. Hence we have a perfect model in the Savior of the world, and inferior patterns in those who *imitate* him. We are exhorted again by the same apostle "to follow those who through faith and patience inherit the promises." In the eleventh chapter of Hebrews, he has given a brilliant list of those who were conspicuous for their faith, and eminent for their holiness. "They being dead yet speak." Let their holy lives, and sublime trust in God, and undying devotion to the interests of Christ's kingdom, supply us with fresh incentives to piety and holiness. The attainments made by prophets, apostles, and others, in every age of the world, show that elevated piety is *practicable*. They had the same infirmities, were called to buffet the waves of temptation, and to grapple with the giant energies of sin. The illustrations of the power and efficiency of the Gospel, furnished by the Bible and history of the church, should not only command our admiration, but lead us to imitate them. We are not authorized to copy whatever was *wrong* in their lives and actions. We are not required to take them as an all-perfect model. Wherever we discover any prominent trait of goodness and excellence, *that* we are to make our example. The Chinese mechanic who was ordered to copy a rare vessel, copied also the defect that rendered it useless.

We do not find absolute moral perfection embodied in any one individual christian. An analysis of the solar spectrum will discover streaks of shadow in the purest sunbeam; and there are spots on the sun himself, which his golden tresses cannot hide. But in the blessed Savior there is centered every perfection without any dark shades or alloy of depravity. The artist who would rise to eminence in his profession, would study and imitate the noblest models. Let the character and life of Christ be before us, if we would brighten in holiness, and grow up in all the fulness and maturity of religious manhood.

The all-wise parent has ordered our school of discipline, as best to promote a holy and well-balanced christian character. The fitness of the present earthly scene to strengthen and develop the christian graces, was well understood by the apostle Paul. "Whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present or things to come; all are yours." All the calamities, trials, and persecutions; all prosperity and present advantages, all that may take place hereafter, are all fitted to promote the sanctification of the believer. "*All things shall work together for good to them who love*

God." "Every influence to which we are exposed, every friend we meet, every book we read, every thought that springs up in the silence and depth of the spirit, every joy that enraptures the heart, and every affliction that rends it," may be made to waft us onward in the pathway of holiness.

The end of our trials is, to promote our sanctification. "Whom he loveth he chasteneth *that he may be made a partaker of his holiness.*" "For our light afflictions *work out for us* a far more exceeding and eternal weight of glory."

The school of our earthly discipline was originated and arranged by infinite wisdom, and is fitted to put the last finish and polish on our characters, ere they shine forth in immortal glory.

The communion of saints is a powerful means of promoting piety and holiness. Believers having been reconciled to God through the blood of his son, and renewed in the spirit of their minds, and the law of God being written anew in their hearts; there is a moral resemblance among them, and a foundation for reciprocal intercourse. They can enter into each others thoughts and feelings, understand each others language, and rejoice in each others society. As they meet in the house of God together, their hearts burn with a holy flame of love, and exclaim with the Psalmist, "how amiable are thy tabernacles, O Lord of hosts! My soul longeth, yea, even fainteth for the courts of the Lord." Hope and faith expand in the all-pervading element of brotherly love. Christians fall more deeply in love with holiness, the more firmly they are bound together by the cords of affection. They see the image of Christ in each other, and rejoice in him "with joy unspeakable and full of glory." While saints cultivate the spirit of devotion and fellowship with each other, in the public and social exercises of religious worship, they enjoy the animating and comforting influences of the spirit of God. Intercourse with God and each other increases their moral power. Their *capacity* for loving and serving God increases. They lay hold on strength which is *omnipotent*, and receive supplies from fountains which are *inexhaustible*. Then in their *prayers* for each others sanctification, what a mighty instrumentality! "The fervent and effectual prayer of a righteous man availeth much." As children, they have liberty of access to God at all times, and their prayers cannot fail, because Christ ever liveth to make intercession for them. Why may they not supplicate God for spiritual blessings on each other, with greater freedom and confidence than any temporal friend for earthly favors? "Ask and ye shall receive, seek and ye shall find, knock and

the door shall be opened." The divine treasury is full. "The lines of goodness all meet in him." Who can doubt the efficacy of intercessions and prayers of christians for each other, who is familiar with the Bible? What sweetness and tenderness were breathed in that memorable prayer of our Savior for his disciples, and for those who should believe on him through their word! "*Sanctify* them through thy truth . . . that they may be one, even as we are one." The apostle James exhorts us to "pray one for another; the fervent effectual prayer of a righteous man availeth much." To the Roman and Ephesian churches, the apostle writes: "Without ceasing, I make mention of you always in my prayers;" and to the Corinthians, "I thank my God always on your behalf, and I pray God that ye do no evil;" to his friend Philemon: "I thank my God, making mention of thee always in my prayers;" and to his convert Timothy: "Without ceasing I have remembrance of thee in my prayers night and day." To the Colossians he says: "Epaphras . . . saluteth you, always laboring fervently for you in prayers, that *ye may stand perfect and complete in all the will of God.*" To the Thessalonians he says: "And the very God of peace *sanctify you wholly*; and I pray God your *whole soul, spirit, and body be preserved blameless.*"

Christians should feel that their growth in grace and holiness depends on the *whole system of means* which the great head of the church has instituted, and that those means are available. We have the "word of God which is quick and powerful," which unfolds the riches of divine grace and the variety of its blessings. We have the "communion of saints," public and social worship, the prayers of the faithful, fellowship with the Father, the ministry of angels, the aid of the Holy Spirit, and the arrangements of divine Providence as a school of discipline; all of which can be made subservient to our sanctification. We have also the impressive and delightful ordinance of the Lord's Supper, which is fraught with the richest blessings to the penitent and believing. *Here* are influences which bring comfort, light, joy, strength and peace to the soul! *Here* is "the bread of life!" *Here* is living power. *Here* is the fulness of salvation. *Here* are floods of glory!

If we consider the *number* of sanctified instrumentalities of the Gospel, and the *efficacy* of the means of grace which can be made available for our moral perfection, need any despair? If the grace of Christ was sufficient to open our blind eyes, to unstop our deaf ears, to overcome the enmity of our carnal

minds, and to pour into our souls the raptures of peace and pardon, are there any opposing influences which it may not also overcome? The ocean of his grace is boundless, the storehouse is full; the feast is prepared, the invitations are pressing, all things are ready, the guests are waiting; *will you come?*

1. *It is necessary that the standard of piety should be raised in order to secure for christianity the respect and confidence of those without the pale of the church.* The fact cannot be disguised, that our holy religion is losing its hold upon the convictions and sympathies of men. It is not sufficient to refer them to the *past* triumphs of christianity. They demand that those who *now* profess godliness, should stand out in clear moral relief above the *rest* of mankind, in faith, simplicity, earnestness, benevolence and purity; that the divinity of their religion shine out in their characters, lives and conversation.

It is true that christianity is not responsible for the corrupt lives and imperfections of those who profess to be its votaries, but it is from this source that skeptics obtain weapons wherewith to attack it. We are far from urging, that those who disfigure and poorly represent the life and power of religion, are the primary cause of infidelity; for the purity and uncompromising morality of the gospel frown upon the selfishness and depravity of man." The carnal mind is enmity against God." But a *distorted* christianity may operate as a *subordinate* cause in strengthening the enemy, and confirming those who are wavering in unbelief. Numbers are seen in the ranks of christianity, who are thought to be inferior to the world in earnestness and humanity, and hence some are tempted to believe that our holy religion is becoming a dead letter, and that it is soon to pass away as a system, and give way to something more expansive and better adapted to the wants of mankind. Such views are swaying the minds of no small portion of the community. They are not confined to the unprincipled and those who have cast off all restraint, but pervade the minds of many intelligent, earnest and sober men—of those who make our laws, dispense our justice, and whose genius and energy animate and mould our literature. Views of this kind and sentiments unfavorable to the truths of the Bible, are working their way from the more intelligent to the masses. The facilities for propagating thought and sentiment from one class of minds to another, are greater than formerly. The channels through which error and falsehood reach the lower order of mind are numerous. Infidel literature is cheap and abundant

Common minds do not adopt their opinions altogether upon the *authority* of those above them. They are not ignorant of the *process* by which the conclusions of intelligent unbelievers are reached. What shall convince these men that christianity is *not* in a similar condition to that of Judaism eighteen hundred years ago—"waxing old and ready to vanish away?" The scientific argument for the truth of the Bible may be complete, not a link in the chain may be wanting; and when properly presented may impress the minds of those who are capable of estimating the true nature and weight of the argument. But others will be more effectually reached and gained, by presenting before them pure and undefiled religion, incarnated in living examples. Let them have *practical* illustrations of the power of christianity to mould the life and character. This is the shortest road to conviction. Let them see in professed christians all the graces shine out and harmonize in a holy life. Many men, unrenewed by the gospel, and skeptical in regard to its divine origin have as rapid and intuitive a perception of the moral beauty of a holy life, as they have of symmetry in the bodily frame, harmony in music, or adaptation and proportion in a temple. Let the lives of all who profess godliness become instinct with the divine harmonies of religion, and properly reflect the graces of the inward sanctified spirit, and the strong holds of infidelity would be reduced.

2. *A higher standard piety in the church is necessary to prevent cases of apostacy.* Ministers and congregations have frequent occasion to mourn over the defection of some, who once gave the most decided and cheering evidence of having passed from death unto life. It is not denied, that numbers, who thus fall away, never had the root of the matter in them. But others "make ship-wreck of a faith" which had brought them into connexion with the blessings of the gospel. How can we account for so many cases of apostacy, except on the ground of their having been satisfied with low attainments in grace?

The condition of those having just entered the church, and who do not make it their special aim to rise high in the pathway of holiness, is perilous. There are powerful influences both in and out of the church, to give them a *downward tendency*. They will meet with such as have a taste for vicious literature, and an insatiable thirst for gold; and others who are ingrossed with "spiritualism," and who substitute the teachings of "mediums" for the revelation of God. In the church they will find those who are halting in their course, flagging in their zeal, and languid in their devotions. They will find

those who plead for worldly and sinful amusements, and who deem it no harm to frequent the circus, the ball-room and theatre. There are not a few professing godliness, who are better known in the world than in the church, and who are better acquainted with the state of the market, the price of grain, the condition of banks, and the position of political parties, than with the state of religion and affairs of the church. They are more concerned for the welfare of their country than for the prosperity of Zion, and feel a greater interest in the success of some scheme of worldly gain, than in the salvation of sinners and the enlargement of the church. Numbers will be found, the basis of whose religion is formalism, who present a ghastly mimicry of life, but the spiritual pulse is languid, and the vital streams do not richly flow; and those who have just entered the church warm in their first love, will feel, that they are rather haunted by the spectre of religion, than warmed and cheered by its presence. There are others who substitute the religion of sentiment for inward piety, and the worship of the beautiful for the worship of God. They admire whatever is lovely and grand in the works of nature and art, and they may give play to this refined sensibility, even after the fire of love in their hearts has waned into total extinction. They may be capable of dwelling with more or less emotion upon some lovely traits in the character of Christ, and the tragic scenes of redemption, and upon the *milder* features in the character of God, while they would recoil at his Holiness and Justice—like some flowers that imbibe the *softer* rays of light, but have no sympathy for the more *powerful* colors.

We cannot expect that young converts, after having been ushered into the church, and surrounded by such unpromising specimens of piety, will set their standard very high, or become very eminent christians. We might as soon expect to see tender plants flourish in an ice-house.

What a different state of things would be presented, if they found the *mass* of the membership pressing vigorously forward “after glory, honor, and immortality,” rising higher and higher in virtue and purity, breathing the very atmosphere of Heaven, and grappling manfully with the very Colossus of sin! Then they would be cheered in their religious course, their hands would be upheld when they are ready to fall, and encouraged when their spirits fail. *Such* an example would inspire them like the breath of God, with a holy and lofty zeal, and a vigorous faith would prepare them for mighty undertakings, even for a decisive victory over the world, the flesh and the devil. And while they would thus be progressing and

maturing in holiness, they would be less liable to fall from their steadfastness. The tree that casts its roots and fibres deepest into the earth, is the least liable to be prostrated by the fury of the tempest. The stronger and deeper the hold which the religious life takes upon the foundations of the inner being, the more it partakes of the nature of the imperishable.

3. *A higher grade of piety in the church, would render the means of grace more effectual, in promoting revivals of religion.* Revivals of religion are generally the most powerful where faith is the most vigorous, preaching the most pungent, and prayer the most fervent. Some are not very favorably disposed towards special efforts for the conversion of sinners, on the ground that they have been accompanied with unnatural excitements, and gross fanaticism, and have been often followed by a reaction highly unfavorable to the interests of the church. But we hold that such extravagances are the evidence of *defective* piety. They are not essential to religion, and are not necessarily connected with any rational efforts for the recovery of the impenitent. Cataleptic ecstasy may be followed by languor and depression, but "*they that wait upon the Lord shall renew their strength, they shall mount up on wings as eagles, they shall run and not be weary, walk and not faint.*" "The inward man is *renewed day by day.*" The sanctified agents of the church are adapted to strengthen and invigorate faith and love, and to foster that piety which brings forth "fruit unto the honor and glory of God." Any measures that are inconsistent with confidence in the ordinary means of grace, will not receive the blessing of God, and should be discarded. When there is a healthy tone of piety in the church, and due honor and place are given to the word and spirit of God, and his sovereignty acknowledged, and when thorough views of the depravity of the heart and the riches and provisions of the Gospel, and the willingness of God to save prevail, and christians labor and pour out their hearts in fervent prayer to him who is able to save; the church may reasonably *hope* for a blessing. They will not *need*, they will not *demand* an atmosphere of strong artificial stimulants, they will not rejoice in the wildness and fury of a camp-meeting excitement; religious mountebanks will not be in great demand; the ship of Zion will not career so wildly on the mountain-wave of excitement, and the seven years of *plenty* will not be *followed* by seven years of *famine*. In such a state of things the church will be prepared to enjoy prosperity, and her prosperity would be "like the waves of the sea."

Christians would labor and pray for the conversion of sinners, because the love of Christ would become the *ruling passion* of their life. Confession, humility, and gratitude to God, would prepare them to give God the glory. Their spiritual perceptions would be elevated and quickened to that degree, as to enable them to discriminate between true and false measures, and between the zeal of Jehu and that of Paul. The tides of religious prosperity would not subside. The Holy Spirit would take up his *abode* in the church. The preaching of the word, and the means of grace, would be effectual in the strengthening of the saints, and in the conversion of souls. "Seasons of refreshing would come from the presence of the Lord," such as would have the superscription and seal of heaven upon them; they would be God's own work, and not a spurious imitation thereof.

4. *A high standard of piety is necessary to secure a greater degree of religious enjoyment among christians.* There are many whose minds are disturbed by doubts and fears. Dark clouds intervene between heaven and their souls. They do not dwell in the outbeamings of God's love, but in the shadows of the valley, and seem not to ascend the delectable mountains, where they can bathe their souls in the bright beams of the sun of righteousness. They never attain to that serene peace and joy that accompany the higher stages of the divine life. Sometimes this state of things may be owing, in part, to constitutional temperament, but more frequently we think, to low attainments in piety, and imperfect conceptions of the provisions of the Gospel, and the all-sufficiency of the grace of God. Increasing piety brings with it increasing assurances of the divine favor. Faithfulness to the Savior will secure a reverence of hope and confidence. The "*obedient*" shall enjoy the "good of the land." "In keeping his commandments there is great reward." The "peace" of those who "hearken to God's commandments, is like a river."

Many are characterized by great instability in their religious course, and hence there are fluctuations in their religious enjoyments. At one time they seem to be soaring towards heaven, at another they are in the "castle of Despair." To-day they are reveling amid the fruits, flowers, and fountains of Paradise, in no long time they may be found in a wretched desert, where there is nothing to delight the senses or refresh the heart. Sometimes they seem to assert their privilege and freedom as sons of God, and their movement seems to be onward and upward; and again they are in heaviness and bondage, and their movement downward and backward. Their

faith seems to have no anchorage and their hope no pinions. Hence their experience is not bright, their joy is not serene, and there are eclipses of that light, in which more privileged souls are permitted to dwell.

Such gloomy experiences can be traced to the inefficient *piety* of the times. It is deficient in power and that deep all-pervading spirituality which are essential to permanent peace.

Let professors of our holy religion come into possession of an energetic love to God and man, a piercing faith, a faith that overcomes the world, which fixes its eye upon eternal realities and invests them with vividness and power, and a "hope that maketh not ashamed," and which "is like an anchor to the soul;" and let these principles exert their full power upon their hearts, and their peace and comfort would be far greater than what many at present enjoy.

Let those then who profess to be followers of Christ "go on unto perfection." He who threw his everlasting arms around you, and brought you out of the horrible pit and miry clay, requires you to consecrate yourself *wholly* to his service, "for ye are not your own, ye are bought with a price," and you owe him all your powers, your heart, your soul, your property, your time, and your influence. If you would have peace and joy and the testimony of the spirit, you "must serve him with a perfect heart and a willing mind. Which would you prefer to see in the church; decline, apostacy and ruin, or spiritual life, progress, and moral power?—Shall she be inundated with worldliness or flooded with the light and glory of holiness?—Would you see the usual agencies of the gospel prove effectual, in the conversion of your sons and daughters?—Would you see them saved from immolation upon the altar of pleasure?—Would you receive their affection, obedience, gratitude and reverence?—Would you secure their sympathy for whatsoever is lovely, true and pure? Then let the home-atmosphere be radiant with holiness.

Would you see the teachings, the sacraments and the worship of the church effective means of grace, in accordance with the design of its great Founder? "Would you feel that the unction of the holy one, and the power of the highest resided in them and operated through them." Would you see the membership less sordid and pouring their possessions into the Treasury of God? Would you see our pious young men flocking to our colleges and theological schools, sacrificing their selfishness and ready to give up all for the cause of Christ? Would you see the standard of the cross successfully planted on the shores of India, and thousands flocking to it? *Then let the standard of piety be raised in the church.*

ARTICLE IV.

REMINISCENCES OF DECEASED LUTHERAN MINISTERS.

ERNEST LEWIS HAZELIUS, D. D.

Quidquid ex eo amavimus, quidquid mirati sumus, manet mansurumque est in animis hominum, in æternitate temporum, fama rerum.

THE subject of our present narrative is justly entitled to a place in our series of departed worthies. It would be a violation of christian gratitude, an act of injustice to the church itself, if the excellencies of our revered friend, who was not only loved, but honored, whilst he lived, and who, for more than fifty years was engaged in preparing young men for the sacred office, received from us no notice. The church has produced few men more deserving of its entire veneration and love, than the man whose life and services this sketch is designed to commemorate. His name, embalmed in many hearts, will always be pronounced with reverence and gratitude. The precious memory of his virtues and his labors, is the precious legacy the grace of God permitted him to leave for the comfort of the church, and the edification of believers. Such an example is as a sacred halo that lingers after "the sunset of the tomb," to shed light and blessing on the bereaved community. It should ever live, and be held up to succeeding generations for imitation.

Ernest Lewis Hazelius was the son of Eric and Christiana Hazelius, and was born September 6th, 1777, in Neusalz, in the province of Silesia, Prussia. He was descended, on the paternal side, from a long and honored line of Lutheran ministers,

——— *atavis edite regibus*
O et præsidium ei dulce decus meum,

extending as far back as the days of the Swedish king, Gustavus Vasa, through whose pious exertions the Reformed religion was established in Sweden, early in the history of the Reformation. To this enlightened and christian prince, one of his ancestors served as Chaplain. Hence, though a native of Germany himself, the family from which Dr. Hazelius sprang, belonged to Sweden. His father was designed, and had been educated at the University of Upsal for the ministry, but his plans were changed, and his attention subsequently turned to secular pursuits, as he thought he had no divine call

to the work. He therefore gave up the profession to a younger brother, for in some parts of Sweden, the ministerial office is hereditary, and descends from father to son. Taking his departure from the land of his birth, and travelling for a season, he finally determined to settle in Neusalz, having in the meantime united with the Moravian church, and married a pious woman of that society. Young Ernest was faithfully instructed under the direction of these pious parents, who, whilst they were careful to cultivate his intellect, were still more solicitous to lead him to the Savior, as the sinner's only hope. He was early imbued with the elements of that consistent and ardent christian piety, which so strongly marked and beautifully adorned his subsequent life. The permanent characteristics of his riper years were, at this time, eminently conspicuous. The sequel shows that, in the further development and progress of his character, the classical rule was not disregarded :

——— *servetur ad imum,*
Qualis ab incepto processerit et sibi constet.

Of both his parents he was deprived before he had reached his sixteenth year, yet the impression of parental example, and the influence of early religious instruction, were never forgotten. These were the instruments, through the divinely renovating power of the Spirit, for his recovery from sin, and his return to God. As we have, from time to time, proceeded in our researches, how often have we been reminded of the connexion between early religious training and mature piety ! The memory of parental instruction has again and again been the means of reclaiming the wandering prodigal, and of bringing him back to his father's house, often after the lips that uttered the instruction have mouldered into dust. You can scarcely select the biography of a distinguished and useful man in the church, which is not an illustration of the efficiency of faithful parental effort. As the stone hurled from the sling, takes its direction, and finds its resting place in obedience to the hand that wields it, so the child goes forward and finds its grave in peace or sorrow, according to the impulse, which it received at the fire-side. Let, therefore, the ark of God be brought into the house, and it will be blessed as that of Obed-edom, and "the voice of rejoicing and salvation shall be in the tabernacles of the righteous." "Those that are planted in the house of the Lord shall flourish in the courts of our God ; they shall still bring forth fruit in old age ; they shall be fat and flourishing, to show that the Lord is upright. He is my rock, and there is no unrighteousness in him." How true it is,

"Our most important are our earlier years !"

Experience and revelation teach us, that early piety and a steady, earnest, faithful devotion to the duties of the position in which, in the providence of God, we are called to labor, invariably lead to a useful life, and secure peace of mind for us in old age. The habits we form in youth accompany us and cling to us in mature life. The impressions we then receive become strong and fixed. They cannot be shaken off. They are found chiselled into the enduring character, as with the point of a diamond upon the rock forever.

"The childhood shows the man,
As morning shows the day."

It is proper here to introduce an incident, the disposal of which, no doubt, exerted a controlling influence on the future destiny of the subject of our sketch. It seems that his mother, who was a native of Stetten, attended the same school, and was on terms of great intimacy with the Princess Sophia of Anhalt Zerbst, better known to the world as the Empress Catharine II of Russia. One of the few good traits in the character of this princess was, that in the days of her greatest elevation, she never forgot her former friends. She granted to the brother of her early friend, Captain Brahts, the privilege of bringing goods, free of duty, to St. Petersburg, and whenever his vessel was in port, invited him to dine with her, always evincing the deepest interest, and making the most minute inquiries in reference to the companion of her school days. When she heard of the birth of young Ernest, she wrote to the mother for the boy, proposing to adopt him as her own son, and promising to cherish him with the most affectionate care. His pious parents scarcely knew what to reply, but they finally concluded not to give the Empress an immediate answer, but to wait until the child was old enough to decide for himself. Several letters were, in the meantime, interchanged, but there was nothing decisive, until Ernest had reached his twelfth year, when another communication came from the Empress, demanding a prompt reply to the question which had long been the subject of interest and correspondence. "Dear Christiana," writes Catharine, "give your consent, and I will be a mother to your boy." The question was now referred to young Ernest for final decision, his parents believing that God would grant unto him, in his choice, "that wisdom which is profitable to direct." The lad had, from his earliest childhood, given evidence of uncommon piety, and had determined, if he lived, to become a preacher of the Gospel. His predilection for this vocation was probably, in some measure, influenced by the fact that his paternal ancestors, for

several generations, had been ministers of the Gospel, but a circumstance that occurred, when he was only five years old, made an abiding impression upon his mind, and seemed, under the direction of an overruling providence, the turning point in his life. His parents, with him, made a visit to Herrnhut, and whilst there, Bishop Müller, a venerable minister of the Moravian church, after having catechized the child, took him into his arms, blessed him, and solemnly devoted him to the ministry of reconciliation. The occasion of that impressive scene, and the words of the dedication service, in after days rang through his ears, nor were they ever forgotten; for when he was an old man, he would still repeat them in the language they were first uttered. His desire for the sacred office was strengthened from year to year, and whenever the subject of Russia was mentioned in his presence, he manifested the greatest aversion to the proposition of the Empress. He felt that his was a higher calling, that his time and services were required for a more important work, that it was his duty to labor as an ambassador of Christ, in extending the interests of his kingdom. When, therefore, the Empress wrote for a final answer, and the decision was placed in his hands, the youth had no hesitation in giving a peremptory negative to the application. Often in after life did he refer to this incident in his life, and in his decision recognize the providence of God, which watches with parental care over all our ways. "Had I accepted Catharine's offer," he would say, "how different would have been my life—how changed my lot! Who knows but perhaps I might even now be languishing in the mines of Siberia, as many of the former favorites of the Czars have been."

The studies of young Hazelius were commenced at Neusatz, his native place. They were for some time continued at Kleinwelke, when he entered the institution at Barby, at which his academic course was completed. In the thorough classical and scientific training he received, he laid the foundation of his future usefulness, and of that success which followed his future career as an instructor. His theological studies he pursued at Niesky, a Moravian institution, under the superintendence of Bishop Anders, the senior Bishop of the Conference, after which he was furnished by the authorities of the church with a license as a candidate to preach the Gospel. In the year 1800 he received an appointment as classical teacher for the Moravian Seminary at Nazareth, Pennsylvania. This he accepted, notwithstanding the opposition of his friends, and the fact that many eligible situations had been offered him in

his native land. Thus, in the providence of God, he was brought to this country, which became the scene of his labors for more than half a century. His attention, in this new field, was first directed to the acquisition of the English language. The same application and perseverance, which distinguished all his efforts, were brought to bear upon this undertaking, and not without the most successful results. He soon secured such an acquaintance with the language, as was necessary to imparting instruction in the institution. In this situation he continued to labor for eight years with great efficiency, having, during the period, been appointed head-teacher and professor of Theology in the Theological department. It is a little remarkable, that the first three divinity students he had at Nazareth, became Bishops in the Moravian church.

Differing, however, from his brethren, in their views of church government and discipline, and influenced also by other considerations, Dr. Hazelius resolved to sever his connexion with the Seminary, and to change his ecclesiastical relations. He felt an earnest desire to unite with the Lutheran church, in whose service his fathers had, for so many years, lived and labored. Whilst he had the highest respect for the church which his father had adopted, and under whose influences he had been reared, yet he cherished a still greater veneration for that church, at whose altars his ancestors for centuries had worshipped. Without any disparagement, therefore, to his Moravian brethren, who adhered to the same symbol of christian faith, and to whose interests he was strongly attached, he regarded it his duty to return to the church endeared to him by so many hallowed associations, and to labor, under her auspices, for the advancement of Christ's kingdom. He left them in peace, bearing with him the highest testimonials of his abilities as a teacher, and his character as a man and a christian.

In the spring of 1809 he returned to Philadelphia, and for a season, gave instruction in a private classical school. His duties here he discharged with his accustomed energy and success. But he did not occupy the position very long. Having been, in the fall of the year, invited to take charge of the united congregations in New Germantown, German Valley and Spruce Run, Hunterdon county, in the state of New Jersey, he accepted the call. As he had previously preached only as a licentiate, he was ordained by the ministerium of New York, and then entered upon his pastoral duties. In this situation he also faithfully labored, and with the blessing of God resting upon him. He was never found wanting in the performance

of any of his obligations. The labors of the Sabbath required him to go from seven to fifteen miles to his distant congregations, in one of which he preached every two weeks, and the other once in four weeks. When he resigned his charge, he left the congregations all in a flourishing condition. At New Germantown, the place in which he lived, he also conducted a classical Academy, from which some idea may be formed of the extent of labor he performed, and the amount of industry he possessed.

In 1815 the institution at Hartwick went into operation, and Dr. Hazellius was selected by the Vice-Executor of Mr. Hartwig's will as Professor of christian theology, and Principal of the classical department. The appointment was confirmed by the New York ministerium, and the Professor immediately entered upon the work assigned him. This institution he served for fifteen years, discharging with great fidelity and ability his various and arduous duties. It was owing to his active exertions that the Seminary was established on a solid basis, and obtained a celebrity as deserved as it was extended. In addition to his labors as an instructor, he was also compelled to perform regular pulpit service, and to act as Pastor of the village congregation. During his residence here he was associated with the various interests of education and religion, and labored in every way to promote the welfare of Zion. His name is very dear to the churches and synods connected with Hartwick Seminary, and his memory is cherished with much affection by the brethren, that were educated here under his direction.

In the spring of 1830 having been elected Professor of Biblical and Oriental Literature, and of the German language in our Theological Seminary at Gettysburg, he decided to accept the appointment, as he supposed the position would furnish him a field of increased usefulness in the church. The following September he was solemnly inducted into office in the presence of the Board of Directors and a large assembly of the people, J. D. Kurtz, D. D. of Baltimore delivering the charge to the Professor, who after having read and signed the declaration required, pronounced an interesting discourse on the history of our church in this country. His connexion with this Seminary was, however, very brief. He resigned his chair in 1833, very much to the regret of the Directors, who in their minutes testify to the zeal and industry, with which he had discharged the duties of his office. The Theological Seminary of the Synod of South Carolina had been deprived by death of the services of Professor Schwartz, who had excited the most promising expectations in reference to his future useful-

ness to our churches in the south, and in their bereavement the guardians of this infant institution anxiously turned their eyes to Professor Hazelius as particularly fitted, by his varied qualification and experience in teaching, for the station. When the unanimous wishes of the Board were communicated to him, and the wants of the Seminary so urgently pressed upon his attention, he could not resist the earnest appeal, although the acceptance of the appointment involved some pecuniary sacrifice. Regarding it as a call of Providence, he wrote to the brethren, that he would come. As soon as he could make his arrangements, he started for his new field of labor, and on the 1st day of January, 1834, entered upon the duties of his office.

In the summer of 1842 he revisited his native land, and the scenes of his youth. He met with a most cordial reception and was flattered and caressed by the noble and the great. The strongest influences were exerted and the most tempting offers made to induce him to return with his family to the country of his birth, but without effect. The king of Prussia offered him a lucrative situation, but the land of his adoption and his little Seminary in the backwoods of Carolina had become too dear to him to relinquish for any other considerations.

In this position he spent the remainder of his active and useful life, watching over the interest of the institution, with the most tender solicitude, and devoting to it his best energies and influence. Hopeful and zealous, patient and persevering, he never despaired or relaxed his efforts for the elevation and advancement of the school confided to his care. The Seminary was firmly established. It continued to flourish and its usefulness was increased. Its facilities for instruction were extended, so as to meet the want and interest of the church. The influence of the Professor was salutary, not only in fitting young men for the ministry of reconciliation, but in building up and strengthening our southren Zion, in introducing wholesome discipline into the churches, and in laboring faithfully and efficiently to advance the welfare of the people. During a period of nineteen years his connexion with this institution continued. And finally, when, at his own request and in consequence of increased age and growing infirmities, his resignation was accepted and another appointed to take his place, he did not cease, till the last, to divide with his successor the duties of instruction in the institution. It was only four days preceding his death that exhausted nature compelled him to bid a final adieu to the students in the capacity of their instructor. Scarcely had he quitted his post when the summons came to him to

relinquish these earthly scenes and this tenement of clay, in which he had been a lodger beyond the ordinary term of human life. He died on Sabbath, February 20th, 1853, in the 76th year of his age, after a few days' illness. He had taken cold, most probably from change in the weather, which produced some derangement in his system, and his constitution being feeble and frail, death was the result. He had a kind of presentiment before he was taken sick, that he would shortly die, and for a year or more he endeavored to prepare his family for his departure by frequent allusions to the subject. He tranquilly descended to the grave, without a fear, full of thankfulness for God's mercies, and gladdened by the prospects of a glorious immortality. There was no doubt in his death. He had prepared to meet his God, and when his strength failed, God was the strength of his heart and his portion for ever. "I saw him in his last moments," says Dr. Eichelberger, "and never knew I a christian to die more calmly and sweetly." He peacefully departed from his labors on earth to the enjoyment of his reward on high. Those who marked the perfect man and beheld the upright, saw that the end of that man was peace.

"Eye hath not seen,
Ear hath not heard, nor can the human heart
Those joys conceive, which blissful heritage
Christ for his faithful votaries prepares."

His remains repose on the grounds intermediate between the dwelling he occupied, and the lecture room of the Seminary, a spot endeared to him in life, and rendered now more precious to his friends, by the associations which still cluster around it. His funeral was attended by a large concourse of people, who came to show their affection for the deceased, and their grief for the loss they had sustained. From distant points the young and the aged, the learned and the honored came to the house of mourning, all feeling themselves personally bereaved, and knowing "that a prince and a great man had fallen in Israel." An appropriate discourse was delivered by Rev. Dr. Bachman, who had been on terms of the most intimate intercourse with him for upwards of forty years, from the words: "And I heard a voice from heaven, saying unto me, write, Blessed are the dead which die in the Lord from henceforth, yea, saith the Spirit, that they rest from their labors, and their works do follow them." Rev. Dr. Eichelberger, Professor Berly, and Rev. E. B. Hort were also present, and participated in the solemnities of the occasion.

Thus passed away from among us, one of our most useful, purest and best men, who had labored long and faithfully in

the service of the church. Always in his place, and ready for every good work, he was to us, by his example, his counsel and his prayers, an inestimable blessing. Whether we consider him in his public or private life, as a minister of the Gospel, or an instructor of the young, in his official or social relations, his was a character of rare worth. He was a great and a good man, endowed with noble qualities of heart and mind.

As a scholar and a man of letters, Dr. Hazelius occupied a high rank. He received the Doctorate simultaneously from Union, and Columbia College, N. Y., in the year 1824. He was invited to a Professorship in Lafayette College, Easton, Pa., and also at Princeton, in the College of New Jersey. His attainments in literature were varied and extensive. He was intimately acquainted with the Latin, Greek and Hebrew, as well as with several modern languages. He was very familiar with ecclesiastical and general history, and had given considerable attention to exegetical studies. As a theologian, he was learned and sound, as a preacher, respectable and faithful, solid rather than showy, anxious to instruct his hearers, rather than to gratify their fancy. As an author he accomplished much, considering his numerous engagements and multiplied labors. Some of the works he prepared for the press, he translated from the German, others were original; some of them have been already published, others are yet in manuscript. The following list embraces those that have been published: Life of Luther; Life of Stilling; Augsburg Confession with annotations; Materials for Catechization on passages of Scripture; Church History; History of the Lutheran Church in America. He was also for some time Editor of the *Evangelische Magazine*, published at Gettysburg, Pa.

In his theological views, Dr. Hazelius was very evangelical, yet his doctrinal position was liberal. The Augsburg Confession he adopted as his creed, but did not give an *ex animo* subscription to all its articles. He was disposed to be very tolerant towards those who differed from him on those points which are not considered fundamental. His motto was, *In essentials unity, in non-essentials liberty, in all things charity*. In his annotations on the Augsburg Confession, he uses the following language: "If, therefore, any departure from the literal sense of the Augsburg Confession, amounts to a dereliction of Lutheranism, it is certainly a source of congratulation and joy to those who have thus departed, that Luther and Melancthon have set them the example. Those heroes of the Reformation never intended that christians should follow them in all respects, for even they differed among themselves, in re-

gard to some opinions concerning the Lord's Supper ; but they demanded that christians should prayerfully study the Bible, and consider the authority of that book as paramount to all human wisdom and philosophy. On this broad basis of Protestantism, the American Lutheran churches are still standing ; charitable and liberal in matters of minor importance, they are willing to aid in levelling down the partition walls, which are now separating protestant from protestant. But we firmly embrace the word of God as contained in the Scriptures, as his divine power to the salvation of every one who believeth."

Again he says : "If then, according to the testimony of the reformers, their aim in composing this Confession, rather was to show what doctrines they could conscientiously profess, in common with the Papists, and wherein they could not agree with them, than that every word should be considered by posterity as an undeviating rule of faith, we ought not to give this Confession a greater importance in our day than the heroes of the Reformation claimed for their performance. The main principle of the Reformation is not a slavish adherence to every sentiment of those great and learned men, who had to shape their course according to circumstances beyond their control, but it is that the Bible is paramount to every human authority, and the only rule of faith and practice to the christian."

After expressing his views on the Lord's Supper, which differ in no material point from those entertained by the other protestant churches on the subject, he adds : "If any of our brethren should entertain sentiments apparently more conformable to the views and language held forth in the Augsburg Confession, and other writings of the first reformers, we do not desire or wish to disturb him in that opinion, inasmuch as we know that the main point in this, as well as in every other religious observance, is the heart ; if this is hungry and thirsty after the blessing which Christ will impart to the believer in his sacrament, he may rest assured that blessing shall be his, whatever may be his individual view of the mode of communion with Christ at his table. For however much individual professors or churches may differ as regards minor and non-essential features in the christian system, all agree in professing one Lord, one faith, one baptism. Around the table of their common Lord and Master, they may meet in the hallowed exercise of christian love. At the table of Christ they may forget their minor differences, and commune in sweet and endearing fellowship with each other and the Lord."

In his intercourse with christians of other denominations, he always evinced a most catholic spirit, never inclined to contend for his own Shibboleth, or to unchurch those who differed from him in their religious belief. Sect could not confine the charity of his feeling, or restrain the kindness of his heart. No church could claim him as entirely its own. He belonged to humanity and to the world, because he belonged to God and to Christ.

To the office of instructor Dr. Hazelius brought uncommon qualifications. His abilities in this direction all acknowledged. His pupils, who are scattered through the country, occupying important positions, either as ministers of the Gospel, or of a political or civil character, furnish the same testimony on this subject. Some of our most active and useful clergymen were prepared by him for the christian ministry. During the thirty-seven years he occupied the place of Professor in our schools of the prophets, the Lutheran church increased tenfold, and he was honored, by his Master in contributing a considerable material to this increase. Although his body now sleeps in the silent tomb, the work of bringing lost and ruined men to the cross of Christ, through his instrumentality, will still go forward to the latest period of time, and when the last trump shall sound to wake the sleeping dead, eternity alone shall reveal the great and everlasting good. He loved the work in which he was engaged. His devotion to teaching often rose to enthusiasm. Its duties to him were never irksome, or hung heavily upon his hands. In the young he took a deep and tender interest, and did all that lay in his power to assist them. He had the faculty of adapting himself to their feelings, and of entering into their frame of mind. Familiar and affectionate as a father, he secured their confidence, inspired them with something of his own earnestness, while he commanded their warm regard by his magnanimity, and held their sympathies by the deep sincerity of his religious feeling. He swayed equally with the law of kindness and the law of firmness, his tenderness was corrective, his rebukes were healing, his very gentleness was the charm of his power.

“His eye was meek and gentle, and a smile
Played on his lips; and in his speech was heard
Paternal sweetness, dignity and love.
The occupation dearest to his heart
Was to encourage goodness.”

We believe that all who ever sustained to him the relation of pupil, without a single exception, were most devoted in

their attachment to him. Writes one,¹ on hearing the intelligence of his death: "Twenty-three years have passed since I first met and beheld the lively, intelligent and pleasant countenance of this well beloved friend. Gettysburg was made the more dear to me on his account. As a poor student, I often found comfort in his presence, because he knew how to sympathize with me. More than once was my heart made glad, when he met me with a fatherly smile, asking me, 'how are you getting along, young friend? Have you means wherewith to live?' If I answered, 'No!' he said, 'I'll see to it.' The impressions I received from his conversation and godly walk, have ever been of much use to me, and will never be forgotten." Says another,² who was also his pupil: "He still lives in the grateful recollection of us all—in the multiplied blessings which survive him, and in works which, following him through time, will greet him in eternity. We cannot—we would not—forget him as long as we live: in our best thoughts, in our noblest sentiments, in our holiest emotions he lives in us. His eulogy is engraven in monuments more enduring than brass or precious stones; in human influences as indestructible as eternity—as glorious as immortal hopes."

Dr. Hazeliu was a man of indefatigable industry, and performed with great thoroughness, anything he undertook. His active mind was never at rest. It was always devising and executing some useful scheme. While he was yet at Hartwick, he employed his summer vacations in visiting congregations, unsupplied with the ministrations of the word, in different parts of the State, and performing the labors of a home missionary. It is supposed that in this way he preserved some of our congregations from extinction, by his faithful labors. He never shrank from any effort, or became weary in well doing.

There was something very beautiful and attractive in Dr. Hazeliu's private character. His heart was under the dominion of an expansive and disinterested benevolence. It was as warm and as kind as a child's, and as true as steel. He was an Israelite in whom there was no guile. Every thought he uttered came from his inmost soul. His countenance was an index of his heart, open, generous and pure. He was one of the last men to be guilty of disingenuous cunning, or dishonorable dealing in any way. He had no talent for intrigue, no aptitude for reaching his ends by circuitous or subterranean

¹ Rev. S. Ritz, of Tipton, Iowa.

² J. D. Husbands, Esq., of Buffalo, N. Y.

processes of any kind. He never smiled on what he disapproved, or connived at what he knew to be wrong. In real kindness of nature, and depth and tenderness of feeling, no one surpassed him. He was a man of sterling integrity, of striking simplicity, which never allowed any trace of superior dignity to appear, of unaffected, cheerful piety, honest in all his purposes, and fixed and steady in their execution. His whole deportment was so bland and condescending, that even the most timid and diffident felt no embarrassment in his presence. When he mingled in society, instead of being gloomy, silent or reserved, he was uniformly social, affable and communicative. All approached him with the freedom and affection of children. His conversation was pleasing and instructive, and few ever spent an hour with him, who were not delighted and edified. In all the relations of life he was honored, cherished, beloved, esteemed and admired.

“Oh! who can speak his praise. Great humble man.”

His sympathy with those in trouble and distress, with the suffering, the sick, the bereaved, the tried and the desponding, was most profound and active. His sheltering arms were spread wide with a generous welcome, to overshadow all who needed refuge. In his visits of mercy, ministering to the body as well as the soul, he was unremitting and faithful. He had a kind word, fitly spoken, for every one with whom he came in contact, an encouraging or consoling remark to guide and strengthen the child of affliction or sorrow:

“It is a little thing to speak a phrase
Of common comfort, which by daily use
Hath almost lost its sense; but on the ear
Of him who thought to die unmourned, ’twill fall
Like richest music.”

We do not say that the subject of our sketch was faultless. He himself laid no claim to exemption from the frailties of human nature. He had his infirmities—

“But e’en his failings leaned to virtue’s side.”

His was no negative character. “He had some prejudices, and was somewhat hasty at times,” says Dr. Miller, “which might make, on such as did not know him intimately, an unfavorable impression, but to his friends it was a mere foil to his noble qualities of heart and mind.” None doubted the sincerity of his christian principle. His piety was seen in all that he did, in all that he said. No trumpet, no phylactery was necessary to announce its presence. His suavity, his cheer-

fulness, his overflowing kindness, the whole tone of his conversation and conduct, betrayed the identity of his soul with heaven, and produced the conviction, "Thou also wast with Jesus of Nazareth."

In the contemplation of his life, in its great usefulness, its completeness, and the crowning glory of its purity in obedience to God, which, through faith, terminated so calmly, we feel that with him all is well, and as the voice, to which friends so often listened, is hushed in death, we can cordially exclaim :

"Why weep ye then for him, who having won
The bound of man's appointed years, at last
Life's blessings all enjoyed—life's labors done,
Serenely to his final rest has passed ;
While the soft memory of his virtues yet
Lingers like twilight hues, when the bright sun is set."

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DAVID JACOBS.

"Leaves have their time to fall,  
And flowers to wither at the North wind's breath,  
And stars to set—but all,  
Thou hast all seasons for thine own, O death !"

Few men gave brighter promise of efficiency than the subject of the present sketch ; few have there been, whose premature removal from scenes of usefulness, was the occasion of deeper and more earnest grief. Young and ardent, endowed by nature with more than ordinary gifts, with a mind highly disciplined, and richly stored with knowledge, and a heart wholly consecrated to God, occupying an important position in the church, and discharging its duties with distinguished success, much was expected from his future career. These fond expectations, in the providence of God, were frustrated, the sanguine hopes of the church were disappointed ! In the pride and vigor of early manhood, in the midst of active usefulness, when the church was crying, "the harvest truly is great, but the laborers are few," he was stricken down and called away from earth to heaven !

*Nec scire fas est omnia.*

The mysterious and melancholy event we must ascribe to the sovereign pleasure of Him, who does all things according to the counsel of his most righteous will, who "numbers our days," who "changes the countenance of man and sends him away," and we must acknowledge it to be just. No matter how afflictive the dispensation, it is our duty cordially to acquiesce in the divine appointment, and to submit with christian resigna-

tion! Every occurrence of life, we know, is directed by unerring wisdom, combined with infinite goodness, and is designed for the accomplishment of some gracious purpose. The workman can be dispensed with, but the work will still be carried forward. "The grass withereth, the flower fadeth, but the word of our God shall stand forever." Thus are we taught to make the Lord our confidence, and to do with our might what our hands find to do, knowing that the night cometh certainly, when no man can work.

David Jacobs was born in Franklin County, Pennsylvania, on the 22nd of November, 1805. His parents, Henry and Anna Maria Jacobs, were of German extraction, and regular members of the Lutheran church, conscientious and exemplary in their life, anxious themselves to do right, and to please God, whilst they constantly labored to rear their children in the nurture and admonition of the Lord. Although early deprived of his parents, his mother dying when he was in his fifth year, and his father, before he had reached his sixteenth, the influence of their christian example was not lost upon his character. From his earliest infancy, he was mild and gentle in disposition, rigidly moral, upright and dutiful. The religious instructions he received from his father gradually developed in him a serious thoughtfulness, and a disposition to read the word of God. He was a diffident, retiring boy, who loved to withdraw himself from the observation of others, and commune with his own thoughts. He found his pleasure in books rather than in active sports. In the quiet of rural life, assisting his father upon the farm, he spent his early days, and grew up a serious and sober youth. The bent of his character was also noticed in his efforts for the acquisition of knowledge, and in the improvement of the advantages he enjoyed at a country school. He was not satisfied with the ordinary routine of prescribed duties, but he undertook and carried through, of his own accord, considerable additional labor. He applied himself with intense earnestness to his books, evincing a remarkable fondness for study, and a spirit of inquiry in reference to the subjects that engaged his attention. Having faithfully employed the facilities afforded him at home, for mental culture, he felt desirous of extending his education, and of still further prosecuting his studies.

In the spring of 1822, a few months after the death of his father, Mr. Jacobs attended a course of catechetical instruction, under the ministry of Rev. J. Ruthrauff, the pastor of the church in which he was accustomed to worship, who possessed great power in interesting his catechumens in the truths of re-



ligion, and who, it was supposed, accomplished more good in this way than by his ordinary pulpit labors. The exercises were blessed to the subject of our narrative. He consecrated himself, at this time, to the service of God, in an evangelical religious profession, which he honored by an eminently consistent and devout life. It is not known that there was any thing remarkable in his christian experience. He was not prone to relate much of his own religious exercises, yet he seemed to feel the presence of God about him. His spiritual life was gradually progressive. It had begun in early boyhood, and seemed to receive a favorable impulse under the influences by which he was surrounded. It assumed a more decided character, a more definite purpose, during his attendance upon the religious instructions of his pastor. It was also at this period that he fully determined to give himself up to the work of preaching the Gospel, and to offer himself as a candidate for the sacred office. From this point in his history his piety became more active, and all who knew him regarded him as a genuine christian, deeply imbued with the spirit of his Master, and strongly influenced by a desire to benefit his fellow-men.

It was in the month of June, 1822, immediately after he had made a profession of his faith in Christ, that Mr. Jacobs visited Hagerstown and made known to Rev. B. Kurtz, who was then the pastor of the Lutheran congregation in that place, his earnest desires and future intentions. By him he was kindly encouraged. He received him into his own family, as there was a difficulty in procuring a suitable boarding house, devoted to him his special care and attention, and furnished him with the counsel and instruction he required. For the kindness he received from Dr. Kurtz and his family, he ever seemed most grateful, and frequently expressed his indebtedness. This feeling is creditable to the young man; we should never forget those who have conferred upon us benefactions; we should always cherish, with affectionate regard, those whom God has employed to be the guide of our inexperienced youth.

Whilst a member of Dr. Kurtz' family, Mr. Jacobs attended the Hagertown Academy, which was then in the charge of Mr. Wilson, for the purpose of pursuing a classical course of study. He did not desire to enter upon the work of the ministry without the necessary preparatory training. He entertained correct views of its responsible duties, and felt unwilling to engage in them, unless he possessed the requisite qualifications. He thought that those, whom Christ ordains and appoints to the ministry, should study to approve themselves

unto God, workmen needing not to be ashamed, rightly dividing the word of truth. During his connexion with the Academy his efforts were unremitting and determined. He sustained the reputation of a diligent and successful student. He was distinguished for his accuracy and thoroughness in whatever he undertook. He never did anything superficially. These characteristics followed him through life. His progress in study was also very rapid. He passed over the ground so quickly as to surprise his instructor and those who were associated with him in study. It is said that he had committed the Latin Grammar to memory in the space of nine days.

In the fall of 1823, he repaired to Jefferson College, Canonsburg Pa., then under the Presidency of Rev. Dr. Brown. He entered the Junior class, and was graduated at the commencement in 1825. Here also he devoted himself most faithfully to his duties. He was careful not to fritter away his time in aimless efforts, or in the pursuit of objects unworthy the attention of the student. He was prompt in his attendance upon the recitation room, and was always prepared for its exercises. He took a high rank in his class, and was particularly distinguished as a linguist. He was frequently requested by the Professor of Languages, in his absence, to hear his Latin and Greek recitations. Whilst at college, his religious character ripened into maturity. The institution was visited with several precious revivals of religion, in which he took a deep and active interest. He was faithful in the use of the means of grace, with which he was favored, and sought to improve every opportunity afforded him for growth in piety. He was a regular attendant, not only upon the exercises of the sanctuary on the Lord's day, but during the week he regarded it as a privilege, as well as a duty, to attend the meeting for social prayer, and to unite with God's people in religious services. He was a steadfast, consistent and conscientious christian, a living epistle, known and read of all men, exerting a conservative influence upon those with whom he came in contact, diffusing a cheering, life-giving radiance, and advancing a cause he professed to love, and the interests of which it was his duty to promote. So much confidence in his sincerity and integrity was entertained by his fellow-students, that not even the tongue of the wicked ever uttered a word to the disparagement of his christian character.

After his graduation in college, Mr. Jacobs placed himself again under the care of Dr. Kurtz, for the purpose of prosecuting his theological studies. But as our Theological Seminary went into operation the following year, under the direc-



tion of Professor Schmucker, he removed to Gettysburg in the autumn of 1826, and became one of the first students of this school of the prophets. On the 25th of June, 1827, he took charge of the classical department, organized in connexion with the Theological Seminary. For the want of the proper Academic training, it was found that many of the applicants for admission into the Seminary, were unprepared for Theological instruction. It was, therefore, deemed expedient to establish a classical school<sup>1</sup> in the same place, in which young men could be furnished with the facilities for acquiring a knowledge of the subjects required preparatory to the study of theology. From this beginning Pennsylvania College took its origin, which has been the prolific source of much good to our church. Mr. Jacobs was the first teacher of the school, and during his whole connexion with it, the written testimony is, that "he faithfully and honorably discharged the duties of his station, enjoying in a high degree, the respect and affection of all who were under his charge." He entered upon his work with great earnestness, and a deep sense of the responsibilities that rested upon him. He gave himself up wholly to his duties, and labored with great fidelity to promote the highest good of those committed to his care. He aimed to produce a sound and useful education, thorough and accurate scholarship, to make his pupils fully understand and completely master the ground over which they travelled, not to be satisfied with superficial attainments or appearances, but to labor for practical and permanent results. He was rigid as a disciplinarian, requiring a faithful observance of the regulations, and a careful attention to the duties prescribed. He felt that he was under as great obligation to enforce the law, as the student was to render prompt obedience. His views on the subject of education were generally correct and enlarged. He was not only concerned in reference to the temporal good of the young men, but he also carefully looked after their spiritual interests. He was faithful in urging, the claims of personal religion on those within the sphere of his immediate influence, ever manifesting an anxious regard for the surrender of their hearts to God. Whilst they were acquiring knowledge that was designed to qualify them for usefulness in this life, he desired that they might gain that wisdom, which was able to make wise unto salvation, that they might be trained for heaven, and the blissful rewards of immortality. He taught them to climb the

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<sup>1</sup> In 1829 a Scientific department was connected with it, under the care of his brother, the present Professor of Natural Science in Pennsylvania College.

hill of Calvary as well as the heights of Parnassus, and whilst they were slaking their thirst from the waters of Castalia, to drink deep of

“Siloa’s brook, that flows  
Fast by the oracles of God,”

to sit at the feet of our Great Teacher, whose Gospel has revealed the only true path to glory, honor and immortality. In every suitable way he strove to lead their minds from earth to heaven, to a saving acquaintance with Jesus Christ. This lively interest in their spiritual welfare was shown, not only in his public efforts, but in private, when alone with his God in his supplications at the mercy seat. His christian life, the light of his earnest and unostentatious piety, was not without its salutary influence upon his pupils. Although years have elapsed since he passed away from among us, yet there are many who still remember his holy example, and who speak most affectionately of his disinterested and faithful instructions. He nobly performed his work. Never did man pursue his object with aim more exalted, and we believe, with success more satisfactory.

At the meeting of the West Pennsylvania Synod, held in 1829, Mr. Jacobs was licensed to preach the Gospel, but as he continued to teach in the Gymnasium, and his health was delicate, he seldom officiated in the pulpit. His arduous duties in the school, afforded him little leisure to make the necessary preparations for the Sabbath. So brief a period was he in the ministry, that we are unable to form an idea of his powers in this direction. He was naturally timid, and disposed to shrink from the public gaze, so that it is probable some time would have been required to make him feel perfectly at home in the pulpit. Ultimately he could not have failed in becoming an acceptable and effective preacher.

Mr. Jacobs remained in his field of labor, until the summer of 1830, when, in consequence of the precarious state of his health, he relinquished his duties. His constitution naturally delicate, had become greatly impaired, owing to the arduous labors and the anxieties connected with his position. His friends urged him to suspend his cares for a season, and take a jaunt for the benefit of his health, yet no one considered him dangerously ill, or supposed that his pilgrimage on earth was so soon to terminate. He the more cheerfully consented to undertake the trip, that he might accompany his friend, Mr. Wingard,<sup>1</sup> a fellow-student, to his home in the South, who

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<sup>1</sup> Rev. Jacob Wingard died in Lexington, S. C., January 18th, 1831, in the twenty-ninth year of his age.



had for some time been very much out of health. In order that the reader may perceive how much he was under the influence of christian principle, how conscientiously he acted in all his undertakings, and with what resignation he submitted to all his afflictions, we subjoin a few extracts from the diary which he kept during his journey. Referring to the considerations which influenced him to travel, he says:

“Having been in a delicate state of health for some months past, I thought it prudent and necessary to travel for the improvement of my health. Endeavoring to commit myself to God—to the guidance and protection of Providence, I left Gettysburg in company with brother Wingard (a theological student from South Carolina), on the 10th of September, 1830, expecting to go by water to Charleston, thence to Columbia, and return through North Carolina and Virginia home. I undertook the journey in order to accompany brother Wingard, as he was sick, and from a belief that it will be to my advantage to make a tour to the South. May the Lord be merciful to me, and grant me his protection and grace, and render efficient the means used for the restoration of my health! May the Lord direct my steps, throughout the vicissitudes and uncertainties of the residue of my appointed time upon earth; and whether it be long or short, may it be devoted to his service, and to the best interests of immortal souls.”

He had many trials to endure in his travels to the South, and was exposed to numerous dangers, yet amidst all his discouragements, his confidence in God was unshaken, he was perfectly resigned to his will.

*Hinc omne principium, huc refer exitum.*

In consequence of his detention on the way, occasioned by accidents, he was eighteen days reaching Lexington, S. C., the extreme southern point of his journey. On the 7th of September the stage-coach was upset. He however received little injury, but on the following day he encountered a more serious disaster, by the precipitation of the coach over the abutment of a bridge, seven or eight feet high, on Fishing creek. The coach was broken to pieces, and he was considerably injured. He was thus detained five days at the house of Col. Nicholson, from whom he received the kindest attention. In allusion to his misfortunes, he remarks:

“God moves in a mysterious way,  
His wonders to perform.”

“Our plans have been changed, and we have been interrupted in our progress—have met with accidents; and our prospects

altogether discouraging, but we have reason to believe that all things work together for our good. We have been too ungrateful, too unmindful of the mercies and goodness of God, forgetting that our life and all its blessings and comforts, are in his hands. Our Heavenly Father deals kindly and gently with us; if this prove ineffectual, he sends us afflictions, and shows us our danger. Thus we are called upon to prepare to meet our God, not knowing what day or hour we may be summoned hence. Oh! that all these things might have their desired effect; that we might become more faithful and more devoted to the service of God." On the first of October he turned his face homeward, with the view of resuming his duties at the beginning of the winter session, and in a review of the difficulties he had encountered, and the mercies he experienced, he makes the following entry: "In considering the scenes through which we passed, and the changes made in our plans since leaving Gettysburg, I must say, great are the kindnesses and mercies of our God! At the time of our departure, it was our design to proceed from Baltimore to Charleston by water. This plan was, however, frustrated, for reasons then unknown to us, yet we supposed it to be the will of God. We then took the steamboat and stages, and met with various disasters. Yet in these, great mercy was mingled with misfortune, not only in preventing a more serious injury, but in providing for us a person who caused every attention to be paid us. After proceeding again a little distance, we heard of the yellow fever prevailing in Charleston, and thus we recognized the hand of God in not permitting us to enter Charleston at that time. By our afflictions we are called upon to reflect that our lives are altogether uncertain; that we are in the hands of God; that whether we experience affliction or prosperity, it is all designed for good. In the mercies of Providence we are taught the character of Him who presides over our destinies. Oh! that we might be induced to show in our conduct, a sense of our dependence on him, and devotedness to his cause." How interesting it is, to find the christian thus exercising confidence in God, and cheerfully acquiescing in the dispensations of his providence! It is consoling to know that our Father in Heaven rules, and that he has promised to cause all things to work for good to those who love him.

"Happy the man who sees a God employed  
In all the good and ill that chequer life!  
Resolving all events, with their effects  
And manifold results, into the will  
And arbitration wise of the Supreme!"



On his way homeward, he traveled on horseback. The journey was protracted and irksome, the weather rainy and unpleasant, his health still much impaired, his spirits greatly depressed. Yet he endeavored to comfort himself by a calm recognition of providence, and by an unreserved surrender of all his interests into the hands of his covenant keeping God. He had reached Shepherdstown, Va., when he found that he could proceed no farther in his course. There he laid his fevered body down to die, in a strange place, and among strangers. Though the best medical skill was put into requisition, it proved of no avail; disease was resistless, and baffled every ministration employed for his recovery. Although a stranger in the community, there were good Samaritans who sympathized with him in his affliction, and came to minister to his comfort. Mr. Smith having heard that there was a Lutheran clergyman at one of the public inns, sick unto death, removed him to his own dwelling, and with other Lutherans, bestowed upon him kind offices, and the most unceasing attentions. Though his kindred in the flesh watched not around his couch as the lamp was flickering and waning, yet many christian friends, like holy sentinels, stood firmly at their post, until his spirit was borne away, and rested in the bosom of his God. This to him was a great consolation, and seemed to soothe his last hours. In it he realized the goodness of God, who had so kindly raised up christian friends, to care for him at a time when he so much required attention. How refreshing are such acts, and how honorable to our holy religion! May all such receive the blessing invoked upon Onesiphorus by the great Apostle, "that they may find mercy of the Lord in that day." During his illness he was composed and tranquil, patient and full of hope. No murmur escaped his lips. Not even during the paroxysms of his burning fever did he complain. In his lucid moments, he spoke submissively of the dealings of his Heavenly Parent with him; his confidence in the Redeemer never forsook him, his faith in the atoning merits of his Savior was fixed. His soul was sustained by the precious promises of God's word, which he had treasured up in childhood. His dying testimony was clear and impressive, comforting in the highest degree. The summons did not take him by surprise, nor did he meet it with regret. He went not reluctantly at the bidding of his Lord, but with the strongly expressed feeling that "to depart and be with Christ is far better." He died November 4th, 1830, in the twenty-fifth year of his age. His remains, after death, were conveyed to his native place, and interred in the cemetery connected with the church in which

he made a profession of religion, and first vowed allegiance to his Divine Master. Among hundreds of weeping friends, he was borne to the silent grave, with solemn religious services, conducted by Rev. J. Ruthrauff and Rev. Dr. Kurtz, pastor of the Lutheran congregation at Hagerstown. The sensation of grief produced by his death, was a spontaneous, heart-felt, and high tribute to his worth and services.

"In the death of Mr. Jacobs," says an obituary notice published on the occasion of his death, "science and learning lost an able patron, the church a zealous and active member, and the virtuous community a valuable citizen." He was a man of fine talents, above the ordinary standard, of ripe scholarship, of courteous, unobtrusive manners, and in whose bosom beat a kind and noble heart. His intimate friends best knew his worth, but all valued and honored his upright and pure character, the high and delicate sense of honor that ever attended him in all his relations, and that lofty conception of duty, which won for him the honor and respect of all. The one aim of his life was to honor his Redeemer, in seeking the highest temporal and eternal welfare of his fellow-men. Frequently have we met with those who were associated with him in study, all of whom gave the most unequivocal testimony to his great worth. Those too, who as pupils, were brought in frequent intercourse with him, appreciated his excellent character, and gratefully acknowledged his eminent services. Stern integrity and a sincere love of truth, marked all his movements. He was conscientious, persevering and faithful to every obligation. Duty was prominent on all occasions; to it everything else was subordinate. For it he was willing to make any sacrifice, no matter how great, and to submit to any toil, however laborious. He always endeavored to do what was right, and never swerved from the path of rectitude. He loved every good work, and was eager to advance whatever would promote the true interests of society, and elevate and improve the standard of christian piety. His religious faith was decided, steadfast, practical and satisfying—calm, consistent, peaceful and clear. None that knew him doubted its reality, for they witnessed its power in his life. One of the strongest points in his character was its transparent simplicity. He was sincere, gentle, confiding and unsuspicious, charitable in his judgment of others, and never unkind in his expressions respecting them. He always spoke with caution, where character was concerned. He was a man of genuine modesty, naturally diffident and reserved in his manners. He did not "think more highly of himself than he ought to think," but in the spirit of that beau-



tiful injunction, "in honor preferring one another," he mingled with his associates, as if he were unconscious of his merits, and even depreciated them.

Mr. Jacobs died in early life, yet we believe he lived not in vain! It may be he accomplished more for the Redeemer's kingdom, than many whose career has been extended over a larger space. To human eye he seemed to have been cut down in the beginning of his usefulness, but God needed him for another sphere!

"Gone to the grave in all thy glorious prime,  
In full activity of zeal and power,  
A christian cannot die before his time,  
The Lord's appointment is the servant's hour."

He left the church militant for the church triumphant; the moral influences, however, produced by his prayers and his efforts, and the beautiful clearness with which he reflected the image of Him, who was the incarnate manifestation of divine love, will never cease! They are mirrored on the minds and hearts of others, and will be again and again reflected to all eternity! He "fought a good fight," he "kept the faith," and we feel assured that he has received the "crown of righteousness, which the Lord, the righteous Judge, shall give at that day, unto all them that love his appearing."

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## ARTICLE V.

- I. *An examination of the characteristics of genera and species, as applicable to the doctrine of the unity of the human race*: By J. Bachman, D. D., Charleston, S. C., 1855.
- II. *An examination of Prof. Agassiz's sketch of the natural provinces of the animal world, and their relation to the different types of man*: By J. Bachman, D. D., Charleston, 1855.

Our readers are referred to page 451—458 of this Journal, for a paper devoted to the discussion of the question of the common origin of the human race.

If it should be deemed supererogatory, in us, to occupy ourselves again with the same subject, our apology is, that we are desirous of helping to guard the public mind, but especially that of the rising generation, against those specious forms of error, which are constantly coming to us, under the pretence

of being new scientific truths, or new discoveries made in the progress of careful research. For we know that, when prejudices against the truth have once entered into the mind, under the supposed sanction of true science, they are most difficult to be dislodged, and work infinite mischief.

Error is multiform, obstinate, and always pernicious; but the most changable in form, and the most pernicious of all errors is Infidelity. Engendered in the depraved heart of man, and anxious to escape the obligation of recognizing and obeying God the Creator, it is ever active in endeavoring to weaken the authority of the Book of Revelation, or entirely to set it aside. It is constantly striving to find in it inconsistencies, improbabilities, absurd human conceits, and things hard to be understood, or it professes to look upon the Bible as containing a mass of cunningly devised fables, gradually imposed upon a too credulous world by designing and selfish men. And though the grounds of this opposition have, a thousand times, been shown to be perfectly baseless, founded only in prejudice and in a desire to find error rather than truth, infidelity is ever returning to the contest, with its old arguments remodeled to suit the times, or with an array of new ones, derived from a misinterpretation or a misapplication of phenomena and facts, yet but imperfectly understood in advancing science.

One of its last phases is to be seen in an effort which is made to destroy the authority of the Bible and the obligations of revealed religion, by making it appear, that the idea that all men have descended from one pair, Adam and Eve, as there explicitly taught, is a mere fiction, calculated indeed in a less advanced state of society to bind mankind together more closely, but not for a moment capable of enduring the light of modern research and discovery.

Ignoring the positive teachings of the Bible and a deeply seated and almost unanimous conviction of men, it has been asserted that, on strictly scientific grounds, it could be made evident, that the Negro is a distinct species from the European or Caucasian, and that the Mongolian and Malay are specifically different from these, as also from each other. But diversity of species involves, according to the universal acceptance of that term amongst naturalists, the idea of diversity of original parentage, and has been proved most conclusively, by Dr. J. Bachman in his work on "the Unity of the human Race," 1850,—on strictly scientific grounds, to be absolutely inconsistent with amalgamation and the propogation of a fertile mixed progeny. It is an undeniable fact, that the different families of man have at various times and in various places, freely in-



termarried, and at the same time, no well ascertained cases are known, in which either the fertility or the longevity of the offspring were inferior to those of the parent branches. This fairly proves the unity of the species; and Agassitz, who was strongly inclined to take the side of those who maintained a diversity of species, has fully admitted the force of the argument. He has admitted the oneness of the species.

But he and his friends immediately set out upon a new crusade, not professedly but really, against the Bible. He maintains that, after all, mankind is not a unit, one brotherhood, bone of one bone and flesh of one flesh; with one blood flowing through all veins, from one pair, down through the stream of generations, but that men are descended from many original pairs; perhaps from eight, perhaps from a dozen, perhaps from a thousand; planted in different geographical localities, and gradually spreading thence until they have met, and in many countries intermingled. In form differing but slightly from each other, and in color and other external characteristics gradually shading into each other; but in their organic structure and functions, as well as in their mental and moral powers being absolutely alike in all the branches of the family, the opponents of the unity of origin cannot deny the unity of the species.

In admitting, however, the unity of the species, whilst they maintain the diversity of origin, these gentlemen must have felt the awkwardness of the position in which they have placed themselves as far as plausible argument is concerned. As the varieties of many species of animals known to us, can most of them be traced back to the time and place of their origination, and as there are occasionally others yet arising under the very eye of man, it must have seemed probable that, since the long lapse of time during which they consider the human race existing on the earth, all the diversities of form and appearance known amongst men, *might* have been produced, and that the doctrine, that there were many original pairs or originally created communities, has nothing but the merest dogmatism to sustain it. It must have appeared probable to them, that others would regard it as being nothing but a vague conjecture; in direct opposition to positive testimony and to the universal feeling of a common humanity. They must have felt that, in order to establish their views, and carry with them the convictions of others, they must be able to go backward in the stream of generations, and show that their eight, or more families have always been distinct in the great masses. If this could be done by going back to remote antiquity—to the dawn of history—

they thought that the diversity of origin could be made out satisfactorily. Hence, abandoning the old and universally received definition, which placed under one species all those animals and plants which might have sprung from the same parentage, and though admitting some diversity in form, color, and other external characters, yet possess an identity of physiological structure, and of vital functions, and maintain a fertility of offspring however intermingled, they assert that the existing diversities or organic types which, as far back as we can trace them historically, have always been as dissimilar as we now find them to be, must be regarded as aboriginal, and therefore distinct species. This new definition of species was first offered by Dr. Morton, and afterwards gladly accepted by Agassiz, Nott and Gliddon.

I. It is the object of Dr. Bachman, in the Monograph first named at the head of this article, to meet these gentlemen on this new issue.

a) In answer to the presumptive argument, sometimes urged in favor of the existence of several species of men, because there are, as is alleged, many species in other genera of animals, he shows that the truth is directly the reverse; that many genera have but one species under them, such as the Beaver, the Lion, the Sea-Otter, the Giraffe, and the Musk-Ox, without enumerating a host of similar cases among birds and fishes; and that the argument really strengthens the theory that "man is the sole species of his genus, and the sole representative of his order."

b) He examines the above new definition of species by Morton, Agassiz, Nott and Gliddon, which they characterize as being "a primordial organic form." It may be remarked that Gliddon, during a short residence in Egypt, observed in the ancient historic and symbolic pictorial records of the country, a difference in the human forms their represented, some of which he recognized as decidedly African or Negro, and others as no less decidedly Caucasian. Hence he and his friends conclude that, as "the Negro, existing as an organic type, can be traced back into the *night of time*, and be proved to have been then dissimilar from the Caucasian, it is reasonable to regard then as aboriginally distinct. Unfortunately for the world, but few of the many hundreds of species of animals can be tried by this test. All of the American species having been discovered and described, at a date comparatively recent, cannot be traced back more than a few years; and of the great bulk of the European species, we have no means of knowing what they were more than several centuries ago. It would be



exceedingly difficult to determine which was the "primordial organic form," especially as among some of the species quite a large number of varieties exist, and others are yet arising. We say "yet arising," for we thus see the modifying influences of external causes on the species, so that going backward in the stream of generations, we have no means of deciding which were the parent or aboriginal forms, and which the first or second variety produced by external influences. We should not even have the help of such elegant and accurate representations, as those which aided Gliddon in lighting upon two original forms of the human species in Egypt! There is scarcely a schoolboy in our land, who could not with chalk or charcoal make as characteristic representations of men, dogs, horses, and other animals as those upon which he has relied to make out his case. There is, however, every reason to believe, that those Egyptian pictorials were intended to be nothing more than representations of some historical fact, or of some moral truth, intended to be taught, and not in the most distant sense to be accurate and characteristic delineations of animal forms and features.

The utter worthlessness of the test, which these gentlemen have proposed, is seen by a reference to several species of our domestic animals. Naturalists, almost without exception, "agree that all the varieties of the hog, black, brown, gray, white &c., that are now found in all countries, where man has taken up his residence from the tropics to the poles, have their parentage in the wild hog, yet found inhabiting the forests of Europe, Asia and Africa. Here then they have no difficulty in ascertaining the "primordial organic form;" it is before their eyes in the wild boar of the forests. Were it not for this fortunate fact, they would no doubt feel necessitated to contend for ten or a dozen parent stems for the same number of distinctly marked varieties of the common hog. In regard to the various breeds of cows they have not been so fortunate. As there remains yet some doubt whether the existing wild Urus is the parent, they must go to Egypt or to some other ancient land in search of the primordial forms, and regard the most distinctly marked varieties as descending from originally different parents. Or if they admit that, as in the case of the swine, all the varieties may have descended from one original stem, why not admit also, that all men, whose varieties and the differences of whose locality are not greater than those of the latter animal, have descended from one aboriginal stem. Why make admissions in regard to the one which are denied in regard to the other. Why admit that the hog, the domestic cat, the tame turkey,

the tame pigeon and others, in all their varieties, have descended severally from one parental stock, and yet deny the same in regard to the human family. Their pretended regard to scientific truth causes them to reject every thing in the histories and traditions of men, as also the express testimony of revelation which is opposed to their views; whilst they freely admit, in the other case, what rests on no better scientific foundation and less positive information. Is it not the desire to set aside the authority of the Bible, which makes the difference?

II. But we must pass on to a notice of the second Monograph of Dr. Bachman above named.

Admitting that man is one as a species, Agassiz yet maintains that the diversities in the human families are so great, that all men could not have had a common origin. In endeavoring to classify them he professes to find a few varieties so well defined, as to justify the opinion, that men were originally created at different points on the earth; and that each separate family, which may have been made up of a considerable number of individuals from the first, was impressed with characteristic peculiarities, such as we see in the great nations of earth. To this subject we directed attention, at considerable length, in vol. II. of this journal. But let us follow the Dr., who treats the subject with a familiar and master hand.

In a work, called the "Types of Mankind," by Nott and Gliddon, a paper is presented from the pen of Agassiz, in which he calls the attention of naturalists to "the close connection there is between the geographical distribution of animals and the natural boundaries of the different races of men. "He divides the world into eight natural realms or provinces." Each of which, he asserts, has a distinct variety of men, as also peculiar and characteristic species of animals.

Dr. Bachman, *first*, undertakes to show the impossibility of deciding on what are the "natural provinces of the animal world;" *secondly*, if such boundaries really exist, he proves that they are not the same as those which Agassiz assigns to the types of men; and *thirdly*, he makes it evident that there is not the slightest resemblance in man to the animals in the same zoological provinces, either in form, habits, or any other characteristic.

In regard to the first subject of consideration, it may be remarked, that it has long been known, that the animals and plants of one country are not the same as those of another. Hence naturalists have been endeavoring to sketch out such provinces. These they have regarded as separate centres of creation.



A formidable difficulty is, however, encountered in the very threshold of this theory. It is found that no two naturalists can agree on the number or the boundaries of such natural provinces, and for the obvious reason that, when they are sought for, they cannot be found. The alleged botanical provinces, for example, of which De Candolle enumerates twenty, do not agree with the zoological, of which Agassiz enumerates eight. The lower classes of plants and animals are generally more restricted in their geographical range than the higher. Plants, requiring peculiar conditions of soil and climate, flourish only where those conditions are to be found. Some plants which have been transferred from one country in which they have long been known, into another, have flourished for a while, and then rapidly deteriorated, until they have perished. This is well known to our farmers, as true in regard to several varieties of grain. The Lombardy Poplar, introduced into this country by Benjamin Franklin, continued in a flourishing condition until within the last few years, and during the last winter it was suddenly killed, throughout a large part of Pennsylvania and Maryland. It may have been the drought of last summer which completed the process of decay, in progress for at least ten years before. Thus plants which may once have been extensively distributed, gradually become contracted to a comparatively narrow geographical district; whilst others, more hardy, or rather capable of enduring greater changes of soil, of temperature and of moisture, extend themselves widely over the earth. Plants are usually regarded as natives of that country in which they are first discovered by man, or to which they can be historically traced. But whether they had their origin there, or were carried thither by still earlier families of men, or by causes such as are continually producing changes in the earth's crust, no one can decide. But it is certain that no one province is destitute of the plants of every other, so that all are found to be overlapping each other.

And so in regard to animals. Many of the lower orders, especially, are so entirely dependent upon a particular kind or quality of food, or are so sensible to little changes of climate, that they can live only in some localities. Regarding them alone, we might fix on the limits of their habitation as the boundaries of a natural province. But when we fix our eyes upon other orders, especially the higher, we find their range not confined within such narrow limits, but extending over several of the so called provinces already referred to, and in a few cases, over nearly the whole surface of the earth, as far as yet visited by man. The Cougar or Panther, and the Otter,

range over both Americas; the Wolf, the Ermine and the Beaver, America, Europe and Asia, north of the tropic of Cancer; and the Lion has claimed as his home, the whole eastern continent. These have not been introduced, but restrained by man. He has narrowed, not widened the limits of their range. Similar facts might be adduced in regard to the geographical range of birds, fishes and insects. If then, we fix our attention on a few animals and plants, and disregard others, we may form to ourselves as many "natural provinces" as we please, or as our favorite hypothesis may require; but if we select others as the characteristic denizens, we shall have but one, or at most, two such provinces. The conclusion, therefore, to which we must come is, that the very existence of any such provinces, except in a restricted or partial sense, is not capable of proof, and any conclusion based upon their existence is utterly worthless.

But should we admit the existence of such provinces, it becomes a question whether these correspond, even approximately, with the geographical range of the supposed eight varieties of men.

The polar human family of Agassiz, Nott and Gliddon, have for their companions, quite a large number of animals, whose natural range extends far into the territories occupied by others of their original human families. But in fact, a polar family, as distinct from others, is only a figment of these men's brain. The Esquimaux are acknowledged, by all impartial investigators, to have such affinities with the more southern American Indians on the one hand, and the Laplanders, Simoyides, and tribes of Siberia on the other hand, and these again with the Japanese, Chinese and Tartars, as to prove that they all belong together, and form one so called family. Here, then, our polar family—the Mongolian—is found to extend over the whole of America, north and south, over northern Europe, and over northern and eastern Asia, embracing three-fourths of the population of the globe. Neither does the habitat of the Caucasian family, in its present extended state, or even in its original seats, as far as they can be traced historically, correspond with any of the "natural provinces" marked out by these naturalists. And the same may be said in regard to all the rest. The idea that the varieties of men, which have been grouped by theorists into four, five, and even eight families, are even proximately circumscribed in their habitations, by boundaries such as have been attempted to be assigned to animals and plants, is manifestly an after thought, conjured up for the purpose of giving plausibility of the theory of Agas-



siz, that God did not create man, as the Bible declares, as one pair, but in separate communities; one in the north Frigid zone, another in temperate America, two in Africa, another in southern Asia, and others elsewhere, so as to make up his eight original families. But one of these families alone—the American—occupies the space allotted to thirteen of his zoological provinces!

In relation to the polar family, Dr. Bachman satisfactorily shows that, if it had been created either as a single pair, or as a community, in its present province, it would have been physically impossible for them to have survived the first winter. Without a stock of fuel, or of provisions; without clothing and the means of defending themselves against the rigors of a climate so fearfully cold, as to render it almost impossible, according to the sad experience of Dr. Kane and others, when best provided for the season, to pass the winter safely; without experience, or that skill, which experience alone can furnish; and without instruments necessary to capture the animals upon which they must solely subsist, they could not have escaped a speedy destruction.

And, lastly, Dr. Bachman shows that the notion of there being any characteristic resemblance between man and the animals associated with him in the same zoological province, is not only false in fact, but simply absurd. If there were any such resemblance, then must the American Indian possess qualities characteristic of the animals of the thirteen provinces embraced within the bounds of his habitation.

Now in relation to Agassiz' assumption of eight aboriginal communities of men, placed, at first, each in a separate "natural province," it may be conceded that, in the absence of all positive testimony, there would be nothing absurd or impossible in it. God could have created a thousand pairs, or eight communities of men, just as easily as a single pair; and he might have made the individuals of these several communities as perfectly alike among themselves, in all their functions and properties, as if they had descended from one original pair, if sufficient time were allowed, so that they would then properly be regarded as constituting but one species; yet such is not in accordance with all that we know of the manner in which he carries on the economy of life. We see a single grain of corn or of wheat, or a seed of grass multiplying itself, so that, in a few years, a whole state or kingdom may be stocked with them. Or we see a single pair of animals multiplying themselves by their progeny, until they fill the country. This is in accordance with the experience of mankind in a thousand instances,



in all ages and countries. And in this multiplication, historically traceable, there have been discoverable diversities of magnitude, form and color in the different individuals, especially when the circumstances of life were unlike; these diversities have been repeated, in their descendants, so constantly as to give rise to what have sometimes been denominated varieties. Why then, since some of these historically traceable varieties are even greater than those which are to be found amongst the most diverse communities of men, should it be thought probable that God departed from this rule in the creation of the human family. In fact, in view of such considerations it is in the highest degree improbable, that men were created in separate communities. Such a supposition has all human experience and all analogy against it, and nothing in its favor, except that, if taken for granted, it too will enable us to explain the existing diversities amongst men. It is altogether hypothetical, without a single fact to sustain it. The burden of proof, therefore, evidently lies upon those who assert, and not upon those who deny it.

Nor are we without positive testimony agreeing with all experience and analogy, against it.—We have such testimony as, in any other case, would be deemed perfectly conclusive.

No unprejudiced, we may say, no sane mind can, for a moment, maintain that the Bible does not clearly and unequivocally teach, that all mankind, of whatever form, color, kindred or nation, have actually descended from Adam and Eve as their only progenitors. It teaches too, that moral depravity, which is a characteristic of every individual, of every country, and of every age, is an infusion into the moral constitution from the depraved natures of these our first parents; that the Son of God, to eradicate this wide spread and growing evil, came clothed in a body derived, not from without but from within our race; and that he mingled the life and the blood of that body with ours, by deriving them instrumentally from a human mother; so that he might, in a proper sense, become our exemplar in obedience, our substitute in suffering, our forerunner in conflict and triumph, and our glorious high priest before God, ever sympathising with us in our infirmities and trials, and giving us the victory at last through his merits. The scheme of human redemption, as set forth in the Bible, has a beauty, a significancy, an applicability, and a moral power, which are perfectly inconceivable upon the supposition of Agassiz and his few coadjutors. The universal and hopeless depravity of men, if left to themselves, is inexplicable upon their theory, unless we suppose that God created them all with



hearts alienated from him, which would be a reflection upon his wisdom, holiness and justice. For, tracing all the branches of the human family backward into the "night of time," and finding them alike characterized by this corruption of their moral nature, we are to regard it as a "primordial," or original attribute of man as he came from the hands of his Creator. But in the light of the scriptural doctrine, the fact of the universality of this characteristic is plain and easily to be explained, however difficult it may be to solve the previous question, why a perfect moral governor permitted the existence of physical and moral evil. The stream of corruption had its fountain head in our first parents, whence it has flowed on steadily and everwidening until the present day. The Redeemer of the world placed himself in the midst of this stream of death, linking himself in the most intimate manner with our common humanity, in order that he might be the fountain of a stream of life to as many of us as will permit it to flow into our hearts. "For as in Adam all die, even so in Christ shall all be made alive."

It is impossible for any man to be a believer in a diversity of origin of the human race, and also in the Bible doctrine of a vicarious atonement for all men. It is impossible for any man to discredit those teachings of that book, which run, as an under-current, beneath the whole history of divine Providence towards men, and all his requirements and his promises, and yet have any proper appreciation of such an atonement or regard for the christian system. That this is the felt issue, is plain from the fact, that whilst endeavoring to undermine the faith of their fellow men in the belief the unity of our origin, they show themselves the uncompromising enemies of the Bible as a system of truth, either historical or moral, and of the christian ministry, whose calling it is to hold up to the faith of their fellow men the crucified Jesus of Nazareth as the propitiation, not for the sins of the Jews only, but for the sins of the whole world. Professing to examine and decide the subject upon purely scientific principles, they not merely disregard the authoritative teachings of the Bible, but look with bitter scorn upon those, whom they regard, as being so weakminded as to give the least heed to the utterances of that "antiquated book."

We have already seen to what untruthful and absurd inventions their hypothesis has carried them. In attempting to establish it, they, like all bold theorists, magnify the importance of the few facts, which give it a semblance of truth, but remain blind to the vast array of others, both in the animal and vegetable kingdom, which contradict and disprove it. Their theo-

ry is so utterly at variance with all the teachings of history, of tradition, of the Bible, and of undistorted science, and requires the admission of so many improbabilities, not to say impossibilities, that but few will be misled by it, except those, whose hostility to a practical and experimental christianity, will cause them gladly to accept of any thing which will ease their consciences.

But the discussion, though much to be regretted on account of the incidental encouragement it may have given to a few to continue in their rejection of christianity, and on account of the unscientific and better spirit manifested by Nott and Gliddon and their abettors during its progress, will not be without important and beneficial results. God will here, as he has in all the fierce oppositions to which christianity has previously been subjected, overrule the wrath of its enemies, and bring benefits where injury was intended or expected. Astronomy, in speaking to the masses of men, like the Bible, which is designed to instruct and profit all, uses the language of common life, and instead of having taken a single gem from it, it has only more fully aided in revealing the glory of Him, who, "in the beginning created the heavens and the earth." Physiology only corroborates the teachings of the Psalmist: that man is "fearfully and wonderfully made." Geology, instead of militating against a single fact or doctrine of the Bible, only forcibly teaches, that the earth and the heavens were of old, that man and the races of animals and plants now living on the earth, are cotemporaries in their origin; and that they are the successors of others, which, having fulfilled their ends, had been previously destroyed. It also incidentally teaches the indignation of God against sin, inasmuch as it rendered man subject to physical death like all the present and past races of inferior animals. And the agitation and discussion of the subject before us, will only the more strongly impress the world, that God "hath made of one blood all nations of men for to dwell on the face of the earth." The monumental records of Egypt, which furnished to Gliddon the occasion of uttering the language of scorn against the Scriptures, have been studied with great care by Lepsius and Bunsen, and have convinced their minds of the truth of the sacred record. These distinguished naturalist have "both arrived at the conclusion, from these very monuments, that the Negro races had only been developed in the course of ages within the African tropics and were derived from Egypt."

Amongst the advantages derived from the study of the subject before us, we mention, that *ethnology*, or the science which



investigates the relations of the "different varieties of mankind to each other" has been much enlarged and better understood. It has shown a gradual blending of the several varieties into one mass; a transition from the most diverse gradually through intermediate varieties and sub-varieties into each other, so that, in numerous cases, it is impossible to determine where one ends and the other begins. *Comparative philology*, also, which investigates the relations of the different languages of the world, shows, that in their structure there is more than an accidental resemblance; that in many of the roots and forms of words, there is a remarkable transfusion from one into another; and that the supposition of a separate and independent origin of even those which appear at first glance the most unlike, is attended with far greater difficulties, than that of a common origin, with the modifications, which time and the nature of men's employment and mode of life would impress upon them. The analogy of language, perhaps more than similarity of physical form, structure and appearance, which are so obviously obedient to changes of physical condition, will be sufficient to prove the common origin of the human family.

If, in conclusion, we have detained our readers too long, we ask their pardon, and offer as our apology, that the subject is one of so deep an interest to us, that we scarcely know when and where to stop.

We earnestly recommend the careful perusal of the monographs of Dr. Bachman referred to in this article.

## ARTICLE VI.

## OUR GENERAL SYNOD.

*Seventeenth Meeting of the General Synod.*<sup>1</sup>

In continuation of our series<sup>2</sup> on the General Synod, we propose to give a brief sketch of the last convention, assembled in the city of Dayton, Ohio, from the 14th to the 21st of June, 1855. The article, in this permanent form, may be found useful for reference, particularly by those to whom the Synodical minutes are not accessible.

The General Synod embraces within its connexion, at the present time, twenty-three Synods. At the recent meeting, three new Synods, viz: Synod of Kentucky, English District Synod of Ohio, and the Central Synod of Pennsylvania, made application for admission, and were received. There were in attendance one hundred and one members, sixty-one clerical, and thirty-nine lay delegates, representatives from all the Synods connected with the General Synod, except the Synod of North Carolina, the Synod of the South-West, and the Synod of Texas. There were also present sixty-nine visiting clergymen, who were received as advisory members, and invited to participate in the deliberations of the convention. The interest in our General Synod seems to increase with every succeeding meeting. Its hold upon the sympathies and affections of the church, is becoming stronger and stronger, and the hope may be confidently cherished, that the day is not far distant when all our Synods will be united in this advisory council, and disposed to labor together for the advancement of our common Zion, and the interests of the Redeemer's kingdom.

Rev. Dr. Allen, of Lane Theological Seminary, appeared as a delegate from the General Assembly of the Presbyterian church, with the christian salutations of the body he represented. His friendly expressions of sympathy and regard, were cordially reciprocated, and Rev. Dr. Strobel, with Rev. J. L. Schock as an alternate, was appointed by the Synod, to meet the next Assembly of the Presbyterian church. A letter was read from Rev. Dr. Fisher and Rev. D. Gans, the delegates

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<sup>1</sup> Officers—Rev. A. H. Lochman; *President*; Rev. B. Sadtler, *Secretary*; Hon. P. S. Michler, *Treasurer*.

<sup>2</sup> *Vide Evangelical Review*, Vol. V. p. 239.



from the German Reformed church, with which ecclesiastical body we are also on terms of correspondence, containing expressions of regret, that they were unavoidably prevented from attending the convention, and assurances of their kind feeling and christian love. They rejoice that the leading churches of the Reformation, under the guidance of the Great Head of the church, are gaining in membership, and increasing in influence.<sup>1</sup> These fraternal sentiments met with a cordial response, and Rev. F. R. Anspach, with Rev. W. F. Eyster as an alternate, was chosen to present the kind greetings of the Lutheran church to our German Reformed brethren, at the next convention of their Synod. From other corresponding bodies there was no delegate in attendance. Rev. Dr. Harkey was appointed to represent our church in the next convention of the Evangelical Union of the West, by which association a desire has been expressed to maintain fraternal correspondence, and an interchange of delegates.

During the session of Synod, various questions of interest were introduced and discussed. Many of the subjects were referred to appropriate committees, who subsequently presented reports, which after some consideration, were generally adopted as the views of the Synod. A committee, consisting of Rev. *Messrs.* W. J. Mann, C. P. Krauth, D. D., W. D. Strobel, D. D., J. A. Seiss, and W. A. Passavant, and *Messrs.* J. George and G. Weyman, was appointed to submit a plan for the organization and division of district Synods, who presented the following general principles, as a guide in the formation of new Synods: That members desiring to form a new Synod, should always announce their intention at the meeting of their respective Synods, previous to the organization of the new Synod; that to those members a formal dismission should be granted, for the formation of the new Synod, unless there is a constitutional cause shown to the contrary; that the respective congregations, by their officers, ought, when practicable, to inform their Synods, whether they are willing to accede to the formation of a new Synod or not; that the new Synod, formed out of existing Synods, should be received, when consisting of at least six ministerial members; and that wherever no insuperable obstacles are in the way, a due regard ought to be had for geographical boundaries of Synods.

S. S. Schmucker, D. D., W. J. Mann, H. N. Pohlman, D. D., C. P. Krauth Jr., and F. R. Anspach, were constituted

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<sup>1</sup> The delegates of the German Reformed church reported the following statistics of the condition of their church, viz: 320 ministers, 1000 congregations, and 60,000 communicants.

a committee to prepare a paper on the subject of the *licentiate system*, as it exists in our church. They subsequently presented the following report, which was adopted: That whilst the present licentiate system may justly be regarded as a wise method of precaution against the ordination of unworthy subjects, and of obedience to the apostolic injunction, *not to lay hands hastily on any one*, all its features, as prevailing amongst us, are not fully sustained by the practice of the New Testament; that the Lutheran church in this country, having from near the time of its foundation, adopted the system now in use, and only one Synod having agitated the question of introducing a change: Therefore, the General Synod regards it as premature and inexpedient, at the present time, to take final action thereon; that the various district Synods be invited to consider the subject, and send up to the next General Synod, an expression of their views, in order that a subject of so much importance to the character of the Gospel ministry, may be decided with due deliberation, and for the best interests of our beloved church. This is an interesting question, and we trust that it will receive from our ecclesiastical councils that attention, which its importance claims, and such a conclusion adopted as is in accordance with the general usage, and is sanctioned by the word of God. The Synod of Pennsylvania, with whom the present system originated under peculiar circumstances, has doubted the propriety of its continuance, but before coming to any decision upon the subject, very properly preferred submitting the question to the consideration of the General Synod, in order that uniformity might prevail throughout the church.

A committee on the state of the church, consisting of one member from each synodical delegation, was appointed. The individuals named were, Rev. Messrs. G. Diehl, J. Evans, J. B. Anthony, J. Selmsier, C. F. Schlueter, R. A. Fink, L. Knight, A. C. Wedekind, Prof. M. Diehl, J. Crouse, J. Hellsell, C. Kuhl, J. A. Brown, Prof. F. W. Conrad, A. T. Geisenhainer, S. W. Harkey, D. D., G. Bassler, Prof. A. Essick, D. Harbaugh, and J. T. Williams, who, before the adjournment of the Synod, presented an interesting report on the condition of our church. From which we learn that the number of ministers connected with the Synods represented in the General Synod, is 643, the number of congregations 1365, and the number of communicants 124,943; that there are many cheering evidences of the continued agency of the Divine Spirit in our churches; that our membership is multiplying, the triumphs of grace are extending over destitute and



frontier sections of the country, and the general interests of the Redeemer's kingdom on the advance within our bounds; that the benevolent operations of the church are sustained, peace and harmony reign; that in many congregations there have been special outpourings of the Spirit; that new houses of worship have been erected, and new congregations organized in different portions of the country, and that literary institutions for the education of both sexes, are diffusing intelligence through the church. The goodness of the Great Head of the church is acknowledged, and gratitude expressed for his many favors to our Zion. The regular report of our Theological Seminary, which was established by the General Synod, and is still officially connected with it, was read by Rev. D. P. Rosenmiller. The institution is reported as prosperous, and its influence upon the church most important.

A committee, consisting of Rev. Messrs. B. Sadtler, C. P. Krauth, D. D., F. R. Anspach, S. Sprecher, D. D., Prof. F. Springer, J. A. Seiss, W. A. Passavant, H. N. Pohlman, D. D., J. A. Brown, and J. B. Anthony, was appointed to receive the reports of our Literary and Theological institutions, under the patronage and direction of our church, but not officially connected with the General Synod, and to prepare an abstract for publication. From this report we gather the following items: That the institutions sustained by the Lutheran church, and under the auspices of those Synods identified with the General Synod, are Pennsylvania College, Gettysburg, Pa.; Wittenberg College, Springfield, Ohio; Illinois State University, at Springfield, Ill.; Roanoke College, Salem, Va.; Hartwick Seminary, N. Y.; Lexington Seminary, S. C.; Hagerstown Female Seminary; Lutherville Female Seminary, Md.; the Infirmary and the Orphan's Home, at Pittsburg, and the Orphans' Farm School at Zelienople, all of which are represented as being in successful operation, and accomplishing the object for which they were established.

The question of the liturgy was again introduced at this meeting. After some considerable discussion, the Synod decided that the present liturgical committee should be continued, and enlarged by the addition of a member from each of the district Synods in connexion with the General Synod; that the work of improving the liturgy should be carried forward, and that in the introduction of changes, reference should be had to the liturgy of the Pennsylvania Synod. The committee, as at present constituted, consists of H. I. Schmidt, D. D., J. G. Morris, D. D., B. Kurtz, D. D., C. P. Krauth, D. D., S. S. Schmucker, D. D., S. Sprecher, D. D., J. Bachman,

D. D., S. Rothrock, Prof. L. Sternberg, C. P. Krauth, Jr., L. Knight, T. Stork, D. D., Prof. M. Diehl, W. G. Keil, Prof. F. Springer, D. F. Bittle, D. D., D. Jenkins, Prof. F. W. Conrad, C. F. Schaeffer, D. D., S. W. Harkey, D. D., W. A. Passavant, H. Wendt, A. J. Weddle, D. Harbaugh and J. T. Williams.

The proceedings of the convention, held at Germantown, Pa., for the organization of a Lutheran Translation and Publication Society, were presented to the General Synod by Rev. A. C. Wedekind. The whole subject was referred to a committee, consisting of Rev. *Messrs.* C. A. Hay, Prof. A. Essick, J. A. Brown, and D. A. Buehler and T. H. Lane, Esquires, who subsequently proposed, "That whilst the General Synod decidedly approves of the general objects of the Lutheran Publication and Translation Society, recently organized, it is unable to take any action in its favor, which may be construed into an endorsement of its intended publications, until the constitution of the Society be so altered as to allow an official representation in its Executive Board, on the part of the General Synod."

The subject of the *Pastors' Fund* was also brought up at this convention, and disposed of by the adoption of the following resolutions: *Resolved*, That the Synods in connexion with the General Synod, be requested to transfer any funds which may be in their possession for the use of disabled pastors, or the widows of deceased clergymen, or their orphans, to the Treasurer of this society. *Resolved*, That those having the more immediate control of the Pastors' Fund, be instructed to communicate to our several Synods the constitution of the association, as well as its financial condition. The following gentlemen, all resident in the city of Philadelphia, were selected to control the fund until the next meeting of the General Synod: *Messrs.* D. K. Grim, W. Anspach, J. R. Lehman, and Rev. *Messrs.* B. Keller and E. W. Hutter.

The committee, consisting of Rev. *Messrs.* F. R. Anspach, Prof. F. W. Conrad, S. S. Schmucker, D. D., S. Sprecher, D. D., and W. H. Harrison and J. D. Martin, Esq., to whom the memorial of the Miami Synod had been referred, in reference to the establishment of a mission in Africa, reported resolutions favorable to the project. The General Synod expressed its cordial approval of the measure, and recommended our churches cheerfully and liberally to co-operate in this work of faith and labor of love. Rev. *Messrs.* S. Sprecher, D. D., S. W. Harkey, D. D., W. H. Harrison, and *Messrs.* J. D. Martin and F. Gebhart, were authorized to select some com-



petent person to superintend the preliminary arrangements for such a mission, to erect at some suitable place the preparatory buildings, and to select a competent teacher, so soon as a sufficient number of students can be secured, with the means for their education. The committee was also directed to mature a plan upon which a mission in Africa may be conducted, and to report at the next meeting of the General Synod. It was also decided, that if the committee should procure the necessary means to support one or more missionaries in Africa, and obtain the proper men for the work, that the supervision of the mission be committed to the Executive Committee of our Foreign Missionary Society.

The subject of Church Extension engaged a considerable share of the Synod's attention, and the following minute<sup>1</sup> was adopted: *Resolved*, That the General Synod continues its confidence in the Church Extension Society, and that we urge all our ministers and people to respond promptly to the call which its Executive Committee is about to address to our churches. A very deep interest was manifested in the subject of Beneficiary Education. The opinion was expressed<sup>2</sup> by Synod, that it is a cause of vital importance to the church, and should receive a larger share of the attention of our ecclesiastical bodies, and of the prayers and contributions of the people. The various district Synods, in connexion with the General Synod, were requested to organize education societies auxiliary to the parent association, and forward to the same an annual statement of their operations, together with any funds in their treasury not otherwise appropriated. It was also proposed that Executive Committees be appointed, in connexion with the various Colleges and Theological Seminaries of our church, to take charge of the beneficiaries there pursuing their studies, and that those committees be appointed by the various Synods patronizing these institutions, and be responsible only to them, and finally, the Parent Education Society was requested to make such changes in its constitution, as to accommodate it to the system suggested.

Inasmuch as the erection of *Union Churches* has been the source of contention, and an occasion of difficulty in many of our congregations, instead of producing kind feeling and christian union, our congregations were earnestly recommended<sup>3</sup> to unite no more in the building of such churches. A resolution

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<sup>1</sup> On motion of Rev. C. Kuhl.

<sup>2</sup> On motion of Professor Hay.

<sup>3</sup> On motion of Rev. S. R. Boyer.

was likewise passed, cordially approving of the purpose of Rev. J. A. Seiss to edit translations of Luther's works, and the hope was indulged that they might be extensively circulated. There was also adopted an expression of the high respect entertained for the public and private character of Rev. Dr. J. G. Schmucker, one of the founders of the General Synod, who had died since the last convention, and the irreparable loss the church sustained in his death, was entered upon the minutes.

During the session of the General Synod, our various benevolent societies held their usual meetings, and transacted a large amount of interesting business. The *Parent Education Society*, which had its origin in 1835, and to which the church is indebted for some of her ablest and most useful ministers, held its meeting. The report of the Executive Committee, exhibiting the condition of the society, and the number of beneficiaries sustained during the last two years, was read by its chairman, Rev. Dr. Krauth. The operations of this society were reported to be in a depressed condition. Many applicants for assistance have been rejected, and many more discouraged from applying to the committee, from the assurance given, that they were unable to extend to them aid. A deep interest, however, was evinced in the cause, and upwards of fifteen hundred dollars were at once pledged for the liquidation of the debt with which the society is embarrassed. An important change was made in the operations of this enterprise. It is proposed, in the future, that the society shall extend its parental influence over the different portions of the church, and furnish aid to deserving young men studying for the christian ministry at our different colleges and seminaries. The opinion was entertained by the brethren, that by this arrangement new life would be imparted to the cause of Beneficiary education, that by united action the great want of the church would be supplied, and a holy and able ministry raised up to occupy the waste places of the land. At the meeting of the *Home Missionary Society*, the report of the Executive Committee, prepared by Dr. Morris, was read. From the report we learn that the entire number aided since the organization of the society in 1845, is 118. The number now in its employ is 27, all laboring in the West and the South West of our church. During the last two years, the labors of these brethren exhibit the most encouraging results. The report deplors that the missionary efforts of the Lutheran church are not conducted more with a view to united and centralized efficiency. The operations of the society have been



greatly crippled and embarrassed by the divergent operations of Synods and other societies. A resolution was adopted, earnestly requesting Synodical Missionary Societies, not hitherto in connexion with the Parent Society, to enter into some arrangements for co-operation in the work of Domestic Missions. Professor Conrad was unanimously chosen as general superintendent of our Home Missions, and constituted *ex officio* corresponding secretary of the Executive Committee. He is charged with the supervision of the entire field, such as the correspondence of the society, the visitation of Synods, the raising of funds for the treasury, and is expected to co-operate with the committee in promoting the general interests of the work committed to their care.

The *Foreign Missionary Society*, organized in 1837, also held its biennial meeting, the interest of which was enhanced by the presence of the widow and the children of the late Rev. Walter Gunn, who died in India in the service of the church. The report of the society, read by Dr. Pohlman, represents this department of christian enterprise as in a prosperous condition. The missionaries at present sustained by the society, are Rev. Dr. Heyer, Rev. W. J. Cutter and his wife, Rev. W. E. Snyder, from the United States; Rev. C. W. Groening and wife, and Rev. F. A. Heise from Germany. The mission is expected to receive a reinforcement in the Spring. Several young men, now in a course of preparation for the Gospel ministry, have expressed a willingness to the committee to devote themselves to this important work.

The *Church Extension Society*, formed in 1853, likewise convened, and made several amendments to their constitution, which will, no doubt, have an important bearing upon the future operations of the society. Great confidence was expressed in the ultimate success of the society, and the opinion maintained that the \$50,000 originally contemplated, could be readily raised. The *Executive Committee* are invested with unlimited power to devise any means, under God, in their power, for securing the sum proposed, including the appointment of an agent, if such a step be deemed practicable. It is also recommended that discourses shall be preached in all our churches, on the 31st of October, the anniversary of the Reformation, and collections be lifted for church Extension.

The *Historical Society*, organized in 1843, assembled for the transaction of business. Rev. G. Diehl, of Frederick, Md., was selected to deliver the next biennial discourse be-

fore the society, with Rev. J. A. Seiss, of Baltimore, as his alternate.<sup>1</sup>

After uniting in a parting hymn, and a fervent address to the throne of grace, the Synod adjourned, to meet again in the city of Reading, Pa., on the second Thursday of May, 1857. Thus, after a session of one week, closed one of our most interesting and profitable ecclesiastical conventions. The brethren separated with the feeling, that it was delightful to mingle in this way, and to be associated in efforts to advance the interests of the church. There was diversity of opinion on minor subjects, but this did not mar pleasant intercourse, or disturb the peace of the assembly. There was the best spirit evinced, the kindest and most friendly feeling prevailed. All rejoiced in the harmony and love, which characterized the deliberations of the Synod. The impression left upon the community was most favorable, the influence salutary, and the earnest hope may be entertained that the word of truth, as it was faithfully presented in private and public, will bring forth fruit unto eternal life. The delegates were most kindly and hospitably entertained by the citizens of Dayton. Christians of all denominations threw open their houses, and the pastors of the different churches welcomed our ministers to their pulpits. The members of the Synod were grateful for the attentions they received, the kindness they experienced; they could not be otherwise than enthusiastic in their praises of the Great West. During the session of Synod much important business was transacted, and that too, of an eminently practical charac-

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<sup>1</sup> We subjoin for reference the names of the business committees of these Central Societies.

PARENT EDUCATION SOCIETY—*Executive Committee*—Rev. Drs. Krauth and Schmucker, Professors Jacobs and Muhlenberg, and Rev. Messrs. Anstadt, Sentman and Ulrich; *Corresponding Secretary*, Rev. Dr. Baugher; *Treasurer*, Professor Stoeber, Gettysburg, Pa.

HOME MISSIONARY SOCIETY—*Executive Committee*—Rev. Drs. Kurtz and Morris, Rev. Messrs. Seiss and McCron, and J. R. Drege and W. M. Kemp, M. D.; *Corresponding Secretary*, Rev. Dr. Morris; *Treasurer*, J. R. Drege, Baltimore, Md.

FOREIGN MISSIONARY SOCIETY—*Executive Committee*—Rev. Drs. Pohlman and Strobel, Rev. Messrs. Keiser and Crownse; *Corresponding Secretary*, Rev. J. Z. Senderling; *Treasurer*, Martin Buehler, Philadelphia.

CHURCH EXTENSION SOCIETY—*Executive Committee*—Messrs. M. Buehler, C. D. Hinks, A. T. Chur, G. Sulger and S. Schober; *Corresponding Secretary*, Rev. E. W. Hutter; *Treasurer*, W. M. Heyl, Philadelphia.

LUTHERAN HISTORICAL SOCIETY—*President*, S. S. Schmucker, D. D., *Corresponding Secretary*, Rev. W. A. Passavant; *Curator*, Prof. M. Jacobs. The object of this Society is to collect all Lutheran publications in the United States, and all documents pertaining to the history of our church. They are preserved in the Library of our Theological Seminary, at Gettysburg, Pennsylvania.



ter. Altogether, the aspect of things is most encouraging, and calculated to awaken bright hopes in reference to the future of our Zion. With the Divine blessing resting upon us, we must prosper! Trusting in God, we have nothing to fear! The church will enlarge the place of her tent, and stretch forth the curtains of her habitations; she will lengthen her cords, and strengthen her stakes; her efficiency will be increased, and her usefulness extended!

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## ARTICLE VII.

### ENGLISH HYMNOLOGY.

That the English, like other families of the great Germanic or Teutonic stock, have a highly poetical temperament, admits of no doubt. From king Alfred to the ballad singers of William the Norman, and from Chaucer to Tennyson, over a period of a thousand years, the Anglo-saxon and English harp has ever been strung to lofty thoughts, and has resounded to tones as musical as those which the sun is fabled to have called forth from the statue of Memnon. Chaucer, Spenser, Shakspeare, Milton, Pope, Gray, Goldsmith, Burns, Byron, Coleridge, Southey and Tennyson, are names for which it would be difficult to find parallels in the poetical history of any nation. Nor are the English deficient in religious feeling, or in the spirit of religious worship. Christianity took root in Britain at a very early period, and though soon corrupted by Romish superstitions, speedily brought under its influence all the races of which that wonderful composite of British character is formed. The asceticism of Popery, the wild enthusiasm of the crusades, the new life of the Reformation, the practical application of christianity to all the affairs of life, the reaction of Methodism against formalism, the calm and enlightened self-devotion of the missionary work, and of other benevolent and philanthropic enterprises—all have found in Great Britain and the American colonies, which derive their intellectual and religious life, as well as their political existence, from the same source, not only the materials upon which to operate, but also their most wonderful and energetic development.

Yet it cannot be denied that in the department of sacred lyric poetry, or hymns, the English language is remarkably barren and deficient, especially when compared with the Ger-

man, Dutch, Swedish or Danish. The German especially, is wonderfully rich in this department of literature, or rather of religious life and feeling. Already before the Reformation the German muse began to consecrate herself to sacred themes, and to pour forth her devotion in sacred songs. Some of the earliest specimens of the old German, are translations of the hymns of St. Ambrose,<sup>1</sup> which appear to have been made as early as the beginning of the ninth century. To the same period belong the "Wessobrunn Prayer" (Das Wessobrunner Gebet), the poem on the "Last Judgment," and Otfried's "Gospel Harmony." Productions of this character continued to make their appearance, with more or less frequency, until the time of the Reformation. That event, however, marks a new epoch in the sacred poetry, as well as in the religious life of Germany. Luther, the swan, whom the martyr Huss had well foretold as about to arise from *his* ashes, began, at once, along with that masculine oratory which moved the minds and hearts of all Germany, and was reëchoed, like the judgment trump of Rome, over all Europe, to send forth likewise those sweeter and softer strains of sacred music and poetry, which reached the inmost soul of all who heard them. And, as in other departments of his works, so in this, Luther was blessed with fellow laborers of the most admirable character. He had not, indeed, a Melanchthon to give polish and finish to the rude though vigorous effusions of his muse, but his spirit awakened many others to sing the praises of God and of the Lamb, and those who told the glorious news of justification by faith alone, seemed often to have their lips touched with that burning coal of the Spirit which the angel brought to Isaiah, the evangelical prophet of the Old Testament. Hans Sachs, the last of the Meistersingers, soon ceased to strike his harp to worldly strains, giving himself up entirely to sacred themes, and supplying a large part of the hymns which Luther collected in his several hymn books. Paul Speratus, Nicholas Decius, Witzstadt, Schnesing, Michael Weisse, the Margraves Casimir and George, and the deeply tried Maria, Queen of Hungary, with many others whom we need not name here, all united their voices with this heavenly choir, by which the dawn of the Reformation was heralded. But it was in the subsequent century that the sacred songs of Germany reached their sublimest notes, and received their most perfect form. Paul Gerhard, John Angelus, Simon Dach, John Frank, J. Neander, John Rist, S. Rodigast, M. Schirmer, and many oth-

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<sup>1</sup> See the "Alt deutsches Lesebuch von Wilhelm Wakernagel," pp. 55-62.



ers, have given the church hymns which she will sing as long as the German language endures, and which, we cannot but think, will bear translation into the language of heaven. Nor has the spirit of devotional poetry ever since deserted the mother church of the Reformation. Klopstock, and Gellert, and Lavater were not ashamed to devote their loftiest efforts to the praise of their Redeemer, and in our own day Möves, and the warrior Arndt, and Spitta, and Albert Knapp have shown themselves worthy successors of the sacred bards of the sixteenth and seventeenth centuries.

The history of English hymnology is by no means so brilliant. Like other branches of the Reformed church, the church of England, as well as that of Scotland, seems to have regarded the Psalms of David as the great source of christian, as well as of Jewish psalmody, and, accordingly, to have devoted all of its poetical talents to the versifying of these sacred compositions. But seldom has the world witnessed greater literary failures than the first of these efforts. Sternhold and Hopkins' versification of those inspired songs, whose original bears the impress of the sublimest poetry, as well as of the most fervent devotion, has become the synonyme of harsh translation, of bad taste, and of all that is repulsive to devotional feeling. This version was made in the reign of Edward VI, but even the low state of general intelligence, and the imperfect development of the English language in that age, scarcely satisfy us that any christian congregation could ever have been edified by the singing of verses so harsh and discordant. Yet it was not until within two years of the commencement of the eighteenth century, that this wretched caricature of the noble psalms of David was supplanted by the smoother and yet barely tolerable versification of Tate and Brady. The Episcopal church of the United States has long since (in 1832) rejected this "authorized" version of her mother church of England, substituting for it, "selections" and additions from such authors as were approved by the taste of the editing committee. Although prepared by a "Poet Laureate" in the golden age of English literature, when good Queen Anne reigned, and Joseph Addison wrote, this "new version of the Psalms of David" may be characterized as barely passable poetry, with very little of the spirit of the original in it. All that can be said in its favor is, that the translation is not as harsh as that of Sternhold and Hopkins, or that of Rouse, to which the Kirk of Scotland and so many of the sects that have sprung from it, in America, as well as in Scotland, adhere with such tenacity, and the versification,

or at least the rhyme, is rather smoother than that of Watts. The following specimens from the *second* and *fourth* Psalms, as they stand in the "selections" of the Episcopal church of the United States, may give an idea of some of its harsher features:

"Learn then, ye princes ; and give ear,  
Ye judges of the earth ;  
Worship the Lord with holy fear ;  
Rejoice with awful mirth.

Appease the Son with due respect,  
Your timely homage pay ;  
Lest he revenge the bold neglect,  
Incensed by your delay."

"Consider that the righteous man  
Is God's peculiar choice ;  
And when to him I make my prayer,  
He always hears my voice.

Then stand in awe of his commands,  
Flee everything that's ill,  
Commune in private with your hearts,  
And bend them to his will."

This, like the version generally, is certainly tame enough, but it is smooth and musical, compared to almost any specimen that we could give from Rouse. How our refined and well educated friends in the churches of Scotland, the Associate Reformed, Covenanters and Seceders can still continue to sing strains like these, which almost raise the hair upon our heads, and set our teeth upon edge, we cannot understand. Doubtless early and old, and hallowed associations have much to do with this, but we do not see how such versification as this can fail to excite profane merriment and disgust in the young, and those of more cultivated minds, who are not yet under religious influence, and casually attend the worship of the sanctuary ; certainly their influence upon the cultivation of sacred music in a church, cannot be otherwise than unfavorable :

"He that in heaven sits, shall laugh ;  
the Lord shall scorn them all ;  
Then shall he speak to them in wrath,  
in rage he vex them shall.  
Yet, notwithstanding, I have him  
to be my king appointed :  
And o'er Sion my holy hill,  
I have him king anointed."

*Psalm II. 1—6.*



And it sounds almost like profanation to travesty the simple yet sublime expressions of the nineteenth Psalm into such language as this :

“In them he set the sun a tent,  
 who, bridegroom-like, forth goes  
 From’s chamber, as a strong man doth  
 to run his race rejoice.  
 From heav’n’s end is his going forth,  
 circling to th’ end again ;  
 And there is nothing from his heat  
 that hidden doth remain.”

Nor do we think that either penitence or devotion can be aided by such language as this :

“O Lord, upon me mercy have, for trouble is on me ;  
 Mine eye, my belly and my soul, with grief consumed be.  
 I was a scorn to all my foes, and to my friends a fear ;  
 And specially reproach’d of those that were my neighbors near ;  
 When they me saw, they from me fled. Ev’n so I am forgot,  
 As men are out of mind when dead ; I’m like a broken pot.”

*Psalm XXI. 9—12.*

I do not notice the antiquated forms in which Latin derivatives ending in *tion*, *cious*, &c., are pronounced in two syllables, although we have often seen this call up a smile upon the faces of all the youthful members of the congregation, especially when drawled through the nose of some old fashioned clerk or precentor. ‘This pronunciation of the terminations *ion*, *ious* and the like, is not only agreeable to the derivation, but was also prevalent in the seventeenth century, as is evident from various passages in Milton and other standard writers of that age, whom we have not space here to cite.

It is a matter of regret, that the illustrious Milton did not devote his high poetical powers, and profound scholarship, both to the preparation of original hymns, and to the versification of the Psalms of David. That it would have had a most favorable influence upon this most neglected department of English literature, we may conjecture, not only from the influence of his great epic upon our national literature generally, but also from his well known taste in music, and from the character of the few essays which he made in this direction. Upon the one hundred and fourteenth and one hundred and thirty-sixth psalms, he composed paraphrases when he was only fifteen years of age. One of these, somewhat changed and abbreviated, has been introduced into some of our more recent collections, where it compares very favorably with any

of the versions of the one hundred and thirty-sixth psalm. Milton's original commences thus:

“Let us, with a gladsome mind,  
Praise the Lord, for he is kind;  
For his mercies aye endure,  
Ever faithful ever sure.”

This has been changed by Dr. Beman, the editor of the “Church Psalmist,” as follows:

“Let us, with a joyful mind,  
Praise the Lord, for he is kind;  
For his mercies shall endure,  
Ever faithful, ever sure.”

This is no great improvement, but in some of the following stanzas Milton has changed the metre by adding another syllable. To the correction of this, so as to make it singable, even the sternest stickler for “hymns in their original forms,” could scarcely object, and we doubt whether the most profound admirer of the great epic poet of England would count it sacrilege to adapt his strains to the purposes of the church. Milton's next essay upon the Psalms, was made twenty-five years later, when he was now in the full vigor of his powers. Here he seems to have designed at once to prepare hymns for public worship, and also to keep as near to the exact language of the original, as was consistent with metre and versification. In this way he has versified eight psalms (80—88), all in common metre. Some of these are altogether superior to many of the versions now commonly sung in those churches which regard the Psalms of David as an essential part of public worship. Take the following as samples:

*Psalm 81.*

1. To God our strength sing loud, and clear,  
Sing loud to God our king;  
To Jacob's God, that all may hear,  
Loud acclamations ring.
2. Prepare a hymn, prepare a song,  
The timbrel hither bring;  
The cheerful psaltery bring along,  
And harp with pleasant string.
3. Blow, as is wont, in the new moon,  
With trumpet's lofty sound,  
Th' appointed time, the day whereon  
Our solemn feast comes round.



13. O, that my people would be wise,  
To serve me all their days !  
And O, that Israel would advise  
To walk my righteous ways !
14. Then would I soon bring down their foes,  
That now so proudly rise ;  
And turn my hand against all those,  
That are their enemies.

*Psalm 84.*

1. How lovely are thy dwellings fair !  
O Lord of hosts, how dear—  
The pleasant tabernacles are,  
Where thou dost dwell so near !
2. My soul doth long, and almost die,  
Thy courts, O Lord, to see ;  
My heart and flesh, O Lord, do cry,  
O living God ! for thee !
4. Happy, who in thy house reside,  
Where thee they ever praise !  
Happy, whose strength in thee doth 'bide,  
And in their hearts thy ways !
6. They pass through Baca's thirsty vale,  
That dry and barren ground ;  
As through a fruitful watery dale,  
Where springs and showers abound.
7. They journey on from strength to strength,  
With joy and gladness cheer,  
'Till all before our God at length  
In Zion do appear."

But the severely pure taste of John Milton could not rest satisfied with a performance so imperfect as this. He evidently felt that he was too much shackled by this attempt, which must always be exceedingly defective, to give a literal versification of almost any original, especially of one like that of the sweet and inimitable singer of Israel. Accordingly a few years later (1653), we find him engaged in preparing a set of paraphrases or imitations of the first eight Psalms of David. Here we recognize at once, strains worthy of the subject, akin to those of David, and touches of that sublimity and command over the English language, by which Milton is every where distinguished. But unfortunately, only a few, if any of these were written with a view to congregational music and worship, and I do not know that any of them have ever been

sung. It is no great stretch of the imagination to think that David would have expressed himself somewhat in this way, had he written in English :

“ Why do the Gentiles tumult, and the nations  
Muse a vain thing, the kings of the earth upstand  
With power, and princes in their congregations  
Lay deep their plots together through each land,  
Against the Lord and his Messiah dear ?”

Or this commencement of the fourth psalm ?

“ Answer me when I call,  
God of my righteousness ;  
In straits and in distress,  
Thou didst me disenthral  
And set at large ; now spare  
Now pity me, and hear my earnest prayer.”

His opening lines in the fifth psalm are also very fine, and wonderfully reproduce the spirit of the original :

“ Jehovah ! to my words give ear,  
My meditation weigh,  
The voice of my complaining hear,  
My king and God ; for unto thee I pray.”

In a word, these samples of what Milton could have done, either as a translator or imitator of the inspired authors of the Hebrew psalms, or as an original writer, cannot fail to excite regret that he did not do more to meet this great want of the church—we mean psalms or hymns, which she could use in her public devotions.

It was nearly a century after Milton's first essays at the versification of the Psalms, that Dr. Watts brought out his imitations, which have quite as effectually superseded Tate and Brady, and Rouse, as Tate and Brady did Sternhold and Hopkins. Dr. Watts is, by common consent, placed at the head of English writers of hymns. That many of his hymns possess the very highest excellence, great poetic beauty and deep devotional feeling, simplicity combined with dignity, plainness and clearness of language, with rich colorings of the imagination, and elevated conceptions, no one can deny. No other writer has produced so many hymns that have commended themselves to all nations of the religious world, to the Episcopalian and the Puritan, to the Calvinist and to the Arminian, to the Presbyterian and to the Baptist, to the most refined and intelligent, as well as to the simple and uneducated ; to the



child who can just lisp the "divine songs," and to the hoary headed patriarch of christianity, whose race is almost run, and who may with his dying lips falter, "*I'll praise my Maker while I've breath.*" Wherever the English language is heard, and there is a christian to worship God in public, or praise him in private, if the voice of sacred song is not altogether silent, they still sing, "*Before Jehovah's awful throne,*" and "*Alas! and did my Savior bleed,*" and "*Come ye that love the Lord,*" and "*Come sound his praise abroad,*" "*Come Holy Spirit heavenly dove,*" "*Sweet is the work, my God, my King,*" "*Welcome, sweet day of rest,*" "*When I can read my title clear,*" "*Stand up my soul, shake off thy fears,*" "*My God, how endless is thy love,*" or "*Thus far the Lord has led me on,*" with others that will never cease to be sung as long as the English language exists, and devotion is kindled upon the altar of the pious heart by the inspiration of sacred song. Montgomery has, therefore, well said of him (in his "Christian Psalmist") that, "in his 'Psalms and Hymns' he has embraced a compass and variety of subjects, which include and illustrate [almost] every truth of revelation; throw light upon every secret movement of the human heart, whether of sin, nature, or grace; and describe every kind of trial, temptation, conflict, doubt, fear, and grief; as well as the faith, hope, charity, the love, joy, peace, labor, and patience of the christian in all stages of his course on earth; together with the terrors of the Lord, the glories of the Redeemer, and the comforts of the Holy Ghost, to urge, allure, and strengthen him by the way. There is in the pages of this evangelist, a word in season for every one who reads it, in whatever circumstances he may require counsel, consolation, reproof or instruction."

But it is a very necessary caution and limitation which Montgomery immediately adds, when he says: "We say this of *the materials* of his hymns," for it cannot be denied that *the form* and composition, the metre and versification of the great mass of both the "Psalms" and the "Hymns" (between which there is, in fact, no real difference) are exceedingly imperfect, and fall very far short of the true ideal of a christian hymn, as suggested by St. Paul, when he says, "*I will sing with the spirit and with the understanding,*" and with which he would have us to "*sing and make melody in our hearts unto the Lord.*" So deformed are most of his hymns by false rhymes and incorrect metre, harsh constructions, low or incongruous figures, ideas revolting to a pure taste, and unpoetical language, that very few of them are now retained in any respectable collection of hymns, without very great changes.

Even those which we have just cited as most popular, have undergone this process to a greater or less extent. Thus that noble hymn which now commences "*Before Jehovah's awful throne*," originally stood thus, being the second part of Watts' version of the one hundredth psalm :

1. "Sing to the Lord with joyful voice ;  
Let ev'ry land his name adore ;  
The northern isles shall send the noise  
Across the ocean to the shore.
2. Nations attend before his throne  
With solemn fear, with sacred joy,  
Know that the Lord is God alone .  
He can create, and he destroy."

John Wesley was the author of the change which has so strongly commended itself to the feelings of the christian world, that we doubt whether his bitterest opponents will find any heresy in this, and we suspect that the strongest sticklers for "preserving hymns in their original form," will here fail to make out a case against those whom they are so prone to denounce as "corrupters and marrers, where they would be menders." We are, however, sorry to confess that not all of Wesley's attempts at amending Watts were in equally good taste. It is certainly no improvement when he substitutes for the fourth stanza of the hymn commencing, "*My God the spring of all my joys*," the following :

"My soul would leave its heavy clay  
At that transporting word,  
Run up with joy the shining way,  
To see and praise my Lord."

The original stands thus, in the last two lines :

"Run up with joy the shining way,  
T' embrace my dearest Lord,"

which, though not faultless, strikes us as altogether superior to Wesley's alteration. And here, we may remark, in passing, that it is one of the most singular of Wesley's inconsistencies, that whilst he was so ready to alter the hymns of others, of his brother Charles, as well as of Watts, he yet protested in the strongest language against others rendering *him* the same friendly service ! But that Watts' hymns constantly need such emendations to adapt them to correct taste, and to make them universally acceptable, it would be useless to show in detail. There is scarcely one of them which does not contain false



rhyme and loose constructions, like the following, in the first and in the last verse of the first Psalm :

1. "Blest is the man who shuns the place  
Where sinners love to meet ;  
Who fears to tread their wicked ways  
And hates the scoffer's seat.
6. His eye beholds the path they tread,  
His heart approves it well ;  
But crooked ways of sinners lead  
Down to the gates of hell."

Here "place" and "ways," "tread" and "lead" are utterly inadmissible as rhymes, and the reference of the first two lines of the sixth stanza to "saints" in the preceding (fifth) is too obscure, and is also incongruous with the closing lines. There is a want of finish and of polish in the great mass of Dr. Watts' compositions, both prose and poetical, which must ever prevent them from taking the highest rank as literary efforts. His conceptions are often fine, and much of the idea expressed with great force and beauty, but he has either not taken time to elaborate his thought, or to prune off excrescences, or introduces some unfortunate expression that is equally destructive of the poetical and the devotional. Take, for instance, the hymn commencing,

"How condescending and how kind  
Was God's eternal son !"

What nobler theme could the poet have than "*Christ's compassion* ?" And the illustrations of it, that he forsook the bright abodes of heaven, and gave his own life to save us from the uplifted sword of divine justice, that not even the certain assurance that "the price of pardon was his blood," could deter him, and that even now, when again exalted to yet higher glory at the right hand of the Father, he still remembers the object for which he came to earth ; all these ideas are natural, and many of the figures striking and well suited to the nature of a hymn. But what can be more revolting to a refined taste, than the sixth stanza, where we are told that, although Christ "now reigns exalted high,"

"Here we behold his bowels roll  
As kind as when he died,  
And see the sorrows of his soul  
Bleed through his wounded side."

Scarcely less objectionable upon æsthetic and poetical

grounds, are such expressions as those which occur only too frequently in Watts :

“But vengeance and damnation lies  
On rebels who refuse the grac ;  
Who God’s eternal Son despise,  
The hottest hell shall be their place.”

But with all these blemishes, we agree with the estimate which Montgomery gives of Watts, when he says, “Dr. Watts may almost be called the inventor of hymns in our language, for he so far departed from all precedent, that few of his compositions resemble those of his forerunners: while he so far established a precedent to all his successors, that none have departed from it, otherwise than as according to the peculiar turn of mind in the writer, and the style of expressing christian truths, employed by the denomination to which he belonged. To Lutherans, Watts’ hymns upon the Lord’s Supper are peculiarly interesting. It is a significant fact, that whilst in his theological theories, Watts undoubtedly followed the Presbyterian and Puritanic system of the church with which he was connected, yet when he came to apply his principles to purposes of devotion, he employed just such language as a Lutheran would. Take, for instance, that hymn which is constantly sung at the celebration of the Lord’s Supper, commencing,

“ ’Twas on that dreadful, doleful night,”

and notice the third stanza in the Lutheran collection, which is the fourth as Watts wrote it,

“This is my body broke for sin,  
Receive and eat the living food,  
Then took the cup and blessed the wine,  
’Tis the new cov’nant in my blood.”

But still clearer is the faith expressed in the next hymn of Watts’ second book of hymns :

1. “Jesus invites his saints  
To meet around his board :  
Here pardoned rebels sit and hold  
Communion with their Lord.
2. For food he gives his flesh ;  
He bids us drink his blood :  
Amazing favor ! matchless grace  
Of our descending God !



3. This holy bread and wine  
Maintain our fainting breath,  
By union with our living Lord,  
And interest in his death."

It is very remarkable that this language, to which so much exception is taken when employed by a Lutheran divine, is so popular, and felt to be so appropriate when uttered by a Presbyterian poet; and that thousands and tens of thousands who have never heard of the Lutheran doctrine of the Lord's Supper, or heard of it only to have their prejudices excited against it as a "remnant of Romanism," thus unite their hearts and voices in confessing and blessing God for its glorious truths. But we have not time here to dwell upon this significant fact, and must pass on to other parts of our subject, which are more immediately before us.

Although we have agreed with Montgomery, that Watts may be regarded as almost the creator of English psalmody, we must not overlook the names of various authors preceding him, to whom we are indebted for some of our best hymns. Nearly a century before, Quarles had written his "Emblems," and "Divine poems," which contain various pieces that might, with but slight change, be converted into hymns of an elevated character. Why has not some musician long since given us notes adapted to that truly sublime composition on the divine omnipresence?

1. "Ah! whither shall I fly? what path untrod  
Shall I seek out to 'scape the flaming rod  
Of my offended, of my angry God?
2. Where shall I sojourn? what kind sea will hide  
My head from thunder? where shall I abide  
Until the flames be quench'd or laid aside?
3. What if my feet should take their hasty flight,  
And seek protection in the shades of night?  
Alas! no shades can blind the God of light!
7. 'Tis vain to flee; till gentle mercy show  
Her better eye, the farther off we go  
The swing of justice deals the mightier blow!
9. Great God! there is no safety here below;  
Thou art my fortress, thou that seem'st my foe;  
'Tis thou that strik'st the stroke must guard the blow."

Bishop Ken also, before the close of the seventeenth century, published his poems, and among them (1697) his three hymns for Morning, Evening and Midnight, of which Mont-

gomery<sup>1</sup> has well said : "Had he endowed three hospitals, he might have been less a benefactor to posterity. There is exemplary plainness of speech, manly vigor of thought and conversation of heart in these pieces." Yet these hymns also have been greatly changed, in order to adapt them to the purest state of the English language, and especially to a smoother versification.

About the same time also (1689—1702) Dryden, one of the most illustrious names in English literature, produced his paraphrase of the "*Veni Creator Spiritus*," which is commonly ascribed to Charlemagne, though it is much more probable that it was only an especial favorite of this illustrious monarch, who although so zealous a patron of literature, was not himself greatly distinguished for his literary attainments. It is singular, however, that not only Dryden, but others have so greatly changed the simple metre of this admirable Latin hymn. The original is in the four line stanza, which we commonly call *long metre* ; thus,

"Veni creator spiritus,  
Mentes tuorum visita,  
Imple superna gratia,  
Quae tu creasti pectora."

But to this Dryden has added two other lines, thus :

"Creator Spirit by whose aid  
The world's foundations first were laid,  
Come visit every pious mind ;  
Come pour thy joys on human kind.  
From sin and sorrow set us free,  
And make thy temples worthy thee."

The Episcopal collection contains (No. 74) a tolerable translation in *common metre*, besides which I find no attempt since Dryden, to reproduce this hymn in the English language, at least so far as our church collections of hymns are concerned. To remedy this, we give upon a subsequent page of this Review, a translation prepared upon the basis of Luther's, who, however, has strangely changed the last line of each stanza by the omission of one syllable, in which we have not, of course, imitated his irregularity of metre.

As early as 1690, also, John Mason, the father of the celebrated author of "Self Knowledge," and rector of an Episcopal church in Weststratford, published his "Spiritual songs, or Songs of Praise, with penitential cries to Almighty God, upon

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<sup>1</sup> Ubi supra.



several occasions," &c. Among these are several excellent hymns, as, for example, Nos. 627 and 637 in the Lutheran collection, the former commencing, "Come dearest Lord, and feed thy sheep," and the latter, "Now from the altar of our hearts." Montgomery has shown that Watts, Pope and the Wesleys were all indebted to this writer, from whom they have evidently borrowed various phrases, and even whole lines; thus Watts has incorporated the first two lines of the following stanza in one of his "Divine Songs," and the first again in the one hundred and sixteenth Psalm (second part).

*"What shall I render to my God  
For all his gifts to me?  
Sing, heav'n and earth, rejoice and praise  
His glorious majesty."*

In regard to Mason's style, Creamer (Methodist Hymnology p. 71) has well said: "it is a middle tint between the raw coloring of Quarles and the daylight clearness of Watts and Wesley. His talent is equally poised between his forerunners and his successors, having more vigor than the former, and less versatility than the latter."

Three years after the birth of Watts (1719) died Addison, who inaugurates a new period in English prose literature; one of the most elegant and genial writers of our tongue. In his poetry, however, he does not take the very highest mark, although, as has been well observed by Dr. Cleveland (in his Compend. of Eng. Lit. p. 394) "he has written much that would be more valued, had it not been thrown into the shade by the comparative brilliancy of his prose," just as Milton's lofty prose dwindles in our estimation of the inapproachable sublimity of his poetry. But as a writer of hymns, he takes a very high rank, so that we cannot but regret that he has done so little in this direction. All his hymns (unfortunately only five in number) are incorporated with almost every respectable church collection of any extent, and it is doubtful whether we have any paraphrases of a psalm superior to his of the nineteenth, or of the twenty-third. It has, indeed, been imagined by some, that they are not truly evangelical, but this is simply the cant of a school that would have all religious feeling express itself in certain set forms and phrases of its coining, or at least of its selection. I know of no more simple and unaffected expressions of piety than are contained in that admirable hymn,

*"When all thy mercies, O my God!"*

nor any more devout meditations than those paraphrases upon

psalms. It has, to be sure, been objected, even by Mr. Montgomery, that "Addison does not recognize the God of grace as well as the God of providence." But this is a strange oversight of such passages as these :

"Then see the sorrow of my heart,  
Ere yet it be too late ;  
And hear my Savior's dying groans,  
To give those sorrows weight.

For never shall my soul despair  
Her pardon to procure,  
Who knows *thine only son has died*  
*To make her pardon sure.*"

It is scarcely necessary to refer to the singular blunder by which Addison's paraphrases of the nineteenth and twenty-third psalms have been attributed to Andrew Marvell, that pure and incorruptible patriot, who acted as well as he wrote. This mistake originated with Mr. Thompson, the editor of Marvell's works, a century after Marvell's death. Mr. Thompson thought that he had discovered a manuscript, *partly* in Marvell's own handwriting, and partly in that of some one writing by his order, containing poems commonly ascribed to Mallett and Watts, as well as Addison. But it is evident that the whole affair was a misconception upon the part of Captain Thompson, whose admiration of Marvell led him to claim for him these literary trophies, to which he has no title whatever.

Cotemporary with Watts was Mrs. Rowe, whose mystical turn of mind, like that of Madame Guyon, has too deeply pervaded her own compositions, to allow of their general adaptation to the services of the sanctuary. But she rendered some service in this direction, by her collection of religious pieces, among which were a few of her own hymns, as well as devotional pieces by various authors. Her paraphrases of the song of songs, like most attempts to adapt that mysterious part of sacred writ to purposes of worship, furnish no great addition to our stock of hymns.

At the same period Pope, one of the brightest names in English poetry, was charming the British public by his brilliant wit and smooth numbers. He has, however, contributed but two or three hymns that can be used in public worship. His *Messiah* is a brilliant collection and imitation of Isaiah's prophecies, combining with the polished smoothness of Virgil, the lofty flights of the Jewish bard. A part of this commencing, "*Rise crown'd with light, imperial Salem, rise,*" has been



received into our hymnbooks, but never sung. His "Universal Prayer" is, of course, too heathenish for a christian congregation, but his "Dying Christian's Address to his soul," commencing, "Vital spark of heavenly flame," is one of our most popular pieces; an additional proof, if any were needed, that the highest and most polished form of poetry is not inconsistent with general use and popularity.

Watts undoubtedly gave a new impulse to English hymnology. Scarcely had his collection of psalms and hymns and spiritual songs, and hymns for children, been published, amounting altogether to a greater number of pieces adapted to public worship, than the whole body of hymns previously existing in the English language, when a very considerable number of writers began to follow in the course which he had so boldly and brilliantly marked out for them. Doddridge, the three Wesleys, Bishop Gambold, Toplady, Merrick, Miss Steele, Cowper, Newton and Montgomery, all followed each other in rapid succession, and continue even down to the present time, to add to the tide of song in which we hope that all discord will at length be drowned, if not in the church militant, yet in the church triumphant, where all the redeemed shall unite, not only in "the song of Moses and the Lamb," but likewise in ten thousand varied strains, to which the golden harps of heaven are ever strung.

Doddridge's hymns are thus characterized by Montgomery: "All that can be imagined deficient in Addison's hymns, will be found to constitute the glory of Doddridge's. They shine in the beauty of holiness; these offsprings of his mind are 'arrayed in the fine linen, pure and white, which is the righteousness of the saints; and like the saints, they are lovely and acceptable, not for their human merit, (for in poetry and eloquence they are frequently deficient) but for that fervent, unaffected love of God, his service, and his people, which distinguishes them.' In literary merit they are often exceedingly defective, so that we cannot at all sympathise with Dr. Cleveland, when in giving us his specimens of Doddridge's hymns, he says, 'in printing these hymns, the best London edition of Doddridge's works has been followed. In a word, the hymns are Doddridge's, and not the 'improvements' (?) of modern compilers of hymnbooks.'" (Compend. of Eng. Lit. p. 503.) It is perfectly proper, and even an editorial duty, to give such specimens of English literature as it is his aim to exhibit, with diplomatic accuracy, but the duty of the collector of hymns is somewhat different. It is not his object to illustrate the literary character of any individual, but to present the church

with hymns which all, whether illiterate or literary, refined or ignorant, can unite in singing. We know not who has made the changes in Doddridge's hymns, as they appear in church collections generally, but certainly most of them are decided improvements upon the original. The hymn upon "The Sabbath" is, perhaps, one of the best which Doddridge has written, but we are confident that there is not one in a thousand but will prefer the hymn as it stands in the Lutheran collection (No. 505) to the original as given by Dr. Cleveland. Take the third stanza as a specimen; Doddridge says:

"No more fatigue, no more distress;  
Nor sin, nor hell shall reach the place;  
No groans to mingle with the songs  
That warble from immortal tongues."

Our book has it:

"There languor shall no more oppress;  
The heart shall feel no more distress;  
No groans shall mingle with the songs  
That dwell upon immortal tongues."

To say nothing of the fact that Doddridge has not a single legitimate rhyme in the whole stanza, which is somewhat improved in the amendment, we think that most worshippers will feel far better satisfied to sing the latter than the former. The same remarks apply to the hymn entitled "Entering into Covenant" (given by Dr. C. on p. 504 of his Compend), which stands as No. 922 in the General Synod's (Lutheran) collection, where it is intended to be used especially at Confirmation. Doddridge wrote the second stanza thus,

"O happy bond, that seals my vows  
To him who merits all my love!  
Let cheerful anthems fill the house,  
While to that sacred shrine I move."

It is a matter of regret that this harsh versification has not been improved, but still it is an undoubted improvement to give the last line the form,

"And to his altar gladly move."

Nor can we regard the omission of the fourth stanza of the original any loss:

"Now rest, my long-divided heart,  
Fix'd on this blissful centre, rest;  
With ashes who would grudge to part,  
When call'd on angel's bread to feast?"



The most voluminous writer of hymns in the English language is, so far as we are aware, Charles Wesley, a younger brother of the celebrated founder of Methodism. Out of the 770 hymns of which the Methodist hymnbook was, until its recent revision, composed, 627 were, as we are told by Mr. Creamer in his "*Methodist Hymnology*," p. 229, from his pen—and these are but a small part of what he has written. The writer just quoted, in his interesting work upon this subject, mentions between thirty and forty different publications sent forth by John and Charles Wesley, in which the hymns of the latter are either the principal or the exclusive material. In fact, the latter part of his life was devoted entirely to this work. It would seem to be an almost inevitable result of this prolificness of verse, that the style of composition should not be very elevated. Towards the close of his career especially, his composition becomes very feeble, as is observable, even in some of the pieces received into the Methodist hymnbook, as, for instance, in No. 796 of the book now in use by the Methodist church North, which commences, "Cast on the fidelity," of which the second stanza is as follows :

"Better than my boding fears,  
To me thou oft has proved ;  
Oft observed my silent tears,  
And challenged thy beloved :  
Mercy to my rescue flew,  
And death ungrasped his fainting prey ;  
Pain before thy face withdrew,  
And sorrow fled away."

This is very different from the easy flow of such hymns as "Come sinners, to the gospel feast," "Father in whom we live," "Thou great, mysterious, God unknown," "Arm of the Lord, awake, awake," and some others composed in the vigor of his literary life.

Our Methodist friends regard Charles Wesley as second to no writer of hymns in the language, and wonder at the inability of the public generally to appreciate him aright, and their slowness in conceding to him the very highest rank as a writer of hymns. "If we view the Wesleyan hymns merely as poetical compositions," says Mr. Burgess in his "*Wesleyan Hymnology*," as quoted by Mr. Creamer, p. 14, "we shall find them to be of a very superior description, and deserving of the highest rank among productions of this class. Excepting a small proportion of Watts' hymns, and some of more recent date by Cowper, Montgomery, Heber, and a few others,

there are no hymns whatever that deserve to be ranked with those of Charles Wesley. Doddridge, Toplady, Newton, Cennick, Steele, Beddowe, and a host of others, are of an inferior class." We regret that we cannot coincide with this partial judgment of the partizan, nor can we even acquiesce in the glowing panegyric of Montgomery, which seems to be given rather with the generosity of a brother poet, than with the discrimination of a critic. "As the poet of Methodism," says he, "he has sung the doctrines of the gospel as they are expounded among that people. Dwelling especially on the words of eternal life to the sinner, or the saint, as the test of his actual state before God, and admitting nothing less than the full assurance of faith as the privilege of believers :

"Faith, mighty faith, the promise sees,  
Relies on that alone,  
Laughs at impossibilities,  
And says, "*It shall be done.*"

Faith lends her realizing light;  
The clouds disperse, the shadows fly,  
Th' Invisible appears in sight,  
And God is seen by mortal eye."

"These are glimpses of our author's manner, broad indeed, and awful, but singularly illustrative; like lightning out of darkness, revealing for a moment the whole hemisphere."

This representation of faith is sufficiently Lutheran to secure it our sympathy, so that we will not here be suspected of any prejudice against the author's peculiar sentiments. But, with all that, we cannot regard the hymns from which these verses are taken, as entitling their author to the highest rank in this department of sacred poetry. The first is from the 439th in the Methodist collection, and commences thus :

"In hope, against all human hope,  
Self-desp'rate, I believe,—  
Thy quick'ning word shall raise me up;  
Thou wilt thy spirit give."

The second stanza is from No. 435, Methodist collection, which begins thus :

"Author of faith, eternal Word,  
Whose spirit breathes the active flame,  
Faith, like its finisher, the Lord,  
To-day as yesterday, the same :



To thee our humble hearts aspire,  
And ask the gift unspeakable ;  
Increase in us the kindled fire,  
In us the work of faith fulfil."

We can, indeed, recognize in both these hymns the spirit of the poet, as well as of the faithful believer, but the outward expression, the versification, the structure of the sentences, and the choice of the words, are all marred by imperfections. And the same remarks apply to the great mass of his hymns, and some of them, on account of their wretched metre and general weakness, might warrant us in pronouncing even a severer sentence upon Wesley than Burgess does upon Dr. Watts, when attempting to exalt the former at the expense of the latter, he says, "It has long been the opinion of the writer of these remarks, that, in a poetical point of view, the great majority of Watts' Psalms and hymns are not a whit above mediocrity, and many of them below it." As illustrations of Charles Wesley's weakness as a writer of hymns, we might take the following: "A goodly formal saint," "O how happy are they," "All praise to the Lamb! accepted I am," "O what shall I do my Savior to praise," "Jesus take all the glory," and many others, too numerous to particularize. In a word, Charles Wesley is the poet of Methodism, in its weakness as well as in its strength, with much that we gladly recognize as inherent in our common christianity, and still more that belongs exclusively to an exclusive sect which necessarily repels all who cannot sympathize with its idiosyncrasies.

But John Wesley was also a writer of hymns, if not a genuine poet. According to Carlyle's definition of a poet, he was undoubtedly one of the very highest rank—the author of a new system—the creator of a new world—calling into life the music of the sublimest actions. But he has also given us some of the most acceptable hymns in the English language. Among these are the following: "Give to the winds thy fears," "How happy is the pilgrim's lot," "Jesus whose glory's streaming rays," "Jesus thy boundless love to me," "Thee will I love, my strength, my tower"—in fact, most of his hymns are such as christians generally can use, to direct and animate their devotions. These hymns are not, indeed, specimens of the very highest form of sacred lyrics—there is a want of originality and of imagination, two of the most important ingredients in the poetic character. But they are almost invariably written in good taste, and do not offend, even if they do not gratify in the very highest degree. Nor can we doubt that it is to the good sense and good taste of his brother John, that

the hymns of Charles Wesley are indebted for much of the merit which they possess, and for the removal of many excrescences which would have rendered them intolerable. It sounds strange to one who has been disgusted with "Camp-meeting" and "Revival hymns," as they are called among our Methodist and Methodizing brethren, to hear such language as this from the founder of Methodism, but it is his, notwithstanding: "I did not dare to palm upon the world hymns which appeared to me very flat and dull—were prose tagged with rhyme—and doggerel double distilled. But a friend tells me, 'some of these, especially the two that are doggerel double distilled, namely,

"The despised Nazarene,"

and that which begins,

"A Christ I have, O what a Christ have I,"

are largely admired, and continually echoed from Berwick-upon-Tweed to London.' If they are, I am sorry for it: it will bring a deep reproach upon the judgment of the Methodists. But I dare not increase that reproach by countenancing in any degree, such an insult, both on religion and on common sense: and I earnestly entreat all our preachers not only never to give them out, but to discountenance them by all prudent means, both in public and private."—Creamer, M. H. p. 220. There are others besides Methodists, for whom it would be well to lay this advice of John Wesley to heart, giving it its proper application to a vast amount of trash called hymns, besides that which he so plainly characterizes.

It is, however, very curious to observe in what school John Wesley formed his taste for hymns. It was not surely in the University of Oxford, where poetry was, perhaps at that time, at nearly as low an ebb as religion. But as he attributes his first correct apprehension and personal application of religion to Luther (his own statements in regard to the influence exercised over him by Luther's Commentary on the Epistle to the Galatians, are well known), so it was in his school of German hymnology that his taste in sacred poetry was formed and exercised. In fact, nine-tenths of John Wesley's hymns are translations or imitations of the German. Mr. Creamer, we think, goes too far in making them all translations, and attributes several, both translations and original hymns, to Charles, which were, undoubtedly, the work of John Wesley; in fact, he expressly maintains, and gives very satisfactory proof that John Wesley wrote the beautiful hymn commencing, "*How*



*happy is the pilgrim's lot*" (p. 145). On the other hand, it is well known that Charles Wesley was ignorant of the German, and he could not, therefore, have prepared several translations and imitations of German hymns which are ascribed to him. John Wesley's attention was first directed to German psalmody by the Moravians, to whom also he was indebted for various other parts of his religious system. But the Moravians always identified themselves with the pietistic part of the Lutheran church, and cordially incorporated the best hymns of their great poets with their own, which, especially at a certain point in their history, were of a very different character. Wesley has blended, in a remarkable degree, the better qualities of the Moravian hymns, and the sterling excellencies of the Lutheran together, although he lacks the tender warmth of the former, and the lofty sublimity of the latter. Still, this is, perhaps, to be attributed rather to his want of time for the cultivation of this part of church literature, than to want of ability or genius. To the same cause we are undoubtedly to ascribe his failure to reproduce the more elaborate metres and beautiful melodies of our German hymns. Instead of these, very few of which have yet become fairly domesticated in the English language, he adopted, in almost all cases, the three favorite metres, the general use of which has done so much to make English hymns monotonous, not to say dull and unmusical. Thus he substitutes a short metre for the simple and beautiful original of Paul Gerhard's "*Befiehl du deine Wege*," with the metre of which, English singers have now become so familiar in such hymns as "*From Greenland's icy mountains*." Wesley's imitation commences, "*Commit thou all thy griefs*," of which the hymn "*Give to the winds thy fears*" is also a part. So he has converted the magnificent hymn of Dessler, commencing, "*Mein Jesu, dem die Seraphinen*," which is 9's and 8's, into a long metre stanza of eight lines, beginning, "*Jesus whose glory's streaming rays*," which forms three hymns in the Methodist hymnbook, "*Eternal depth of love divine*," and "*Into thy gracious hands I fall*," being the first lines of the others. The eight-line stanza of Gerhard in the hymn "*O Jesu Christ mein schönstes Licht*," he has converted into six lines in his beginning, "*Jesus, thy boundless love to me*." And in Rothe's beautiful hymn, "*Ich habe nun den Grund gefunden*," he has dropped a syllable in the first and third lines, thus: "*Now I have found the ground wherein*." This change of metre is greatly to be regretted, both because it impoverishes our English versification, and because it prevented the introduction into our English

church music, under Wesley's auspices, of those magnificent church chorals which are the life and glory of our German church music.

The hymn commencing, "*Of him who did salvation bring,*" (No. 345 in the General Synod's collection, and 292 in the Methodist) commonly ascribed to Charles Wesley, is certainly not original with him, as it is evidently taken from a translation of Peter Möller's hymn commencing, "*O Jesu süess, wer dein gedenckt,*" which to the extent of forty-two stanzas, is found in the "*Psalmodia Germanica.*" The five verses which make up our hymn, stand there as the 3d, 4th, 15th, 29th, and part of the 22nd and 23d verses. All of these are more or less changed, and generally for the better; as may be seen in the first and second stanzas, which have undergone the least change:

"Of him who did salvation bring,  
I could forever think and sing,  
Arise, ye guilty, he'll forgive;  
Arise, ye poor, for he'll relieve.

His grace but ask and 'twill be giv'n;  
He'll raise and turn your hell to heav'n;  
When sin and sorrow wound the soul,  
The balm of Christ can make it whole."

From the care with which these changes are made, I am rather inclined to ascribe this work to John Wesley than to Charles, especially as I know of no evidence that it was executed by the latter, the hymn appearing in the Methodist hymnbook of 1748, the joint work of the two brothers, but not distinguishing the hymns of the one from those of the other.

This would give us a clue to the date of the first edition of the "*Psalmodia Germanica,*" the *third* edition of which was published in London in 1756, so that the first edition must have appeared previously to 1748. John Haberkorn, the editor of the third edition, tells us that most of the translations were made "by the late pious Mr. Jacobi," of whom we have no further knowledge, but think it likely that he was in some way connected with the Lutheran church of the Savoy in London. Possibly, however, he was connected with the Moravians, as these translations appear to have been the basis of the English hymnbook of the Moravians, published sometime afterwards. The translations are very poor, seldom rising to mediocrity, and having nothing to recommend them except



their faithful adherence to the metres of the original, preserving, as the title-page tells us, "their proper tunes and thorough bass."

The following extracts from the second hymn, which is a translation of Paul Gerhard's "*Wie soll ich dich empfangen*," may serve as a fair specimen of the work generally :

- 1 "How shall I meet my Savior?  
How shall I welcome thee ?  
What manner of behavior  
Is now required of me ?  
Let thine illumination  
Set heart and hands aright,  
That this my preparation  
Be pleasing in thy sight.
2. Whilst with the gayest flowers  
Thy Zion strews thy way,  
I'll raise with all my powers  
To thee a grateful lay ;  
To thee the king of glory  
I'll tune a song divine ;  
And make thy love's bright story  
In graceful numbers shine.
3. What hast thou not performed,  
Lord, to retrieve my loss ;  
While I was so deformed  
By sin and hellish dross ?  
The sense of lost salvation  
Quite drove me to despair,  
But thy own incarnation  
Brought my redemption near."

The whole collection contains translations of one hundred and twenty-five of the standard German hymns, which are (with a few exceptions) contained in all our evangelical church collections. As literary productions, they are beneath criticism, and so, of course, unfit for devotional purposes, whether public or private. But Montgomery has shown, as we shall hereafter see, that with proper care, and in the hands of a competent artist, they may be used as materials for the construction of very acceptable hymns. For this they also offer the further advantage that, with the occasional violation of an English accent, they present a clear view of the metres of their originals, and so might be of essential service to the English poet who desires to reproduce the sterling melodies or tunes to which they are adapted. They are also interesting as showing the connection between the improved state of English hymn-

ology under Watts and the Wesleys, with German literature of the same kind.

Contemporary with the Wesleys, and in direct antagonism to their Arminian theology, was Augustus Toplady, well known as a Hypercalvinist. In regard to him also, we cannot but regard the judgment of Montgomery as altogether too favorable: "The hymns of the Rev. A. Toplady," says he, "form a striking contrast to the mild and humane tone of Doddridge's. There is a peculiarly ethereal spirit in some of these, in which, whether mourning or rejoicing, praying or praising, the writer seems absorbed in the full triumph of faith, and, whether in the body or out of the body, caught up into the third heaven, and beholding unutterable things." The most celebrated of Toplady's hymns, commencing "Rock of ages, cleft for me," is also, though as it appears to us, without any reason whatever, claimed for Charles Wesley. This seems to have arisen from the Wesleys having taken this, as well as many other hymns, and altered it to suit their own views. Nor can it be denied that in this the changes are generally for the better, except in the first stanza, where the line,

"From thy *riven* side which flowed,"

is made to read,

"From thy *wounded* side which flowed,"

and where "riven" is certainly a finer expression than "wounded," more poetical, and more agreeable to the figure with which the hymn commences. But there is certainly a great want of poetic taste in the third and fourth stanzas, as originally composed by Toplady:

"Nothing in my hand I bring;  
Simply to thy cross I cling;  
Naked, come to thee for dress,  
Helpless, look to thee for grace;  
Black! I to the fountain fly,  
Wash me Savior, or I die.

While I draw this fleeting breath,  
When my eyestrings break in death; etc., etc.

But such inelegances as these everywhere deform the hymns of Toplady, so that very few of them would now be sung, had not the hands of the much stigmatized collectors and revisers of hymns, removed these excrescences.

[To be continued]



## ARTICLE VIII.

## NOTICES OF NEW PUBLICATIONS.

*History of the Council of Trent. From the French of L. F. Bungenier. Author of "The Priest and the Huguenot," etc. Edited from the second London Edition. with a summary of the Acts of the Council. By John McClintock, D. D. New York: Har- & Brothers.—1855.*

WE regard this as a work of great value to theologians, and even to general readers. In controversies with papists, the acts of the Council of Trent are the only papistic authority to which there is any conclusive appeal, as no catechism, formulary or summary of doctrine is recognized by Rome as binding, except these acts, by which the limits of Romanism were defined, and its tenets fixed forever, like iron cast into moulds, in inflexible rigidity. In the conflict of Protestantism with Romanism, growing annually more intense, even though it be less overt, such a full and clear exhibition of the acts of that famous council, together with the history of their development and adoption, and of the debates and intrigues that accompanied and influenced them, is of the utmost importance. The work before us is not only characterized by the most ample information, and the utmost candor and fairness, but by a forcible style, and an extraordinary power of description and of life-like representation, almost dramatically effective. The author seems, perhaps more than any one before him, to have mastered the great controversy between popery and the Gospel, and to have thoroughly ferreted out the inconsistencies of that vast system of falsehood, not only with divine truth, but even with its own favorite source of authority, tradition. Readers will be grateful to the able American editor for having divided the book into chapters, with copious headings, and for having prefixed a summary of the doings and several congregations of the council in chronological order, abridged from Landon's "Manual of Councils."

*Theism: The Witness of Reason and Nature to an all-wise and beneficent Creator. By the Rev. John Tolloch, D. D., Principal and Primarius Professor of Theology, St. Mary's College, St. Andrew's. New York: Robert Carter & Brothers.—1855.*

THIS is the work which, out of two hundred and eight aspirants, received the second Burnett Prize, on the last occasion of competition, the judges being Mr. Isaac Taylor, Mr. Henry Rogers, and the Rev. Baden Powell. We are not surprised that there was some hesitation as to which of the two prominent competitors deserved the first prize, which was conferred on the Rev. R. A. Thompson, whose work will be found noticed elsewhere. Both works have great merits, and each its own; and although we are ourselves in doubt as to which to prefer, we are rather inclined to award to the one

now before us the preëminence in clearness of statement. The author lays down his premises with great circumspection, reasons with searching acuteness, and draws his conclusions with the utmost caution. Perhaps neither work actually adds aught to the stock of human knowledge; but it must be admitted that from the data afforded by the established principles of inductive evidence, by the illustrative inductive evidence furnished by the material universe, and the intellectual organism of man, and by the great elements included under the comprehensive category of moral intuitive evidence, our author reasons with a depth of insight, a breadth and strength of argument, and a consistent rigor of logic, which command admiration, and must force conviction upon candid minds. In the syllogism from which he elaborates his great demonstration, he has avoided the ambiguities into which many of his predecessors had fallen, and thus steers clear of the collateral and false issues to which their want of circumspection or discernment and of rigidly cautious induction has given rise. Nor does he ever shirk a difficulty, but marches up to it and encounters it manfully wherever it presents itself. He has devoted an entire and long section, under a variety of specifications, to the "Difficulties regarding the Divine Wisdom and Goodness," vanquishing them with great skill and force of argumentation. We commend the work to the attention, not only of theologians, but of all interested in the great questions here discussed; and in our day, the number of these is vast and constantly increasing. In the midst of many ominous signs of the times, the appearance of works like this is an augury of good.

*The Christ of History: An Argument grounded on the Facts of His Life on Earth.* By John Young, M. A. New York: Robert Carter & Brothers.—1855.

WE have ourselves had frequent occasion to insist on the overwhelming weight of evidence in favor of Christ's Divinity, furnished by his earthly life, his entire manifestation in the flesh. We are so profoundly sensible of the great importance and value of this evidence, that the present volume has afforded us the highest satisfaction. The argument as here presented differs, not only in its construction, but measurably even in its idea, materially from those by which the truth, which it has been employed to establish, has usually been supported. Designedly cumulative, it begins with vindicating for the Savior the lowest claims that can be advanced, and which no reader of his life, who accepts the narrative itself as true, can hesitate to allow. These conceded, or rather, demonstrated to be undeniable, the author proceeds, step by step, taking nothing for granted, never overshooting his present mark, never alarming the skeptic with demands which he has not fully prepared him to yield, to the assertion and vindication of successively higher claims, until the highest are reached and triumphantly established. He moves along like one who knows that he is marching among banded foes: he never takes a new step forward, until on both sides, and in his immediate front, every antagonist has been either demolished, or converted into an ally, and then, safe in the rear, he takes the forward stride, and repeats the same process, until he stands victorious at the farther end of the lists. A British



critic has characterized the work as belonging "to the highest class of the productions of modern disciplined genius," and we cannot but believe, that our modern infidels will find it impossible to dispose of an argument, in which, from its peculiar nature and construction, their sophistry and their disingenuous quibbles will search in vain for a vulnerable point.

*A memoir of the Reverend Sydney Smith.* By his daughter, Lady Holland. With a Selection from his Letters, edited by Mrs. Austin. In two volumes. New York: Harper and Brothers. —1855.

OF these two volumes, the first contains the memoir, the second the selection from the letters, of a man who has long been so widely known and so highly appreciated, that it seems needless to say much about him here. On this side the water he has been best known for his wit and humor, which made him so delightful a companion, and so formidable a censor of folly and wickedness. At one time he was much reviled by some journalists among us, because of the unsparing severity with which his ready pen had castigated certain repudiationists in this country. We presume all right minded men are now agreed that appearances and avowed purposes amply justified the castigation: fortunately for America, that proposed wrong was never consummated, and the satire is now only a memorial of a shame happily avoided. Those who supposed, that Sydney Smith was nothing more than a wit, will learn from these volumes that his wit and humor bore to his character no deeper relation than the delicate and charming color does to the rose, which only invites us to admire its beauty of form and its fragrant perfume. His whole life bore evidence that he was every inch a strong and true man: a man of genius, and learning, and eloquence: an honest patriot, and an ardent philanthropist, who never rested, except in his grave, from his efforts to ameliorate the condition of the suffering and oppressed, and to advance the welfare of his race: a devout christian, whose charities were ever flowing out, in a full and gushing stream, to all who bore the burdens and labors of this mortal state: a preacher of the gospel unshrinkingly firm and faithful in good and in evil report, in the declaration of the truth: a christian pastor, setting, in his ceaseless activity, his cheerful self-denial, his simplicity and unaffected humility, and in his devotion to the interests of his flock, an example that had a wide and salutary influence upon many of his fellow-laborers, and ranks him among the first of his church. Without a tinge of indifferentism or latitudinarianism, he was, in the best sense of the words, and in the true spirit of the gospel, a man of large and liberal views, and stood eminently aloft above the petty schemes, the narrow prejudices, the bigoted self-complacency, and the little jealousies of that sectarianism which has no sympathy or charity for any who cannot pronounce its Shibboleth. He was more than a great—he was a truly good man, and many mourned him when he departed; for his death was a public loss. Our readers may certify themselves of the truth of what we have said, by procuring and reading the interesting volumes before us.

*Preces Paulinae ; or the Devotions of the Apostle Paul.* New York : Robert Carter & Brothers.—1855.

IN this volume, every instance in which the Apostle Paul engaged, in any manner, in an act of devotion, however brief, or more prolonged and formal, is made the occasion for a brief treatise on the subject-matter of the prayer, on the circumstances attending it, on the spirit manifested in it, on the aspirations expressed by it, and serves the author as a theme for instructive and edifying remarks, and for earnest exhortation. To those who have yet to obtain the spirit and to learn the language of prayer, it will prove a gentle monitor and guide, and to devout christians, a profitable companion for the retirement of the closet.

*A Journey through the Chinese Empire.* By M. Huc. Author of "Recollections of a Journey through Tartary and Thibet." In two volumes. New York : Harper & Brothers.—1855.

IN consequence of our long absence from home, this work has lain over from last Spring. It is a work of very great value : among the most important that have grown out of the extraordinary facilities afforded to the enterprising spirit of modern travellers. It communicates a vast amount of valuable and minute, and, above all, perfectly reliable information respecting the vast Chinese Empire, for so many centuries forbidden ground to all out-siders. Traveling under the special protection of the emperor, which gave him, everywhere, access to the first men of the country, and opened to him every desirable avenue of inquiry, he enjoyed facilities for acquiring information on every conceivable subject, possessed by no traveller that had ever preceded him. The result is a most full and detailed account of the character of the people, their political, civil and domestic affairs, their superstitions, their religious, or rather irreligious, condition, their petrified institutions, their singular, often disgusting manners and customs, their treachery, addictedness to lying and cheating, and generally low morality, their language, arts and literature, &c. Apart from its sterling value, the work possesses a vivid and piquant interest, from the varied and entertaining incidents, the odd adventures, and the strange or ludicrous anecdotes with which it is spiced. The existence of an empire and a people like the Chinese, in the nineteenth century, presents to christian philanthropists a theme of sad and solemn reflection, and it is to be hoped, that narratives like the one before us will more and more wake up the church to her momentous duties to the rest of mankind. The work deserves the serious attention of all who take an interest in the concerns and destiny of our race.

*The Southern Cross and the Southern Crown : or the Gospel in New Zealand.* By Miss Tucker. Author of "The Rainbow in the North," and "Abbeokuta," etc. New York : Robert Carter & Brothers, 285 Broadway.—1855.

THE author, whose account of Abbeokuta, &c., we noticed some time ago, named the present work after the two beautiful constellations so conspicuous



in the Southern hemisphere. To us it has been truly delightful reading. The history of the conversion of the inhabitants of New Zealand to christianity, accomplished in the course of a few years, is one of the deepest interest. It seems impossible more forcibly to illustrate the power of the gospel to regenerate entirely the human race, than by the marvellous revolution which it effected in so short a time in a savage race, addicted not only to every species of cruelty, and gross vices, but to the most revolting cannibalism, introducing in the place of these and other heathenish abominations, the lovely virtues, the peaceful and beneficent pursuits of christian civilization. Whilst reading Miss Tucker's interesting narrative, we could not but think, that this would be an excellent book to put into the hands of an infidel: we should like to know how he would dispose of the evidences here presented of the power of the gospel over the mind and heart of a race, long habituated to cruel warfare, disgusting licentiousness and revolting cannibalism. Before results like these, the achievements of what the world calls civilization, pale into utter insignificance.

*The Priest, the Puritan, and the Preacher.* By the Rev. J. C. Ryle. Author of "Living or Dead," "Wheat or Chaff," "Startling Questions," "Rich or Poor," etc. New York: Robert Carter & Brothers.—1855.

THESE are three lectures to young men, by an English clergyman, upon the life, labors and character, 1, of Bishop Latimer, 2, of Richard Baxter, 3, of George Whitefield. The author seeks to do justice to these illustrious names, and urges young men to study the lives of such men, without prejudices, and to improve the lessons taught by their example. These lectures are followed by a number of very serious addresses to young men upon subjects of vital import to their souls, and the whole work is characterized throughout by an earnest spirit, and a most ardent desire to win young men to the Savior and the ways of godliness, by suitable instruction, by pointed exhortation, and by the exhibition of great and good examples. It is a very interesting volume, and well adapted to promote the highest interests of that part of the community for whom it is particularly intended.

*Letters to the Right Rev. John Hughes, Roman Catholic Bishop of New York. Revised and enlarged.* By Kirwan. New York: Harper and Brothers.—1855.

THIS revised and enlarged edition of Kirwan's letters to Bishop Hughes will, doubtless, be welcomed by all who take an interest in the great controversy between Romanism and evangelical christianity, and who are alive to the dangers with which the spread of the former is fraught to our civil and religious liberty. We do not profess to assent to everything which the author says; but we regard his series of letters to that arrogant prelate as presenting the most direct and clear, the most common-sense and conclusive, the most complete and satisfactory answer to the claims of popery, ever put forth in a popular form. They have already done much good, in enlightening and converting to the truth many who had been enslaved by that detest-

able heresy, and in preserving many others from falling a prey to the artful devices of its agents. The easy, flowing style, the arch humor and sparkling wit, the pungent sarcasm, the indignant scorn, and the overwhelming force of argument, which characterize these letters, invest them with a profound interest for even the most apathetic reader. We regard them as unanswerable, and trust they will circulate throughout the length and breadth of the land, and wake up our people more and more to the true character of Rome's colossal heresy, which is avowedly striving to enfold our free states in its deadly embrace.

*Art Hints. Architecture, Sculpture and Painting.* By James Jackson Jarves, Author of "History of the Sandwich Islands," "Parisian Lights and French Principles." Member of the American Oriental Society, etc. New York: Harper and Brothers. —1855.

THE author of this work, seeking the foundation of art in the twofold nature of man, treats of it as a whole, in its general principles, under its various aspects, in its different aims and purposes, in its several departments, its distinct schools, its diverse manifestations and its manifold influences. Every page affords evidence of his generous enthusiasm, his severe and refined taste, his thorough knowledge of his subject, his own artistic genius, and his genial appreciation of all that is noble and excellent in the past achievements in this important department of human culture, while, at the same time, he seeks to read cheering promises for the future in foreshadowing developments, and offers valuable suggestions to those who would, in coming years, fulfil the genuine artist's true mission. While we cannot subscribe to all his criticisms, we always admire their candor, the evidences of careful study and elegant taste which they exhibit, and the genial spirit which pervades them throughout. His pages are rich in varied and valuable information, gathered in long years of kindly intercourse with men of genius, profound study of their principles, and close intimacy with the noblest and choicest productions of high art; and no one at all conversant with his great subject, can fail to read his modest production without substantial profit and truly rational enjoyment.

*The Araucanians; or, Notes of a Tour among the Indian Tribes of Southern Chili.* By Edmond Reuel Smith, of the U. S. N. Astronomical Expedition in Chili. New York: Harper and Brothers.—1855.

THE interest of this volume consists not only in the entertaining narrative of incident and adventure met with in a tour never undertaken before, but in the really valuable information communicated respecting both the Chilenos and the Indians of Araucania, the only Indian tribe south of our States never subdued by the Spaniards, but maintaining their independence to the present day. The account given by the author, of Araucania, of its early history, of the condition, the manners, and customs, and religion of the Arau-



canians, is the more valuable and interesting, because the information hitherto derived from other authorities, has been deservedly regarded as apocryphal and unreliable. The present author enjoyed extraordinary opportunities for making himself thoroughly acquainted with the country and its inhabitants, and the sprightly narrative in which he has recorded his observations, will be an instructive and most agreeably entertaining companion at the cheerful fireside.

*Mountains and Molehills, or recollections of a burnt Journal.* By Frank Marryat, author of "Borneo and the Eastern Archipelago." With illustrations by the author. New York : Harper & Brothers.—1855.

THE author, having lost his journal by a San Francisco fire, produced the present volume from memory, and a most entertaining, and, in some respects, instructive book it is. It presents a picture of life, in every particular widely different from anything to which we are accustomed, and of a state of society which is well worth studying, for it will enlarge our acquaintance with human nature and its workings amidst a very unsettled state of political and social affairs, and thus teach us many salutary lessons. The book is written in an off-hand, dashing, racy style, not unlike that of the author's father: it recounts incidents, adventures, sufferings and hardships, perils and hair-breadth escapes, in great profusion, and forms, altogether, a most striking picture, exceedingly interesting to view from a distance, but by no means calculated to tempt those who appreciate the comforts of a firmly established order of society, to plunge into the perplexing contingencies, the unsettled affairs and anomalous relations of a new country like California. The ridiculous "Bill of Performance," given on p. 367 sqq., must necessarily be a hoax.

*The Works of Charles Lamb, with a Sketch of his Life and final Memorials.* By Sir Thomas Noon Talfourd, one of his Executors. In two volumes. New York : Harper & Bros.—1855.

IN general and polite literature the season has brought us nothing more acceptable and delightful than this new, and, so far as at present possible, complete edition of the writings of Charles Lamb; and it is truly gratifying that the editorship has devolved upon one so highly fitted to perform its duties well, both because his kindred spirit enabled him duly to appreciate a genius of so peculiar a mold, and because he was Lamb's personal and intimate friend. Not that our author needed the indulgent consideration of friendship, for the critics have long been unanimous in his praise. But his delicate physical constitution, his early love of thoughtful retirement, his quaint turn of mind derived from the circumstances and training of his childhood and youth, his habits of seclusion among ancient books, his gentleness which unfitted him for the rude contact of the world, the sadness which domestic afflictions had woven into all the tissues of his nature, only softening and mellowing, not crushing his exquisite humor and inoffensive wit, withal his kindly disposition and overflowing love of all that is lovable in mankind,

made him so peculiar in character, that it required the offices of a congenial mind, intimate with his own, to give us a memoir of his life, and to superintend the publication of his works. Upon the nature and merits of these we cannot here expatiate: they are numerous and of great variety. The first volume contains his correspondence: letters to Coleridge, Southey, Hazlitt, Wordsworth and others, full of his innermost thoughts and feelings. The second comprises his delicious "Essays of Elia," and other prose works, together with his poetical productions. To characterize these fully would require a volume, and we can only advise our readers to procure and enjoy for themselves.

*The History of Napoleon Bonaparte.* By John S. C. Abbott. With Maps and Illustrations. In two volumes. New York: Harper & Brothers.—1855.

THESE two large and elegant volumes contain Abbott's history of Napoleon as it first appeared serially in Harper's Magazine, but very considerably enlarged, and adorned with additional illustrations. That it is a brilliant production, even those who dissent from its conclusions will admit. While we acknowledge that we cannot, in all respects, agree with the author, we yet regard his work as the first in the English language that does justice to Napoleon: in the main it takes the same view of a great soldier and illustrious sovereign, than whom human prejudice and passion never more egregiously misrepresented, or more foully reviled any, whose career constituted a great epoch in history. The work is already so well known, that it needs only to be announced, that the present edition in two volumes is most beautifully got up, and illustrated with a great number of fine and spirited engravings.

*The Christian Statesman. Memoirs of William Wilberforce.* By Mary A. Collier. New York: Robert Carter & Bros.—1825.

THE aim of the writer, in preparing this volume, has been, so to present a continuous narrative of the life of that great and good man, Wm. Wilberforce, as to interest the youth of our country and times. In culling from the mass of detail furnished by more voluminous biographies, the author has selected her materials with judgment: the narrative is written in an easy and lucid style, with a just appreciation of the exalted character which she delineates, and the interest is well sustained throughout, there being no needless episodes or mass of trite reflections. It is a work eminently adapted to benefit readers of any age, but especially the young.

*The Works of Virgil. Literally translated into English Prose, with notes, by Davidson. A new edition, revised, with additional notes.* By Theodore Alvis Buckley, of Christ Church. New York: Harper and Brothers.—1855.

We have placed the title of one out of many works, now in course of publication, at the head of this notice, in order to call the attention of our readers to a series of translations from the ancient classics, which is now rapidly passing through the press of Harper and Brothers. Besides the works named



above, we have now already before us the following volumes : No. 2, Salust ; Florus : Velleius Paterculus. No. 3, The works of Horace. No. 4, Cæsar's Commentaries on the Gallic and Civil Wars : with the supplementary books attributed to Hirtius ; including the Alexandrian, African, and Spanish Wars. The most complete translation of Cæsar yet presented to the English-reading public. No. 5, Cicero's three Books of Offices, or Moral Duties ; also his Cato Major, an Essay on Old Age ; Laelius, an Essay on Friendship ; Paradoxes ; Scipio's Dream ; and Letter to Quintus on the Duties of a Magistrate. "With notes, designed to exhibit a comparative view of the opinion of Cicero, and those of Modern Moralists and ethical philosophers." When it is considered that Cicero had none of the light of revelation, his offices cannot be otherwise regarded than as a most wonderful book. No. 6, The Anabasis, or Expedition of Cyrus, and the Memorabilia of Socrates. Literally translated from the Greek of Xenophon. With a Geographical Commentary.

We are much gratified to see good translations of the Greek and Latin Classics brought out in a neat, convenient and attractive, yet not expensive form, as we think it very desirable that these productions of ancient genius should be made accessible to the reading public generally. The translations have, in every instance, been made by most competent and accomplished scholars, and from the best texts that could be procured, yet not without careful comparison with other editions. The poetic works are rendered into prose ; this we deem preferable to metrical versions, as in these there is always a great sacrifice of sense to rhythm and sound : this is strikingly illustrated by Pope's elegant, so called translation of Homer's Iliad. While the translations have evidently been made with great care, fidelity and accuracy, the additional matter in the shape of ample notes, commentaries, and biographical sketches, cannot but prove highly valuable to all not familiar with ancient classical literature. The volumes already out comprise, as will be seen supra, some of the most important and interesting works of the ancients ; and, as others are rapidly forthcoming, we shall commend them, as they appear, to the attention of our readers.

*Mexico and its Religion ; with incidents of travel in that Country during parts of the years 1851-52-53-54, and Historical Notices of events connected with places visited.* By Robert A. Wilson. With Illustrations. New York : Harper and Brothers. —1855.

IN this work historical events are mingled together with incidents of travel, and amusement with instruction, and there is no denying that it is a most entertaining and instructive melange. It places before us a most gorgeous picture of the natural aspects of Mexico, of its scenery and vegetation ; but the portraiture of its political, moral and religious condition is, in the last degree, dark and repulsive. The historical sketches are tersely written and spirited, and, as they give a succinct account of many important events and transactions, they add considerably to the interest and value of the volume. The author makes sad havoc with the romantic history of the conquest of

Mexico, showing but too conclusively from sundry witnesses, and from the careful inspection of localities, that Cortez, and even old Bernal Diaz, were extravagant romancers, who lied on a grand scale in the service of Holy mother Rome, while the realities of the conquest were either contemptible, or beyond expression infamous. The book is replete with varied information on a multitude of subjects, interspersed with a great mass of incident, adventure, anecdote and biographical notices, all which render it not only a most interesting, but truly valuable production.

*Letters to the People on Health and Happiness.* By Catharine Beecher. New York : Harper & Brothers.—1855.

THIS is, on the whole, a wise and wholesome book, and well timed. The gifted author writes from much close observation, long personal experience, both as a teacher and an invalid, and from careful reflection. We cannot subscribe to all her notions, and think that in some of her facts she is mistaken. But the work deals, in the main, with notorious facts, lays down sound general principles, unsparingly exposes widespread abuses and mischievous practices and habits, communicates much salutary counsel, and is calculated to do much good.

*A view of the Scripture Revelations concerning a future state.* By Richard Whately, D. D. Philadelphia : Lindsay and Blakiston.—1855. pp. 308.

THE works of Whately have been regarded by all as able and candid. This praise cannot be withheld from the one before us. It has the characteristics of its learned author. Conceding to it great merit, we object very strenuously to its views in regard to the doctrine of a future state as unknown to the Old Testament. There are other points from which we dissent, and think the book can only be recommended with hesitation.

*Cummings' Minor Works : Infant Salvation, &c.* Philadelphia : Lindsay & Blakiston.—1855.

The productions of this prolific author, have so often received from us a qualified praise, that we deem it useless to say more than that this addition is of the same general stamp.

*Patriarchy in the Family, &c.* By John Harris, D. D. Boston : Gould and Lincoln, 59 Washington Street. Sold by Smith and English, Phila.

Elaborate, instructive, pious, and not without a tincture of heterodoxy.

*Christian Theism : The Testimony of Reason and Revelation to the Existence and Character of the Supreme Being.* By Robert Anchor Thompson, M. A. New York : Harper and Bros. 1855.

Reference has already been made to this able work, and its worth stated. Instituting no comparison between it and the other treatise, pronounced by the prize judges inferior to it, it deserves high commendation as a development on metaphysical principles, of the substratum of Natural Theology, as an



armory for the defence of the fundamental verities of scientific theism, and as a powerful antidote to the skepticism of the age, in the form in which it has manifested itself. We think it deserves the attention of all who pursue such studies as it embraces. This work received the Burnett prize of \$9000—the highest award.

Harper and Brothers have published, since our last issue, several numbers of their series of Story Books, by Jacob Abbott. We mention Franklin the Apprentice Boy, the Studio, Ancient History. They are all admirably adapted for the purpose for which they were intended. We can give them unqualified praise, so far as we have read them, and we find it very pleasant, now and then, to read one. The young members of our household are always eager for their appearance, and when one number was a little delayed, they became afraid that the establishment had again been destroyed by fire.

Harper's Magazine appears with great regularity, and has so commended itself in our circle, that we are always glad to see it coming. It abounds in excellent matter. A good mixture of the utile et dulce.

*The Glory of the Redeemer in his Person and Work.* By Rev. Octavus Winslow, D. D. Author of "Midnight Harmonies," "Practical views of the Atonement," etc. Philadelphia: Lindsay and Blakiston.—1855.

An excellent, scriptural, devout series of descriptions of the Redeemer's glories. Good for the head, good for the heart. On most points we agree—on a few we would not.

*The Blind Girl of Wittenberg: a Life Picture of the times of Luther and the Reformation, from the German,* by John G. Morris, Pastor of the First Lutheran Church, Baltimore. Philadelphia: Lindsay and Blakiston.—1856.

As a translation admirable, as a fiction beautiful and touching, as a life picture of the times true, in a word, altogether a delightful book, a good antidote to Romanism, a powerful plea for Salvation by grace through faith.

*Luther's Christmas Tree.* Lutheran Board of Publication. Philadelphia: Lindsay and Blakiston.

This book, designed for the young, is the production of Dr. Stork. It has engravings of various interesting scenes in the domestic life of the great Reformer. It exhibits its hero in various interesting attitudes, and altogether forms an instructive and beautiful introduction to an acquaintance with Luther.

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#### ERRATUM.

Page 343—tenth line from bottom, for "usued," read issued.

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present, and will continue to send its influence into the future. "The smallest thing becomes respectable when regarded as the commencement of what has advanced or is advancing into magnificence. The first rude settlement of Romulus would have been an insignificant circumstance, and might justly have sunk into oblivion, if Rome had not at length commanded the world. The little rill near the source of one of the great American rivers, is an interesting object to the traveller, who is apprised as he steps across it, or walks a few miles along its banks, that this is the stream which runs so far, and which gradually swells into so immense a flood. So while I anticipate the endless progress of life, and wonder through what unknown scenes it is to take its course, its past years lose that character of vanity which would seem to belong to a train of fleeting, perishing moments, and I see them assuming the dignity of a commencing eternity. In them I have begun to be that conscious existence which I am to be through infinite duration; and I feel a strange emotion of curiosity about this little life in which I am setting out on such a progress." A similar importance attaches to the early events and characters in the history of a christian congregation. They have transmitted an influence to us, which we will send, blended with our own, to posterity. A church that has existed for a century, and may run its existence into the future till all separate associations shall be blended in the one glorious body of Christ, has a life also; and a sketch, imperfect though it be, of its small beginning and gradual growth, cannot be without interest.

The records of this church take us back in its history to the 22nd of August, 1737. German families of the Lutheran church, must have settled in this neighborhood several years earlier, perhaps about 1729 or 1730. Frederick was laid out as a town, in September, 1745, by Mr. Patrick Dulany. Its streets were intended to run due north and south, east and west, but from the clumsiness of the wooden instruments used in the survey, the object was not accomplished. In 1748, on the formation of the new county of Frederick, this was made the county town; and from that time continued to increase in wealth, population and influence. Rev. Dr. Mayer, who has examined with great care all accessible records on the early history of the Germans in this country, says, "Monocacy was the name of the region of country situated on both sides of the stream of that name, agreeably to the custom of the Indians, who gave the names of streams to the countries which they drained. The first German settlement in Maryland was

made in this region, between the Monocacy and the mountain, at the place where Fredericktown subsequently arose."

This country was then a wilderness, on the outskirts of civilization. An immense forest covered this fertile valley, inhabited, or traversed as a hunting-ground by the Indians. The men that came here to subdue the forest and cultivate the soil, were a hardy race. They had left the home of their childhood and kindred in Europe, to seek a residence in this western world. Dark, untamed forests were here, the home of savage men and wild animals; the wolf, the panther, the bear and the deer. But here they settled, reared their rude dwellings, and commenced to clear the ground. From the summit of the Catoctin mountain, the eye of the Indian, as it swept the range of this beautiful valley, soon saw the luxuriant woods dotted here and there with fields, and the smoke curling gracefully among the branches of the trees, as it ascended from the white man's hut. The sound of the woodman's axe and saw, and the cheerful voices of children gave life to the scene, and bore to the ear of the savage unmistakable proof, that the tide of civilization rolling westward, would soon sweep him from the soil that sepulchred the ashes of a long ancestry.

Those hardy, industrious, and honest Germans, brought with them their Bible, their hymnbook, and a few devotional works. As soon as a sparsely settled community had formed around them, they sent word across the ocean, home to Germany, to the ministers of their faith, that here were scattered sheep of the fold—souls hungering for the word of life, children to be baptized, communicants to be fed, young penitents to be confirmed, blooming youth to be united in wedlock, and dying members of Christ's body to be buried. And there were hearts in the Fatherland to respond to the appeal. Muhlenberg and others heard the Macedonian cry, and came to this new country to break to the famishing flock the bread of life.

On the 31st of October, 1746, Rev. Gabriel Naesman, pastor of the Lutheran church of Vicaco, in Philadelphia, visited this place, preached in "the new town of Monocacy," baptized one young man, nineteen years of age, and six children. Before this, the congregation, although organized, kept no church record. This minister took up a subscription to raise a sufficient sum to purchase a large and substantially bound church record book, which was procured before he left the place. In this book he states the fact of his preaching here at the time, and of his performing those baptisms, which constitutes the first entry upon our records. The deacons and



school teacher were then instructed by him to make an entry of his baptisms, and the ministerial acts that had been performed in the congregation at a prior date. It is therefore apparent that Lutheran ministers must have visited the place before that time. The baptisms which they performed, could have been recorded only in their private journals, and in family Bibles. From these private sources the teacher and deacons collected fifty-four baptisms, of a date prior to Mr. Naesman's visit in October, 1746, and recorded them in the church book.

The first baptism upon record, is that of George Frederick Unsult, son of Frederick Unsult, born on the 6th of August, 1737, and baptized on the 22nd of the same month; at which baptism Rev. Mr. Wolf's name appears as sponsor. The probability is that he administered the ordinance and stood as sponsor; but of what denomination he was a clergyman, whether Lutheran, German Reformed or Episcopalian, does not appear. It is not known that any of the descendants of those fifty-four persons whose names occur in that early list of baptisms, are now living in this community. But from 1746 to 1763, the record bears among others, the familiar names of Bechtel, Schley, Culler, Angelberger and Metzgar.

On the 24th of June, 1747, in the reign of King George II, a constitution was adopted, and signed by the church wardens, John George Lay, John Stirtzman, John Michael Roemer, George Michael Hoffman, Peter Appel and Henry Six, and twenty-six additional communicants, in all thirty-four male members. The constitution states that the congregation had been distracted by men who styled themselves Lutheran ministers, but could produce no certificate of ordination by any Lutheran Consistory or Ministry. It was enacted, therefore, that from that date, no man should preach in the church who cannot furnish the requisite credentials of ordination and character, nor without the consent of the wardens.

Another article granted the use of the church to regularly ordained German Reformed ministers. It would seem that in 1747 the German Reformed brethren were without a house of worship; but they built one during that and the following year.

This constitutes the first epoch in the history of this congregation—the period of some twenty-five years prior to the French and Indian war. A few years after Frederick was laid out, we find here a Lutheran church and congregation of at least thirty-four male members, but without a pastor, and dependent upon occasional visitors for ministerial service. These were the frontier men—the pioneers of civilization and

christianity. The province of Maryland then (1748) contained a population of one hundred and thirty thousand souls, chiefly in the lower counties, and on the eastern shore. Westward stretched one unbroken wilderness, and Indians inhabited the mountains within a few miles of Frederick.<sup>1</sup> We know very little of the founders of this church, beyond the fact that theirs was the common lot. We know

“That joy and grief and hope and fear,  
Alternate triumphed in their breast;  
Their bliss and woe—a smile, a tear!  
Oblivion hides the rest.

The bounding pulse, the languid limb,  
The changing spirits’ rise and fall;  
We know that these were felt by them,  
For these are felt by all.

They suffered—but their pangs are o’er;  
Enjoyed—but their delights are fled;  
Had friends—their friends are now no more;  
And foes—their foes are dead.

They loved—but whom they loved the grave  
Hath lost in its unconscious womb;  
Their brides were fair: but nought could save  
Their beauty from the tomb.”

The second epoch extends from 1750 to 1770—the period of the Indian war and twelve subsequent years. The archives of the church contain the original deed, dated May 30, 1752, of Daniel Dulany to Conrad Grosh and Frederick Unsult, granting a lot to the congregation for the erection of a house of worship, to be built and completed before the 29th of May, 1757. About six years afterward, on the 21st of August, 1758, the elder Daniel Dulany having deceased, at the request of Rev. Barnabas Michael Housel, a confirmatory deed was obtained from Daniel Dulany, son of the former, securing the lot to the congregation. The terms of the former grant requiring the completion of the edifice before the 29th of May, 1757, not having been complied with, the second deed was thought to be essential to the validity of the title.

The first church edifice was a log house, afterward converted into a school house, on the ground now occupied by the parsonage. From the language of the deed of the elder Dulany, it is evident that in the spring of 1752, the congregation contemplated the erection of a new house of worship. From the phraseology of the younger Dulany’s deed, it is equally clear

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<sup>1</sup> See Schlatter’s Journal.



that the church edifice was not completed within the specified time, viz, May 1757.

In or about the year 1753, the congregation, being still destitute of a pastor, but full of faith and zeal, in reliance upon divine aid, commenced the building of a substantial church, which was the original stone church, the front of which was torn down eighteen months ago, to make room for the new. Those hard-toiling people entered upon the work; young and old, men and women lent a helping hand. The foundation was dug, and the walls reared to the height of five or six feet, when the regular pursuits and business of this new town and settlement were thrown into confusion by the Indian war. Frederick, as the most important frontier town of Maryland, became an important centre of operation for the war. For a time the army was quartered here. Here Governor Sharpe of Maryland met Col. George Washington and Gen. Braddock, to arrange the plan of the campaign. Hither Benjamin Franklin, Post Master General of the colonies, came to have an interview with the Governor and the officers of the army.

Many stalwart young men, mechanics and laborers, became soldiers, and took up arms in defence of their firesides against a savage foe. All the wagons and teams that could be procured in the country, were hired to transport provisions and implements of war across the mountains. The county records state that the contractors for building the court house, which went up simultaneously with the old Lutheran church, could not procure laborers or wagons to carry on the work, but were obliged to delay it. From the same causes the building of the church was also arrested. There they stood, those unfinished walls, not higher than a man's head, for four or five years, while the sunshine and the rains of heaven, caused the roots of the felled trees to shoot again; so that when the work was resumed, tradition says, a second forest had to be cut down. O that the same consecrated spot may ever be equally fruitful in yielding the plants of righteousness. Just one hundred years ago, our fathers had no other church, than those bare walls, forty-five feet square, and six feet high. It was a time of universal panic. Again and again, the report came of the massacre of whole families in the vallies across the mountain. And no one knew, when he barricaded his wooden dwelling at night, but that when he and his family were asleep, the savage foeman might approach with rifle, and tomahawk, and fire. Before the morning dawned, himself, or wife, or child, might be weltering in their blood. But that war, like other evils, came to an end.

The work was resumed, probably in 1759, and the building carried forward till the walls were up, and the roof stretched over them. The church was dedicated to the service of Almighty God, by Rev. John Christopher Hartwick, on the second Sunday after Trinity, 1762. For nearly a century God's people assembled in that consecrated house, to worship and praise his holy name, and learn the way to heaven. On the second Sunday after Trinity also (rather a remarkable coincidence) 1854, just ninety-two years after its consecration, the congregation was informed that on the next day workmen would commence to tear down one half the church. It was with feelings of pain that we beheld the men lay their hands upon that sacred edifice. Many eyes were moistened with tears when the spire was torn from its lofty place in the air, on Monday, the 27th of June, 1854, and hurled headlong to the earth. In the space of a few weeks we razed to the ground more than half the edifice, which cost our fathers so much anxiety, and toil, and sacrifice; a temple, over the rearing of which, they prayed and wept; an enterprize which, from its incipency to the day of its consecration, occupied many of their best energies for the space of ten years. Another illustration of the truth that all earthly things, even those devoted to the most useful and sacred purposes, are passing away.

During that period of anxiety, while the Indian war was raging, Dr. Muhlenberg, the patriarch of the American Lutheran church, visited this place to comfort and feed the flock. As the old wooden church was no longer in a condition to worship in, he tells us, that the Reformed as well as the Episcopalians, offered him the use of their churches, and he preached in both. After the close of the Indian war, this neighborhood enjoyed some twelve or fifteen years of uninterrupted prosperity. The county was now filling up, the Indians receding farther into the wilderness, and the town growing. This congregation advanced in progress with the community. A year after the consecration of the church, in 1763, a new constitution was adopted, more full and minute in its details than the former. Seventy-eight names are affixed to it.

It was during this second epoch, that the congregation first obtained the services of settled pastors. The first minister in charge mentioned in the church books, was Rev. Barnabas Michael Housel, who had the pastoral care of the church in 1758. Of his history, the writer knows nothing. How long he served the congregation, the records do not show. In what province he was born, when he crossed the ocean, whither he went from this place, where he afterwards labored, and when



he died, we have no means of ascertaining. We only know, that in 1758, he, as bishop of this church, requested of Daniel Dulany a confirmatory deed for the lot on which the church was to be reared and the dead interred.

In 1762 Rev. John Christopher Hartwick was here performing ministerial acts, of which he made a careful record in the church book, exclusively in the Latin language. The congregation offered him a call, and entered into a formal contract, obligating themselves to give him an adequate support, if he would become their pastor. While he held this call in consideration, he went away for a time, and then felt persuaded that another people had a stronger claim upon his services. As he could not at that time enter upon this field of labor, the congregation, perhaps at his suggestion, tendered the pastoral care of the flock to Rev. John Samuel Schwerdfeger, to whom they transferred the same obligation to provide a salary. This clergyman continued his labors heretill 1768, about six years. In December, 1768, Rev. Mr. Hartwick returned to the place, and took the spiritual oversight of the congregation for the space of eight months.

Mr. Hartwick was an original man. His bold chirography and the peculiar style of his entries in the church book, would alone be sufficient to show that their writer had his own way of saying and doing things. All the facts and anecdotes connected with his history, that have come down to us, exhibit him as a man of great eccentricities and strongly marked character. When he served this congregation he was in his fifty-sixth year. He had no family; and it is said that disappointment in love in early life, had soured his mind against the female sex. He was a good and conscientious man, faithful according to his convictions of duty, but unfortunately his eccentricities interfered with his usefulness, and prevented his remaining for any considerable period a settled pastor in any one place. In his will, which is a very singular document, he says of himself, "My name is Johannes Christophorus Hartwig, which the English, according to their dialect, pronounce and write Hardwick," (he sometimes wrote it Hartwick, and in the Frederick church book, always Hardovicum) "a native of the Dukedom of Saxe Gotha, in the province Thuringia, in Germany, sent hither a missionary preacher of the Gospel, upon petition and call of some Palatine congregations in the then counties of Albany and Duchess, New York." He came to this country in the capacity of Chaplain to a German regiment in the service of England, during the first French war. He was a member of the first Lutheran Synod held in this

country, in 1748. His first pastoral charge was in Hunterdon county, N. J. From there he removed to the city of New York, and thence to Dutchess and Ulster counties, and lived in Rhinebeck. He also preached for a time at the Trappe, Pa., and in Philadelphia. He subsequently removed to the State of New York, where he continued to reside for the rest of his life. A writer in the October number of the *Evangelical Review*, to whom we are indebted for many of these facts, says: "The manner of his death was singular, and furnishes a remarkable instance of the power of the imagination over the mind. Forty years before his death, the impression from a dream on his birth day that he would live just forty years longer, had become so strong, that he felt persuaded the dream would be fulfilled. As the period fixed upon in his mind approached, all doubt of the certainty of the time was dispelled. On the day preceding his eightieth year, he came to the residence of Hon. J. R. Livingston, his intimate friend, and with whose family he ever enjoyed the most friendly intercourse, and announced that he had come to die at his house. He appeared to be in the full possession of health, and entered freely into religious conversation, and in the evening conducted the devotional exercises of the house. The next morning he breakfasted in apparent health, and engaged in conversation with the family, until the approach of the hour which his imagination had fixed upon as the moment of his departure. This was 11 o'clock in the morning. A few minutes before the time, he requested permission to retire. Mr. Livingston followed him to the room. Just as the clock told the hour, he fell back on his bed and expired." His remains repose in the Lutheran church of Albany, and an inscription on a marble tablet over his tomb, informs us that he was born on the 6th of January, 1714, and died on the 16th of July, 1796; aged eighty-two years and six months. He left a large estate—thirteen hundred acres of land in the State of New York—which he bequeathed to the Lutheran church, for the establishment of a seminary of learning for training ministers of the Gospel and missionaries. He may thus be regarded as the founder of Hartwick Seminary, which is located upon his land, and endowed by his liberality.

This brings us to the third epoch of the history of this church, viz: the ministry of Rev. John Andrew Krug. The congregation was now to be blessed with the uninterrupted labors of a settled pastor, a godly man, for a period of more than twenty-five years. Mr. Krug administered the Lord's Supper to the congregation in 1770. But the records would seem to



indicate that he took the pastoral care of the church on the 28th of April, 1771.

Things assumed a new aspect. The population of the town and surrounding country was increasing. The prosperity of the church was evident to all. The communion list swelled its numbers. Many young persons were added by confirmation. And all things looked encouraging, until the horrors of war once more swept over the country. The colonies and the mother country were now at variance. The States declared their independence, and prepared for the struggle for liberty. Dark war clouds stretched over all the firmament, and this congregation bore its share of the calamities, as it afterwards reaped its portion of the blessings resulting from it. But war, under any circumstances, is a dreadful scourge; and upon none of the interests of life are its deleterious effects more deeply felt, than in its baleful influence upon religion. As soon as peace again blessed the land, the affairs of this church improved into a better condition than they had been at any previous era. There stood the substantial stone church; its walls and ceiling as yet unplastered; its aisles paved with flag stones; no floor beneath the pews, but merely a strip of board to each pew, for the feet to rest upon, and the bare ground underneath. The pulpit—a small, round, old-fashioned pulpit—stood on the west side of the church, with an elevated pew on either side of it, for the elders and deacons. In the pulpit stood the minister; a man already in the prime of life, and verging toward old age; somewhat small in stature; slender in form; rather feeble in voice; not fluent in his utterance; but a man of ripe scholarship, educated in the universities of Europe; a man of mind, of goodness and piety. When he preached, the scriptures were thoroughly expounded, and practically applied to the hearers. He was mild in his disposition, warm in his affections, and laborious in his professional duties. His parish extended over a wide scope of country, but among all his numerous flock, he visited the sick, catechized the young, comforted the afflicted, and admonished the ungodly.

In those homely pews sat the congregation. They were plain men; not classically educated; not accomplished in the refinements of life. Upon their brows, and on their hands, they bore the marks of honest toil. They were, however, men of integrity; men whose word and promise could be relied on. Many of them loved their God, and all of them seemed to love their church. They were frugal, thriving farmers, mechanics, laborers, and a few merchants. Some of

them were Nathaniels, in whom there was no guile. Turn to another part of the church, and see the women of that day; plain, modest and unobtrusive; listening devoutly to the word, to draw from it strength to bear the trials of life, and consolation to soothe its sorrows. Often were those meek eyes moistened with tears, and those subdued countenances bowed to the earth. Many of those mothers had passed through deep affliction, and had practically learned the vanities and sorrows of earth, in the heartrending scenes of the Revolutionary war. They had furnished recruits for the army. Their sons and husbands had bled in the cause of liberty. Some of them fell on bloody fields. And here was woman's devoted heart bleeding over the sacrifice. In another portion of the church were the young ladies of that day. Look at them—young and fresh, with the rosy bloom of health upon their cheeks. They had not graduated in renowned seminaries of learning; but they had learned many useful things, notwithstanding. They had not enjoyed the advantages of boarding schools; but they were skilled in the mysteries of the kitchen and dining room. They could not, perhaps, have entertained an intelligent company in a fashionable parlor, with brilliant conversation; but they were accomplished in the fine arts of housekeeping. They were not arrayed in costly attire. They wore no Brussels veils, nor Canton crape shawls, nor brocade dresses; perhaps not even kid gloves; and when they walked the streets, no superfluous train of silk trailed at their heels; but many of them were clothed with the ornament of a meek and quiet spirit. They did not perform on the piano, nor trill through all the intricacies of an Italian opera song, but they were skilled in the practice of gardening, and in cases of emergency, could make a hand in the meadow or harvest field. They were not familiar with fashionable novels; but many of them had committed the catechism to memory, and could recite long chapters from the Bible. And when compared with their great grand-daughters, in one respect, they stand on immensely higher ground. Scarcely one of them attained her seventeenth summer without making a profession of faith in Christ. They pondered the words of the Savior, "whosoever confesseth me before men, will I also confess before my Father in heaven. But whosoever denieth me before men, him will I also deny before the Father and his holy angels." A young lady of that day lost caste in christian society, if she refused to become a member of the christian church.

Such was the condition of the congregation for some years after the close of the war. Then came a period of degenera-



cy. During the latter years of Mr. Krug's ministry, a faction arose in the congregation in opposition to the kind old pastor. This embittered his last years. He was born in Germany, March 19, 1732 (George Washington's birth year). He took charge of this congregation when he was in his fortieth year; and served it for twenty-five years, one month and two days. He died on the 30th of May, 1796, at the age of sixty-four years, two months and eleven days. His remains repose beneath the aisle of the old church.

His successor was Rev. Mr. Willbahn, who took charge of the congregation on the 4th of December, 1796, and continued in office till the 4th of June, 1798.

In the last year of the last century, there came from Germany a young man, a graduate of one of the Universities, an ordained minister, slender in person, graceful in his movements, polished in manners, and rather elegant and fashionable in the style of his dress. That young man was Rev. Frederick Moeller, who became pastor of this church on the 1st of December, 1799, the same month in which Washington died. While the country was shrouded in gloom, this congregation could mingle with their lamentations over the death of the father of his country, a note of joy in seeing their pulpit again supplied. Mr. Moeller, although thoroughly educated, was not an eloquent speaker. Highly respectable in talent, he was not remarkable for great grasp or originality of thought. Yet he possessed abundantly, all the requisite ability and scholarship to expound the word of God.

It was during his ministry that the tower and spire were put up, and the interior of the church considerably improved. In August, 1800, the church council contracted with Mr. Stephen Steiner to build and erect a steeple, for the sum of seventeen hundred dollars, and to make up any loss that he might sustain by the contract, to the amount of one hundred dollars. In the following year the work was completed.

The church was now well finished; the walls plastered; the floor laid; the pews comfortable; the steeple reared and pointing heavenward. The bells, of wonderful sweetness, hung in their place in the tower, ready to ring out their varied tones. For more than half a century, those bells, high up toward the blue heavens, "a neighbor to the thunder," have pealed forth the tokens of joy and of sorrow. At the close of the week, from the airy belfry, their tongues have spoken the signal note on the approach of the Sabbath. And on the day of rest, how often have they not called worshippers to the house of God? How often have they rung out their cheering

sounds upon the anniversary of our nation's liberty? As often as the old year has departed, and the new one entered, from their lofty tower they gave warning of the flight of time. How mournful some of the associations connected with those bells!

“From the steeple,  
Tolls the bell!  
Deep and heavy,  
The death-knell!

Guiding with dirge-note solemn, sad, and slow,  
To the last home, earth's weary wanderers know.

It is that worshipped wife—

It is that faithful mother!

Whom the dark prince of shadows leads benighted,  
From that dear arm where oft she hung delighted.

Ah! rent the sweet home's union band,

And never, never more to come—

She dwells within the shadowy land,

Who was the mother of that home.”

Rev. Mr. Moeller retained the care of the flock for two years and six months. He resigned his charge on the 1st of June, 1802, and removed to Chambersburg. There he continued his pastoral labors for nearly thirty years. He subsequently removed to Ohio, and has long since entered upon his rest.

Next in succession came Rev. Frederick William Jazinsky, who commenced his labors as minister in charge in July 1802, and continued them until 1807—about five years. He was already beyond the meridian of life; yet neither his physical nor mental energies gave any symptoms of decay. He was a man of muscle and sinew; of nerve and spirit; of boldness and military address. Indeed it was said, that in his youth he was an officer in the army of Frederick the Great. But becoming pious, he gave up war for divinity. He was endowed with a full, round and strong voice. His manner in the pulpit was not bland, but rather stern. No insults were offered to him, nor outrage perpetrated upon his premises. The rebellious spirits of the congregation doubted whether it would be safe to do so. They feared his early warlike spirit might be aroused; and in personal courage they knew him to be immensely their superior. He boldly rebuked the vestry, and held them up to ridicule before the whole congregation, for their inefficiency. Yet they endured it. The same characters who had insulted the kind-hearted Mr. Krug in his old age, and who had found fault with the young Mr. Moeller, because his step was too elastic, and his manners too polished, and his attire too fashionable, said nothing openly against the plain-spoken, harsh and denunciatory Jazinsky. They indeed



disliked him more than the amiable ministers they had formerly persecuted. But now they thought "discretion the better part of valor." There was that in the man—his eye, and countenance, and bearing—that told them plainly, that he who had once commanded the conquering battalions of the great Frederick, had not come here to be their football. Their murmurs, therefore, were cautiously uttered; not in his hearing. You may imagine that although no flaw could be found in his christian character, nor want of pastoral fidelity, he was not a popular man.

On the 17th of July, 1808, Rev. David F. Schaeffer took charge of the congregation. He was then in the bloom and vigor of youth—in his twenty-second year. He was a graduate of the University of Pennsylvania, and a student of theology under Drs. Helmuth and Schmidt. Although young, he was a man, a full grown man, six feet high: a man in body; a man in mind; a man in heart; a man in education and clerical deportment; a man in social feeling, and in practical life; one of the finest looking men in Maryland. He entered with zeal upon the discharge of his duties. He labored in season and out of season; in town and in the country; on the Lord's day, and during the week; in the pulpit and out of the pulpit; beside the sick bed and in the catechetical class. He soon won the confidence and affection of the people of his own church, and of the community at large. "He was a man to all the country dear." He adapted himself so admirably to the social instincts of all classes and all ages, that while the serious and the refined were delighted with his company, the poorest and humblest thought their lowly dwelling far more cheerful when his familiar footsteps entered, and his benignant countenance beamed among them. The wicked and the worldly-minded had none but the kindest feelings for him, and

"Even children followed with endearing wile,  
And plucked his gown to share the good man's smile."

The church records show that during his ministry, the annual accessions by confirmation, and the number of communicants, of baptisms and marriages, were larger than they have ever been before or since.

Early in his ministry, the English language was introduced into the services of the church. In 1816 English service became a regular appointment. This was an important era in the history of the American Lutheran Church. This congregation was one among the first in the country, and the first

Lutheran church in the State of Maryland to introduce that language into the services of the sanctuary. The measure was long resisted by the fathers, until at length they saw that it was absolutely necessary to the perpetuity of a Lutheran church in this land. Had it been introduced at an earlier day, the church would now number twice her present membership, and wield an influence equal to that of the strongest denominations of the country. Even as it is, the benefits resulting from the introduction of the English language, have been, and will yet be, incalculable. The infusion of the characteristics and elements of the Anglo Saxon race and tongue into the church, has been of great benefit. The best qualities of the English nation are thus acting upon the German character, and German theology and many of the noblest qualities of German nationality, are acting upon American character in the Lutheran church; and from the blending of these influences we may look for the noblest developments of christianity. In the progress of the human race, it is a well established fact, that the noblest specimens of individual and national character and greatness, have sprung from the blending of nations or races, as in the case of the Greeks and Romans in ancient, and the English in modern times. Why should not the same principle hold good in christianity? And if so, what may not be expected from the Lutheran church in this country, which unites to the depth of German theology and the integrity of the German character, the revival spirit, as well as the practical energy of the Puritan? The Lutheran church in this country has a glorious destiny before her, if she will only be faithful to her mission.

This congregation was intimately connected with the General Synod in its early history. The first session of the General Synod was held in Frederick on the 21st of October, 1821. Dr. Lochman, of Harrisburg, was President, and Rev. D. F. Schaeffer, Secretary. The third convention of the General Synod was held in Frederick, November 6, 1825. Rev. Mr. Shober, of North Carolina, was President, and Rev. D. F. Schaeffer was Secretary. The first service of that Synod was the consecration of the church which had just been enlarged. The pastor of this congregation was also Secretary of the fourth convention of that body, in October, 1827, at Gettysburg, as well as of the convention in Hagerstown, 1829. The sixth meeting of the General Synod took place in Frederick, Oct. 1831, of which Rev. D. F. Schaeffer was President. He was also President of the General Synod in Baltimore, in 1833. You see from this, that for the first twelve years of the history



of the General Synod, the pastor of this congregation, almost constantly held one of the highest offices in that body, and three of its conventions were held in this church.

The congregation having been greatly prospered for a period of fifteen years, became too large for the church. The north end of the house was taken down, and the church enlarged by an addition of twenty-eight feet, in the summer of 1825. The interior of the church was entirely remodeled, and the front improved, so that when completed, it was a beautiful and commodious church, for that day, and met the wants of the congregation for a period of thirty years.

A very large number of ministers prosecuted their studies under the tuition of the pastor of this church, before the establishment of Theological seminaries. Among the number we find the following: Rev. D. J. Hauer, Dr. C. P. Kiauth, Michael Meyerheffer, W. Jenkins, J. Winter, D. P. Rosenmiller, John N. Hoffman, Benjamin Keller, F. S. Schaeffer, Charles F. Schaeffer, John Kehler, Jacob Medtart, Emanuel Greenwald, Francis J. Ruth, Michael Wachter and Daniel Jenkins.

Some of those have gone to their rest. But most of them are still laboring in the vineyard of their Lord, and filling high posts of usefulness in our seminaries of learning, and as pastors of congregations.

Since the establishment of the institutions at Gettysburg, this congregation has furnished a goodly number of candidates for the ministry, viz: Rev. Jesse Winecoff, W. H. Harrison, Leonard Harrison, John J. Suman, James M. Harkey, Sidney L. Harkey, George J. Martz, George A. Nixdorff, Cyrus Waters, (now a clergyman in the Protestant Episcopal Church) J. Frederick Probst and Thomas W. Kemp. There is not, perhaps, another Lutheran congregation in the country, that has furnished the church, within the last forty-five years, with an equal number of able, efficient and faithful ministers of the Gospel.

The first religious periodical publication of the church in the English language, was issued from this place. It was "The Evangelical Lutheran Intelligencer, containing historical, biographical, and religious memoirs; with essays on the doctrines of Luther, and practical remarks and anecdotes, for the edification of pious persons of all denominations," published by the Synod of Maryland, edited by a committee, of which Dr. Schaeffer was chairman, and printed by Mr. G. W. Sharp, at the "Citizen" office. The Intelligencer was a monthly periodical, commenced in March, 1826, and contin-

ued for five years. The ministry of Dr. Schaeffer extended over a period of more than twenty-eight years. He died on the 5th of May, 1837, aged forty-nine years, nine months and thirteen days. His remains repose beside those of his father and of his wife, in the congregational cemetery at the eastern end of Church street. The congregation erected over his grave, a plain neat marble shaft, as a monument to his memory. The records of the church show that during his ministry in this place, he baptized over two thousand infants, confirmed about fourteen hundred applicants for church membership, married about two thousand couple, and performed the funeral services of sixteen hundred burials. His pastoral career furnishes an exemplification of the immense influence wielded by kindness of heart, agreeable manners, and untiring industry in pastoral labor, on the part of a minister of the gospel. Some of his contemporaries, as well as successors in the sacred office, were endowed with an equal degree of mental power and eloquence, and attained an equal range of scholarship and culture, but he stands unrivalled in the Lutheran church in this country, of the present century, in his personal popularity and influence over the community in which he lived. Others have expended more labor upon their pulpit preparations, and expounded the scriptures with greater amplitude and force of appeal; but where is there a man within living memory, who could sway the minds of his parishioners and neighbors to the same extent that he could?

Rev. S. W. Harkey was installed pastor of this church on the 19th of February, 1837, and continued in office until August, 1850. His ministry is of too recent a date to require any farther notice on this occasion, and before this audience; for many of "you are his epistles known and read of all men."

This house, which we intend now to appropriate to the use of the Sunday School and the prayer meeting, is hallowed by a thousand sacred memories. In this church numbers have been awakened to a sense of the importance of religion. Here multitudes have been melted by the truth, and subdued by the Holy Spirit, while the power of the world to come has settled on their minds. The sighs of contrition have been heard, the tears of penitence have fallen, and the raptures of pardon have been felt. At this altar scores of infants have been baptized, and hundreds of adults consecrated themselves to God in an everlasting covenant, ordered in all things and sure. Here men have been ordained to the gospel ministry. At this table generation after generation of communicants have



feasted upon that bread which comes down-from heaven : and within these walls, for a century, congregations have been instructed, comforted and blest.

- 1 "Here to the High and Holy One,  
Our fathers early reared,  
A house of prayer, a lowly one,  
Yet long to them endeared,  
By hours of sweet communion,  
Held with their covenant God,  
As oft in sacred union,  
His hallowed courts they trod.
- 2 Gone are the pious multitudes  
That here kept holy time,  
In other courts assembled now,  
For worship more sublime;  
Their children, we are waiting,  
In meekness Lord, thy call;  
Thy love still celebrating,  
Our hope, our trust, our all.
- 3 These time-worn walls, the resting place  
So oft from earthly cares,  
To righteous souls now perfected,  
We leave with thanks and prayers;  
With thanks for every blessing  
Vouchsafed through all the past,  
With prayers thy throne addressing,  
For guidance to the last."

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## ARTICLE II.

*"Recollections of a journey through Tartary, Thibet and China, during the years 1844-45-46. By M. Huc, Missionary priest of the congregation of St. Lazarus. New York: D. Appleton & Co., 200 Broadway.—1852."*

There is, perhaps, no kind of light reading of a more healthful character, or more productive of pleasure and interest to all classes of mind, unperturbed by fictitious sentimentalism, and undebauched by fictitious immorality, than that which is occupied with the record of personal experience in the incidents of travel, and geographical exploration. Nor is this remark less true, whether as referring to regions hitherto unknown, or to those around which encircle the halo and ever freshening glory and charm of sacred and classical association. We read, indeed, with very different feelings, yet, alike, with interest, the first work on Japan, or the valley of the Amazon,

and the last, on Greece, or Palestine. With pleasant thoughts we look back to those days of childhood, when Robinson Crusoe and Sinbad, as veritable personages, journeyed with us, or rather, we with them, during the week, and when Christian and her Great Heart, and "Mercy and the children" were our companions on Sundays. No less pleasant are such recollections as connected with scenes of real adventure. Park and Cook, and La Perouse, have given quite as much pleasure to the youthful, as if their existence had been purely fictitious. While to other and maturer minds, they have combined with the same amount of interest, an immense fund of profitable information. If the propensity to travel, "to see and to be seen," is natural to Plato's featherless biped, no less so is the kindred propensity to know the result of such explorations, and to become interested in their progress: the vivid impressions created, through such means, in early life, never being obliterated, and, in many cases, forming a source of constantly increasing gratification. "Carsten Niebuhr, in extreme old age, after he had become blind, often entertained his friends with interesting details of what he had seen many years before. He said that as he lay blind upon his bed, the images of all that he had seen in the East, were ever present to his soul; and it was, therefore, no wonder that he should speak of them as of yesterday. In like manner, in the hours of stillness, there was vividly reflected to him the nocturnal view of the deep Asiatic heavens, with their brilliant host of stars, which he had so often contemplated; or else their blue and lofty vault by day; and this was his greatest enjoyment." We once met with an Octogenarian who, exclusive of his Bible, was almost literally "a man of one book." Fifty years ago, "et primis etiamnum Nestor in annis," he spelt his way through "Lewis and Clarke," with feelings of interest and delight which one of this date can hardly understand; which none but a mighty hunter, and a skilful fisherman, as he was, could even then fully appreciate. It was almost a new world opened to his imagination. Beyond the blue outline of those "backwoods" where "Braddock and his regulars" had been slaughtered like sheep in the wilderness, farther out than Point Pleasant, where General Lewis had beaten Cornstalk, and broken up the great Shawnee confederacy, beyond even the dark and bloody ground, where Daniel Boone had hunted deer, and fought bears, and slain Indians, was this new region of strange and wild, and marvellous adventure. One in which his untutored imagination revelled, the impressions of which were never forgotten. On long winter evenings Lewis and Clarke



constituted, alike, his material for constant illustration of passing events, and his store-house of wonderful narrative for his youthful auditors : a store-house inexhaustible, whether as to new matter, or as to the ever freshening interest with which the old was brought forward and reiterated. Green be the sod, and ever beautiful the wild flowers which cover the spot where his ashes are now resting ! We have lately heard from his pastor, with a thrill of delight which we feel it impossible to communicate, that the last years of the old man were cheered and interested by a still more marvellous narrative : that of the love, and grace, and sufferings of Jesus, and that when his eyes were closed upon the natural glories and beauty of that outward world which he loved so well, it was with a good hope through grace, that they would open again upon a fairer and brighter inheritance, secured to his everlasting possession.

But whatever may be said of this propensity of our nature, there is certainly no dearth, at the present time, of material for its gratification. Travellers there are in abundance, facilities of travel have increased, and are now increasing beyond all previous anticipation ; and every issue of the press brings us the result of some exploration of men, of manners, or of mere geographical space. Of course, there is an abundance of trash in this, and occasionally something worse, for public digestion. But even this is not as bad or mischievous as the vile garbage raked from the sewers and brothels of European capitals, the whining and morbid sentimentalism of one portion of our light literature, or the half infidel puppeyism of another. And while there are travels of this ephemeral class, there are others constantly making their appearance, of a permanent value, containing the results of varied and thorough investigation. We need only mention such books as Dr. Robinson's researches, Van Tschudi's Peru, Darwin's voyage of a naturalist, or Layard's last volume, as illustrations of this statement. No intelligent reader can fail of improvement or interest, in the perusal of such volumes. And if we place them in the hands of the youthful, we create in them a taste, and give their minds a delightful and healthful employment, by which they may be preserved from much of the pollution, both of a moral and religious character, with which the literature of the day is teeming so abundantly.

The book which we have placed at the head of our article, is one of this better character. It is not only in its style graphic and lifelike to a high degree, but it contains an immense amount of novel information. Father Huc, its author, a French missionary priest of the congregation of St. Lazarus,

with an assistant, M. Gabet, and a young convert, started from the neighborhood of Peking, in the beginning of the year 1844, upon a journey of exploration into the recently created Apostolic vicariate of Mongolia. Owing to various persecutions, to which, since the beginning of this century, it had been subjected, by the Chinese government, the mission at Peking had been broken up, and its converts scattered throughout the empire: many of them retiring, for safety, beyond the Great Wall, into the Mongolian territory. Here they were followed by the priests of the French Lazarists, to whom the care of the decaying mission had been committed, and with much toil and effort, brought together again and re-organized. M. Huc, and his companion, had already, in these efforts, visited portions of this territory, "the land of grass," to use the Chinese appellation. When, however, it had been created into an Apostolic vicariate, it became specially desirable to have its extent and resources as fully explored as possible. To meet this desire was the object of our author's excursion. In the course of it, his party spent several months in the pasturages and immense plains of Mongolian Tartary. Turning in their steps, they ventured to pass through, and remain for some time in the interior of China proper; and from there, after preparing themselves, by a study of language, and other necessary matters, to visit Lha Ssa, the holy city of Thibet, the residence of the Talé Lama. His journal, contained in these volumes, gives us the result of their observations. It is, of course, to be presumed that what was peculiarly the object of the mission upon which he was sent, is not here laid before the initiated. And the English publishers have left out certain statistical calculations, as of little interest to the large class of readers. The work is mainly valuable as presenting in a lifelike form, the feelings, and habits, and modes of expression prevalent among a hitherto unknown people, and for its descriptions of the religious rites and doctrines of Buddhism. The author is of easy faith, both in his reception of what is told, and in his anticipation of great effects from small means, in his own efforts for the conversion of the natives. But there is a truthfulness in his tone, which at once inspires confidence. We have no doubt of his integrity; and this conviction, above anything else, has heightened our pleasure in tracing his itinerary.

There are certain facts which render the information contained in these volumes of special interest to all classes of intelligent readers; to the christian reader particularly, at this present time. The progress of events, during the last few



years, seems to give promise of admission to the interior of the empire, and to be creating facilities for a more extensive publication of christian doctrine. Of no less importance to the prosperity of the missions already in existence, is this prospect of admission to the interior, for purposes of health during the warm season. Everything which contains information of the character of this interior, of any differences between the maritime and inland towns, is now doubly interesting. Portions of the journey of M. Huc, were through these hitherto sealed regions. His work on China proper, which has come subsequent to that of which we are now speaking, and which we may notice at some future time, gives us still fuller information. From his account in both of these works, the Chinaman seems to be the same everywhere: shrewd, sensual, with some degree of intellectual culture, but almost perfectly destitute of moral principle. One cannot avoid being struck by the invariable testimony, not only of this writer, but of all residents, as to this corruption and moral worthlessness of the Chinese character. To use the idea of one of our American missionaries, no one can have such a conception of the debasing and polluting influences of heathenism, among the ancients, as can be gotten by a few months abode in a Chinese community. Nor is this corrupting influence confined to the ignorant and superstitious commonalty. The pantheistic philosophers, the Hegels and Emersons of China, are not only as bad, but really much worse than the common people. Like some of the philosophers of Greece and Rome, prior to the introduction of christianity, they have rid themselves of the slight restraints of the superstitious fear of the ignorant idolater, and they have found no substitute for this in the speculative vagaries of the learned philosopher. Discouraging as may be this prevalent corruption, the gospel is able to reach and purify it. It has done so in time past; and it can do so again. Just so soon as christendom realizes enough of the power of this gospel to have faith in it, just so soon will it begin its course of conquering and all pervading dominion.

Not less suggestive of interest and curious reflection, is the light thrown by the researches of our author upon the habits, and manners, and customs of those hordes of inner Asia, lying north and west of China proper, who have exerted so large an influence upon the fortunes of modern civilization. The reigning families of the two largest empires upon earth, China and Russia, are of Tartar descent: the one of these threatening again, as in the fourth and fifth centuries, to overwhelm the christianity and civilization of Europe with the

semibarbarism of Asia. The other either falling to pieces by its own weight, or being reconquered by the craft and civilization of which it had previously made conquest. From the immense plains and deserts of Mongolia and Tartary, issued those swarms of herdsmen by whom Constantinople was hemmed in, and the empire overrun, under Attila, in the fifth century. These same herdsmen, under Timur, became a power known and feared, from the Bosphorus to the Indian Ocean. And at a later date, under Kubla Khan, turning their arms in another direction, they passed over the great wall, and made conquest of China. Everything connected with this people is of interest to the philosophical enquirer. Especially is this the case when it is borne in mind, that like all Asiatic nations, particularly those of a nomadic mode of life, these tribes have undergone but little change in the course of centuries; are, with but little difference, what they were in the days of Zenghis and of Tamerlane. It is difficult to realize, at a very small distance inland, and at but slight elevation, that districts of country geologically marked as once forming part of an ocean bed, could ever again be submerged. It needs, however, but a glance at a map or a terrestrial globe, to have every such difficulty removed. Let the thoughtful reader of history look at that ethnological ocean which lies between the Yellow sea and the Caspian, let him remember how its waves, in time past, have risen above their ancient margin and overflowed, both eastwardly and westwardly, let him then note the marks of this overflow in Poland and Hungary, on one side, and in the Celestial empire on the other, and there will come up before his mind startling problems as to the future of our world, to which Omniscience alone can afford a solution. Let "the cohesive principle of public plunder," bind together these homogeneous masses of natural cavalry, as in the days of Tamerlane, or let this, and the stronger principle of religious fanaticism be combined, under a leader, like the Arabian impostor, to give the unity of concentration to their movements, and who can say how far and wide they will sweep, before their progress will be arrested. The time may come, when that semibarbarous power, which is now the dread, will be the Eastern shield and bulwark of civilization. "The Grand Lama," says father Hue, "need only move a finger, to raise the Mongols as a single man, from the frontiers of Siberia to the extremities of Thibet, and to make them rush like a torrent, to whatever point the voice of the saint should call them."

Not less suggestive of interest are these explorations, in view of the fact that we are brought in contact, and at head quar-



ters, with a religion which counts its votaries by millions, that of Buddhism. A religion which not only extended itself through India, into Greece, and contributed its due portion in that corruptive process by which much of christianity became mere asceticism, but which finds its philosophical advocates, at the present time, among the most enlightened nations of Europe. "Buddha is the one necessary being, independent, the principal and end of all things. The earth, the stars, man, all that exists, is a partial and temporary manifestation of Buddha. All has been created by Buddha, in the sense that all proceeds from him as the light from the sun. All beings emanating from Buddha have had a beginning, and will have an end; but as they proceeded necessarily from the eternal essence, they will be reabsorbed necessarily." If we substitute the word God for Buddha, in this passage, it might easily be passed off as one of the would be original utterances of modern pantheism. And as modern infidelity seems to be putting forth its strength in this direction; and to be endeavoring to get rid of all personal obligations to a personal God, by a sublimation of nonsense, it will not be unprofitable to trace the same process as it has gone on elsewhere, especially at headquarters, and where it was first elaborated. The power of a falsehood to do mischief, often consists in the fact, that it is supposed to be original. Such an idea alarms the weak defender of truth, and it constitutes the fascination by which the unstable and unthinking are led astray and entangled. And if we can show that such falsehood is nothing more than the natural progeny of a bad heart, or a weak brain, or both combined, born and strangled in every previous century of the world's existence, we have gone very far toward its refutation, even though nothing in the way of direct argument, be offered against it. Father Huc gives some quite interesting details, in his account of the Buddhists, with whom he was brought in contact, which may be profitably employed in the manner just indicated. In the course of his journey he spent several months at a Lama convent, visited Lha Ssa, the Mecca of Lamanism, and records conversations held by him with some of its most intelligent advocates. The reader will be as much surprised, perhaps, as was this good priest, at the marvellous resemblance between the monastic institutions of Buddhism and those of Romanism; between the position of the Talé Lama of Lha Ssa, the highest living development and representative manifestation of Buddha, the eternal essence, and of him who has blasphemously been styled "our Lord God the Pope," "the man of sin, who as God, sitteth in the

temple of God, showing himself that he is God." But he will be no less surprised, to find a pantheistic philosophy underlying all this, which looks very much, in its principles, like the shallow profundities of modern transcendentalism. And if he will accept the natural inference, he must either cease to think and speak, as is usually done, of the Buddhists as drivellers, or, of their disciples in Germany and New England, as profound philosophers. Still more interesting, as we conceive, is the problem which seems so much to have perplexed our author: the resemblances between the institutions of Lamanism and those of his own church. Some of these are most remarkable. And M. Huc bases upon existing traditions, a strong argument to show that they have been derived from the teaching of earlier Romish missionaries. This argument conflicts with a very common impression that all Asiatic institutions find their origin in the depths of an unfathomable antiquity: a prejudice of ignorance which a clearer knowledge of those countries will ere long dispel. That the pantheistic Buddhism, which is now one of the constituents of the conglomerate of Lamanism, is extremely ancient, there can be little doubt. But that the other parts of this conglomerate, are of the same antiquity, that, for instance, of the incarnate Buddha in the person of the Grand Lama, and those of the monastic institutions, is, to say the least, extremely doubtful. We cannot here go into the subject fully. But we are persuaded that an investigation of the relation of christianity to Buddhism, will develop one of the most remarkable instances of error bringing forth fruit after its kind, that has ever been manifested. Gnosticism, which in some of its forms, may be traced through the Greeks, to India and China, with its fundamental error of guilt and innocence as dependent altogether upon the presence or absence of physical impurity, deposited the germ of pure Buddhism, so to speak, in the christian church, at a very early period. How it flourished, and what it brought forth, no student of ecclesiastical history needs to be told. In the course of time these developments of christianized Buddhism, such, for instance, as that of the monastic institute, of a mediating priesthood, were taken back, by Romish missionaries to their fountain-head. And through the operation of elective affinity, were wrought into modern Lamanism. In this conglomerate, two elements are commingled in more equal proportions than they had been under any other circumstances. The pure original pantheistic Buddhism, by itself, would probably have never developed as much religious



life as we now find among the Lamas. At the same time, that portion of it which had crept in, as a corrupting element of early christianity, was always kept in check by other christian truth; did not, under these circumstances, go further than where we find it in the ninth and tenth centuries. They needed to be brought together again, as they seem to have been by the Romish missionaries, in the twelfth and thirteenth centuries, to produce the result which is now seen. If the author of a certain work on "the incarnation," which is gradually sinking back into that ocean of mud from which its contents were originally fished out, would or could give us the genesis of some of his ideas, it would throw no small amount of light upon what we have just stated. This writer has the bad pre-eminence of doing exactly what these early Romish missionaries did, but in an opposite direction. They attempted to christianize pantheism. The effect of his labors, if such logic and grammar be capable of producing any effect, will be to pantheize christianity. His conversion to, or rather open profession of Romanism, since his book came out, will not at all lessen such tendencies, in his own experience.

But we must return to the narrative. In the spring of 1844 the author, and his companions, were summoned to Sî Wang, a little village north of the great wall, where was a christian community, and the seat of the Vicar Apostolic, for the purpose of making preparation, and of receiving instructions as to their journey and mode of proceeding. Here they were detained, through various causes, until near the close of the summer: their time, however, being well employed in finishing and translating some little books of doctrine and devotion for the use of the Mongols. As the autumn drew on, it was determined to make a movement forward, so as to avoid, as far as possible, the severity of winter in the deserts of Tartary. After another detention in a district called the "continuous gorges," they were at last enabled to begin their journey in good earnest. "When all was ready, we took a cup of tea, and repaired to the chapel; the christians sang hymns and mingled their adieus with tears, and then we set out; our camel driver, mounted on a black mule, leading the way, and drawing after him our two loaded camels. M. Gabet following, mounted on another; and I on a white horse, with a guard of honor of Chinese christians, who were to accompany us as far as an inn kept by one of the catechists." Having fairly gotten under way, the question as to costume presented itself for solution. It was settled by their adoption of the ordinary dress of the Buddhist priests, or Lamas of Thibet, by

which they would at once be recognized as teachers of religion. "The missionaries who reside in China," says Father Huc, "all wear the dress of the Chinese merchants, and have nothing in their costume to mark their religious character." This custom, it appears to us, has been, in some measure, an obstacle to the success of their missions. For among the Tartars, a "*black man*," that is, a secular person, who undertakes to speak of religion, excites only contempt. Religion they regard as an affair belonging exclusively to the Lamas. We resolved, therefore, to adopt the costume worn on ordinary occasions by the Lamas of Thibet; namely, a long yellow robe, fastened by a red girdle, and fine gilt buttons, with a violet velvet collar, and a yellow cap surmounted by a red rosette. We also thought it expedient, from this time, to give up the use of wine and tobacco, and when the host brought us a smoking urn full of the hot wine, so much in favor among the Chinese, we signified to him that we were about to change our modes of life, as well as our dress. "You know," we added laughing, "that good Lamas abstain from smoking and drinking." How far it was proper, or in the end will be expedient, for a christian teacher to assume the peculiar dress of the priesthood of a false religion, and to become thereby, to some degree, identified with that priesthood and religion, is a delicate question, which does not seem, just here, to have suggested itself, though under another form it did afterwards, to our travellers. As a matter of present expediency, the plan seems to have wrought admirably. Wherever they went the dress was known; and they were always accosted as spiritual Fathers. No attempt, in the way of disguise as to their christian position, seems to have been employed. In the deserts, among the ignorant laity, in the convents among the priesthood, and even in the capital of Thibet, we find them avowing themselves ministers of the Lord Jehovah. That their priestly costume, and the slight character of their instructions gave the impression, in a large majority of cases, that christianity was a modified form of Lamanism, we have but little doubt. But it is remarkable, even where they were most clearly understood, with how little excitement and opposition they were treated. "Men of prayer," said a couple of Mongol Tartars, in distress, "we come to beg you to draw a horoscope. Two horses have been stolen from us to-day, and we have vainly sought to discover the thieves. O men, whose power and knowledge are without bounds, teach us how we may find them."



"My brethren," we replied, "we are not Lamas of Buddha; we do not believe in horoscopes; to pretend to such knowledge is false and deceitful." The poor Tartars redoubled their solicitations; but when they saw that our resolution could not be shaken, they remounted their horses and returned to the mountains."

"When," says he again, "we explained to the Lamas the truths of christianity, they never disputed or discussed them, but said calmly, we have not all those prayers, but the Lamas of the West will explain all. We have faith in the traditions of the West."

"My Lord Lamas," said a Tartar on another occasion, have pity on me! come and cure my mother who is dying; I know that your power is infinite; come and save my mother with your prayers."

"People of the desert," we said to the persons who summoned us, "we have no skill in simples; we know not how to count upon the arteries the movements of life. But we will pray to Jehovah for this sick woman. You have never yet heard of the Almighty God; your Lamas do not know him; but trust in him. Jehovah is the master of life and death."

These avowals, and several others of the same character, the reader will see, are frank and plain. But when he is told how even the Lamas themselves received such explanations, we think he will agree with us in the opinion just expressed.

As a specimen of the Mongol converts, Father Huc gives a rather amusing portrait of his travelling companion. "This young man," says he, "was neither a Chinese, a Tartar, nor a Thibetian, but a little of all three—a Dchiahour." "At the first glance, it was easy to perceive his Mongol origin; he had a deeply bronzed complexion—a great mouth, cut in a straight line—and a large nose insolently turned up, that gave to his whole physiognomy a disdainful aspect. When he looked at you with his little eyes twinkling between lids entirely without eyelashes, and with the skin of his forehead wrinkled up, the feeling he inspired was something between confidence and fear. His life had been spent in rather a vagabond manner, in rambling, sometimes about the Chinese towns, and sometimes in the deserts of Tartary; for he had run away at the age of eleven, from a Lama college, to escape the excessive corrections of his master. This mode of life had, of course, not tended much to polish the natural asperity of his character, and his intelligence was entirely uncultivated; but his muscular strength was immense, and he was not a little proud of it. After having been instructed by M. Gabet, he had wished



to attach himself to the service of the missionaries, and the journey we were about to undertake was precisely in harmony with his rambling humor; but he was of no use in directing our course, for he knew no more of the country than we did ourselves."

Samdadchiemba, for that was his name, did good service, however, in a menial capacity, although at times very perverse and unmanageable. His behavior at Lha Ssa, before the Chinese commissioner, leaves a more favorable impression than his antecedents would have led us to anticipate.

As the author does not give us a daily record of his movements, and often weaves in, the result of past and subsequent experiences, at certain points of the narrative, it becomes somewhat difficult to follow, exactly, his movements. This difficulty is doubtless increased by the fact that, the special object for which he sought information, was not of that general character which would lead him to lay the whole of this information before the public. Had we the report made to the Apostolic Vicar, our knowledge as to these movements would, no doubt, have been much more exact and satisfactory. This difficulty, moreover, has been greatly increased by another cause, the defectiveness of all the maps, with which we are conversant, as to the region passed over. Father Huc speaks of himself as possessing maps of an excellent character. But the readers of our country have certainly not received the benefit of any such. We have looked in vain, not only for towns and villages, but for immense districts and long mountain ranges, in one of the latest and finest collections given to the American public. Had there been a map attached to the work, it would have greatly increased its value. The same remark may be made in regard to those portions of it omitted by the English translator, containing certain statistics, and the journal of their return from Thibet. If the American publishers feel justified in sending forth a second edition, in more permanent form, might not such additions be profitably made. It is not half as provoking to the general reader, to skip occasionally, as it is for the philosophical one to be cut short by an omission just where he seeks definite information. We believe too, that all classes of intelligent readers like to make their own selections.

During the first two months of this exploration, our party kept themselves within the Mongol country. Leaving the neighborhood of Peking, and travelling northwardly, they crossed the Yellow river, and sojourned for some time among the Ortous Tartars. Here they were turned aside, by an acci-



dent, from a scheme which they had proposed carrying out, of visiting one of the great ceremonies of Lamanism, and called upon to choose their route between a very poor and desolate portion of the Tartar country, or partly to turn back and venture through the Chinese territory. The latter was decided upon. One or two interesting details, as to this first portion of the journey, may be briefly noticed.

The journey had hardly begun, before our travellers were greatly alarmed at the prospect of meeting with robbers. "Woe to the man," says Father Huc, "who falls into their hands, for they do not content themselves with taking away his money and his goods, but strip him, and leave him to perish with cold and hunger." These "robbers are, in general, remarkable for the politeness with which they flavor their address. They do not put a pistol to your head, and cry roughly, your money or your life! but they say, in the most courteous tone, "my eldest brother I am weary of walking on foot. Be so good as to lend me your horse." Or, "I am without money, will you not lend me your purse?" or, "it is very cold to-day, be kind enough to lend me your coat." If the eldest brother be charitable enough to comply, he receives thanks; if not, the request is enforced by two or three blows of the cudgel, or if that is not sufficient, recourse is had to the sabre."

Passing unscathed through the range of these courteous depredators, the travellers arrived at the town of Tolon Noor. Here we have quite an amusing account of the hostelry, with its arrangements. One of the customs we subjoin: "*The steward of the table* asks for your orders," prior to a meal, "and as you name the dishes, he repeats what you say, aloud, in a sort of singing voice, for the instruction of *the Governor of the kettle*. The meal is served with admirable promptitude; but before commencing, etiquette requires you to go round and invite all the guests in the room to join you."

"Come! come all together;" you cry. "Come and drink a little glass of wine—eat a little rice."

"Thank you, thank you," responds the company; "come rather and seat yourself at our table; it is we who invite you," and having, in the phrase of the country, *shown your honor*, you may sit down and take your meal like a man of quality."

While upon this point of the etiquette of the table, we may quote another extract, giving an account of a feast in a Tartar tent, in which our travellers were considerably embarrassed by the kindness of their entertainers.

"Holy men," said the head of the family, "the day on which you have deigned to descend into our poor habitation,

is truly a day of rejoicing." "Child," he added, speaking to a man who was seated near the threshold, "if the mutton is sufficiently boiled, take away the milk food." And while the person addressed cleared away the first course, the eldest son of the family entered, bearing a small oblong table, on which was placed an entire sheep, cut into four quarters. He placed the table in the midst of the circle, and immediately the head of the family, arming himself with the knife that was suspended at his girdle, cut off the tail of the sheep, divided it into two parts, and offered one to each of us."

"Amongst the Tartars, the tail is regarded as the most exquisite piece, and is, of course, offered to the most honored guests. These tails of the Tartar sheep are of immense size, weighing, with the fat that surrounds them, from six to eight pounds. Great was our embarrassment at the distinction shown us in the presentation of this mass of white fat, which seemed to tremble and palpitate under our fingers. The rest of the guests were already despatching with marvellous celerity, their portions of the mutton; of course, without plate or fork, but each with the large piece of fat meat on his knees, working away at it with his knife, and wiping on the front of his waistcoat, the fat that dripped down his fingers. We consulted with each other in our native language, as to what we should do with the dreadful dainty before us. It would have been quite contrary to Tartar etiquette, to speak frankly to our host, and explain our repugnance to it, and it seemed imprudent to attempt to put it back by stealth. We determined, therefore, to cut the unlucky tail into small slices, and offer them round to the company, begging them to share with us this rare and delicious morsel. We did so, but it was not without difficulty we overcame the polite scruples and self-denying refusals with which our hypocritical courtesy was met." We have heard of one of the Judges of our Supreme Court, who disposed of a spoiled egg in the natural way, to save the feelings of his hostess. Had he travelled in Tartary, with our author, he might either have saved himself from such terrible self-infliction, or have put it off upon his next neighbor.

Our travellers had not gone very far, before they were reminded of the difference between the Tartar and Chinese character: the former being guileless and unsuspecting, the latter keen at a bargain, and unscrupulous. Father Huc gives a very amusing account of the attempts at imposition made upon his party, by the Chinese traders and sharpers. The sketch of the conversation in Blue Town, at the "Hotel of the Three Perfections," and of their adventure with the mon-



ey changers, is inimitable. No less illustrative of the same national character, is the conversation held by them with a trader, who styled himself an "eater of Tartars." The poor Mongols from "the land of grass," verdant in more senses than one, are an easy prey for their Chinese neighbors. "In the grand wrestling match of 1843, an athlète of Efe had disabled every opponent who presented himself, Tartar or Chinese. No one had been able to withstand his herculean size and vast strength; the prize was about to be adjudged to him, when a Chinese presented himself in the arena. He was little, meagre, and seemed fit for nothing but to increase the number of the defeated wrestlers. He advanced, however, with a firm, intrepid air, and the Goliath of Efe was already preparing to gripe him in his vigorous arms, when the Chinese, who had filled his mouth with water, suddenly discharged it full in his adversary's face. The first movement of the Tartar was, naturally, to carry his hand to his eyes, when the cunning Chinese seized him suddenly by the middle, and brought him to the ground, amid shouts of laughter from the spectators." The story, according to our author, very well illustrates the respective characteristics of the two people. There were some things, it must be remembered, in the prior experience of Father Huc, which would naturally tempt him to regard one of these people with disfavor, and the other with an opposite feeling. The Chinese had but lately broken up the missions of his church, and, as we find from his subsequent narrative, thwarted him in his efforts in Thibet. The Tartars, on the other hand, had given a home to these scattered members of the mission, and had treated their priests with hospitality. But we find an occasional hint which enables us to see that the essential barbarism of the Mongol is still unchanged. "After the Mongols had subdued the northern provinces of China," says Gibbon, "it was seriously proposed, not in the hour of victory and passion, but in calm deliberate council, to exterminate all the inhabitants of that populous country, that the vacant land might be converted to the pasture of cattle. The firmness of a Chinese Mandarin, who, by showing what revenue might be derived from the country, as it then was, insinuated some principles of national policy in the mind of Zingis, and diverted him from the execution of this horrid design."<sup>1</sup>

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<sup>1</sup> In the thirty-fourth, fifty-ninth, and sixtieth chapter of the "decline and fall," the reader will see these characteristics of the Mongols more fully described. The untutored barbarian, unprovoked is, perhaps, a harmless being. But let him be roused by war or conquest, and his barbarism soon manifests itself, and in the most brutal and hideous forms.

The same sort of feeling is exhibited by Father Huc, as still prevalent among the Tartars. Every acre reclaimed from pasturage to agriculture, is regarded as so much lost to human happiness; and strange to say, our author, in his dislike for the Chinese, and his sympathy with the Tartars, falls in with the same prejudice.

In connection with this is the interesting fact, that although a Tartar dynasty occupies the throne of the empire by a former conquest, yet in reality the conquered have since become the conquerors. The English House of Commons, representing the Anglo Saxon Element, now predominate, in influence, over the Lords, the descendants of the Norman conquerors. This reconquest of their own country by a conquered people, has gone much further, according to our author, in China than in England; the state of things being, in fact, now like that which prevailed in Spain during the first two-thirds of the fifteenth century. "Let a single revolution," says he, "overturn the present dynasty, and the Mantchoos would be completely absorbed by the Chinese. The very entrance into their own country would be prohibited to them, for it would be entirely occupied." "You know, my Lord Lamas," said a Tartar, "that the Mongols are simple; they have weak hearts. We had pity on these wicked Chinese; they came to us imploring alms; we allowed them, out of compassion, to cultivate a little ground, and the Mongols followed their example. They drank the Chinese wine, and smoked their tobacco; on credit they bought their cloth; and then, when the time came for settling their accounts, all was charged forty or fifty per cent more than its real value. Then the Mongols were forced to leave all—houses, lands, and flocks. Chinese know how to speak and lie; a Mongol can never gain a law suit from a Chinese. My Lord Lamas, all is lost for the kingdom of Gechekten."

After travelling for two months or more in these regions, as we have already mentioned, it was determined to change their course and, by a shorter passage through a part of China proper, to fulfil their design of a visit to the capital and holy city of Thibet. In all their intercourse with the Lamas whom they met in Mongolia, they were constantly referred to the West for further information. To obtain this information, and to trace out the causes of certain resemblances between Lamaism and Romish christianity, was the special object of this journey. "Formerly," says the author, "such a project," as that of passing through Chinese territory, "would have made



us shudder. It would have been to us, clear as the day, that strangling for ourselves, and the persecution of all the Chinese missions, would have been the inevitable consequences of so foolhardy an attempt. But the season of fear was now passed for us. Our abode in several great towns—the necessity we had been under of transacting our own business—had rendered us more familiar with the habits and usages of the Chinese. The language was no longer an embarrassment. We could speak the Tartar language, and were acquainted with the popular Chinese phrases; a knowledge difficult to acquire while resident in the missions, because the converts, out of flattery to the missionaries, study to employ only the brief nomenclature that the latter have learned in books. In addition to these moral and intellectual advantages, our long journey had been of service to us physically. The rain, wind and sun, had, in the course of two months, so tanned and hardened our European complexions, that our aspect had become very tolerably savage; and the fear of being recognized by the Chinese, no longer affected us.”

The result justified this boldness. Not only were they allowed to pass unmolested and unquestioned, but were treated with respect, wherever they sojourned. In more than one instance, by insisting upon the rights of travellers, and refusing to yield in points of etiquette, they succeeded in obtaining a triumph, even over those terrible Chinese officials whom formerly they so much dreaded. Having marked out their journey to Lha Ssa, their object was to join one of the caravans, with which they might pass the defiles of the mountains lying in their route. Failing in their first efforts, they spent some time in preparation, dwelling first for a short time, in two of the Chinese towns, and then at a famous Lamaserai or monastery, containing several thousand monks or Lamas. Arrangements were finally made, by which they secured the protection of a large caravan bound to Thibet, where, after a toilsome journey of nine months, they arrived in safety. The sun was just about to set when, issuing from a defile at the foot of the mountains, we saw lying before us, the renowned Lha Ssa, the metropolis of the Buddhist world, encircled by a multitude of grand old trees, which form, with their foliage, a girde around it; its white walls with their terraces and turrets; its numerous temples with their gilded roofs; and high above all, the majestic palace of the Talé Lama.”

The general aspect of the holy city is thus presented. It will thus be seen that Lha Ssa, like all points of pilgrimage, is only of peculiar sacredness to persons from a distance.

"Lha Ssa is not more than two leagues in circumference, and is not shut within ramparts, like Chinese towns. In the suburbs, the number of gardens planted with large trees, affords a magnificent girdle of verdure to the town. The principal streets are wide, straight, and tolerably clean; the suburbs are most disgustingly filthy. In the latter there is a quarter where the houses are entirely built of ox and ram's horns; these bizarre edifices have a not unpleasant aspect, and are of great solidity. The ox horns being smooth and white, and those of the sheep rough and black, form a multitude of singular combinations; the interstices are filled up with mortar, these houses are never whitened—the Thibetians have the good taste to leave them in their savage and fantastic beauty, without attempting to improve them."

"The palace of the Talé Lama well deserves the celebrity it enjoys. Towards the northern part of the town, at a small distance from it, there rises a rocky mountain, at no great elevation, and conical in form; Bearing the name of Buddha La, that is, the divine mountain, and on this grand site the adorers of the Talé Buddha have reared a palace to their living and incarnate divinity. This palace consists of a cluster of temples, varying in size and beauty; the centre temple has an elevation of four stories; the dome is entirely covered with plates of gold, and is surrounded by a peristyle, of which the columns are likewise gilded. Here the Talé Lama has fixed his residence, and from the height of his sanctuary can contemplate, on days of high solemnity, his countless worshippers thronging the plain, and prostrating themselves at the base of the sacred mountain. The secondary palaces grouped around, accommodate a crowd of Lamas, whose continued occupation it is to serve and wait on the living Buddha. Two fine avenues bordered with magnificent trees, lead from Lha Ssa to this temple, and there may be seen a multitude of pilgrims unrolling between their fingers the long Buddhist rosaries, and the Lamas of the court splendidly dressed, and mounted on horses richly caparisoned. There is continual motion in the vicinity of the Buddha La, but the multitude is generally silent and serious.

In the town, the aspect of the population is very different; they throng, they shout, and every individual engages with ardor in the pursuit of commerce. Trade and devotion together, render Lha Ssa a kind of general rendezvous for the eastern Asiatics; the variety of physiognomies, costumes, and idioms in the streets, is astonishing. The fixed population is composed of Thibetians, Pebouns, Katchis, and Chinese."



Upon their arrival, our travellers succeeded, after some trouble, in getting accommodations. Finding that there was some danger of their being taken for Englishmen, and consequently of sharing their unpopularity—there being great fear and suspicion in regard to the English, since the war of 1842, and in view of the proximity of their possessions in Hindostan, they had themselves registered by the chief of the police, and, for some days, were allowed to go on their way undisturbed. Suspicion, however, having been excited that they were spies, and acting as pioneers to an invasion, either by obtaining information, or by drawing up maps of the country, they were summoned before the Regent, and the Chinese Commissioner, for examination. This having ended satisfactorily, they were released, and taken, as it were, under the patronage of the Regent. At his invitation, their place of abode was changed, a private chapel opened for religious services, and for a time, Providence seemed to smile upon all their undertakings.

During this time Father Huc seems to have gathered no small amount of information, in regard to the people among whom he was sojourning. He gives us an account of some of the arrangements of the Buddhist administration, and of the intrigues and agency of the Chinese in suppressing a recent revolution. His sketches of the population of the city, and manners and customs of the inhabitants, are interesting. One custom, of a very peculiar character, is thus described: "The Thibetan women adopt a custom, or rather submit to a regulation, certainly unique in the world. Before going out of their houses, they rub their faces with a black sticky varnish, a good deal like conserve of grapes. As the object is to render themselves hideous, they daub their faces with this disgusting cosmetic, till they scarcely resemble human creatures. The following was, we were told, the origin of this monstrous practice:"

"About two hundred years ago, the Lama king of anterior Thibet was a man of the austere character. At that period, the Thibetan women were not more in the habit of trying to make themselves look ugly, than the women of other countries; on the contrary, they were extravagantly addicted to dress and luxury. By degrees the contagion spread, even to the holy families of the Lamas; and the Buddhist converts relaxed their discipline in a manner that threatened their dissolution. In order to arrest the progress of this alarming libertinism, the king published an edict forbidding women to appear in public unless disfigured in the fashion above mentioned; the severest punishments, and the heaviest displeasure of

Buddha, were threatened upon the refractory. It must have required no ordinary courage to publish such an edict; but that the women obeyed it, is still more extraordinary. Tradition makes no mention of the slightest revolt on their part. The fair Thibetans vie with each other in making themselves frightful, and she who is most offensively besmeared, passes for the most pious; the custom appears to be considered as a dogma to be accepted. In the country the law is most rigorously observed; but at Lha Ssa women are to be met with, who venture to appear with their faces as nature made them, but those who permit themselves this license are considered as women of bad reputation, and they never fail to hide themselves when they catch sight of an agent of the police."

What would have been the result had such expedient been adopted by some one of the Byzantine Emperors, when the same corruption, and from the same cause, found its way among the christian celibates of the fifth and sixth century? The question is suggestive of many startling reflections as to the invariable origin and results of the celibate institute. What a history, if any man could dare write it, would be that of this institute, in its terrible pressure upon one class, the conscientious, in its provocations, to another class, the weak and unscrupulous, to the most frightful excesses.

Our article has so far outgrown its intended limits, that we must bring it to a close. It would have been interesting to trace this resemblance between Romanism and Lamanism, to which we have alluded, the question as to how far they have at different times, borrowed from each other. No less interesting would it have been, to have followed the author, in his account of that terrible journey through the mountains: an overland route with which, in comparison, that to Oregon and California is a party of pleasure; to have extracted portions of the accounts of his stay at the Lama monasteries, with some of their festivals, as also of his sojourn at the capital. Suffice it to say, that the prospects of his party were overclouded by the machinations of the Chinese commissioner; and that they were compelled to return homeward. We have accompanied them throughout with unabated interest. And while we could have desired that the establishment of a purer christianity should have been the object of their endeavors, we could not but admire the lessons of fortitude and perseverance which their labors have inculcated. It is no wonder that Romanism has gained such missionary triumphs, when we know the earnest and self-denying spirit of her laborers. We have no idea of asserting that the same lessons are not to be found in the



efforts of protestant missionaries; for to praise one, is not to depreciate the other. But we rejoice to find, even among the propagators of Romish error, so much of the spirit of genuine christianity. "When," says the author on a certain occasion, "we had set our room to rights, we said our prayers together; and then we dispersed, every one his own way into the desert, to pursue his meditations on some holy theme. Oh! there needed not, in the profound silence of these vast solitudes, a book to suggest to us a subject of prayer! The emptiness of earthly things—the majesty of God—the inexhaustible treasures of his providence—the brevity of life—the importance of laboring for a world to come—and a thousand other salutary thoughts, came of themselves, without effort on our part. It is in the desert that the heart of man is free, and is not subjected to any kind of tyranny. Far from us were the hollow systems, the Utopias of imaginary happiness, which continually vanish as you seem to grasp them—the inexhaustible combinations of selfishness—the burning passions which in Europe clash and irritate each other perpetually. In the midst of our silent meadows, nothing disturbed our just appreciation of the things of this world, as compared with those of eternity." We envy neither the head nor the heart which can read this passage without sympathy; who does not recognize the essential difference there manifested between that sight which guides the worldling, and that faith which even here realizes things unchanging and eternal.

And this suggests an interesting question, which time, under the all controlling and wise providence of God, only can solve. What purpose will the extensive missionary districts of Romanism be made to subserve in the evangelization of the world? As an ecclesiastical spiritual organism, Romanism is dead, and putrid at the heart and head. And all hope of organic revival, we believe to be utterly futile. But is there not individual life in some of its extremities? life drawn not from the dead centre to which they are outwardly united, but from the living gospel which ought to animate that centre. Omniscient wisdom, which attains a variety of ends, through the use of a single means, may make use of every such instance, for the final advancement of the kingdom of righteousness. The spirit of this Romish priest, on more occasions than one, in the course of his narrative, has suggested this problem to our mind. "We passed the night," says the author, while describing their first sojourn in a Lama convent," in forming plans, and as soon as day dawned, we were on foot. All was still profoundly silent, while we made our morning prayer, not

without a sensation of joy and pride that we had been permitted thus to invoke the true God in this famous Lamaserai, consecrated to an impious and lying worship. It seemed to us as if we were about to conquer the vast realms of Buddhism to the faith of Jesus Christ."

That the process will be longer, and much more laborious, than the author anticipated, and that it will be accomplished in a different mode from that which has been adopted by himself, and his associates, there can be little doubt. But we have good reason for hope that in the final result of human evangelization, all earnest labor for Christ will count; and that all truth put forth in his name, and for the advancement of his kingdom, will bring forth its appropriate harvest.

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### ARTICLE III.

#### THE MARRIAGES OF THE SONS OF GOD WITH THE DAUGHTERS OF MEN.

*An exegetical investigation on Gen. 6 : 1—4. By Prof. Dr. C. F. Keil. From the second number of Rudelbach and Guericke's Zeitschrift for 1855.*

To undertake a new examination of the section Gen. 6 : 1—4, which treats of the corruption of the old world, which succeeded the judgment of the deluge, might be considered unnecessary and questionable, as eminent biblical critics assert, that Hofmann in his "Weissagung und Erfüllung," and in his "Schriftbeweis," has brought to a close the exegetical and dogmatical historical questions pertaining to it,<sup>1</sup> and R. Stier pronounces the opposing view of Hävernicks "absurd."<sup>2</sup>

Nevertheless, as human knowledge and investigation are imperfect in this world, we will, with all due respect to the judgment of our friend Delitzsch, and those who agree with him, take the liberty of re-examining what is ascertained anew, neither influenced by assurances, nor the threat that we will be ranked with the ignorant. By additional investigation the truth will be advanced, even if our conviction, resulting from a closer examination of the various views, that the recent critics have not closely examined the passage, or firmly estab-

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<sup>1</sup> Delitzsch, die Genesis ausgel. 2. Ausg. I. S. 227.

<sup>2</sup> Der Brief Judä, des Bruders des Herrn. Berlin 1850. S. 43. Note 2.



lished positively and negatively their interpretations should not be tenable. We will first present the history of the interpretation, and then attempt to establish that interpretation which we approve, and refute the opposite.

I. The comprehension of Genesis 6:1—4, depends on the explanation of בְּנֵי הָאֱלֹהִים (sons of God) by whose marriages with the daughters of men (בְּנוֹת הָאָדָם) the corruption of man progressed so far, that God brought the flood upon the earth. Reviewing the history of the interpretation of the paragraph, we find three explanations of the phrase, in which the exegetical conceptions of orthodox Judaism, and of Cabbalistic and heathenizing Judaism, and the christian church appear.

1. The orthodox Judaism, which is opposed to everything heathen, draws all its knowledge and wisdom from the original documents of the Old Testament, understands by these terms *filios magnatum*, *Fürstensöhne* (sons of princes) and *filias plebejas* (daughters of the common people) according to the analogy of Ps. 82:6, where the government is called אֱלֹהִים (Gods) בְּנֵי עֲלִיוֹת (sons of the Most High) and Ps. 49:3, &c., where אֲדָמָה in opposition to אֱלֹהִים means persons of inferior condition. Thus Onkelos and Pseudo-Jonathan: בְּנֵי מַלְאָכִים, Aquila, whose υἱοὶ τῶν θεῶν designates not sons of God or angels, but sons of the chiefs or rulers of this world, for we cannot ascribe to this rigid Jew the heathen idea of sons of God.<sup>1</sup> Symmachus (οἱ υἱοὶ τῶν δυναστευόντων), the Samaritan version (*fili dominatorum*) the Arabian of Saadiah Gaon, the Arabic of Eepenas, Aben Ezra, Raschi,<sup>2</sup> &c., so that this may be considered as the constant exegetical tradition of the Jewish scientific schools in Palestine and Babylon, along with which Abarbanel<sup>3</sup> first presented the view which prevailed in the christian church—of the descendants of Seth and the Cainites, whose sons were so called on account of his piety, justice and faith, *cujus filii sic (i. e. filii Dei) vocantur propter ipsius pietatem, justitiam et fidem*. This Jewish explanation was not accepted by christian divines, with the exception of Molina, Mercerus, and Varenius.

<sup>1</sup> Although Jerome so understood him: *Aquila plurali numero filios Deorum ausus est dicere: Deos intelligens angelos sive sanctos*. Comp. Z. Frankel über d. Einfluss der paläst. Exeges auf d. alex. Hermeneutik. Lpz. 1851. S. 25, who refers to Bereschit rabba c. 26, where the most decided disapprobation is expressed against those who interpret these terms literally, that is, understand them of angels.

<sup>2</sup> Raschi ad Gen. 6:2, *fili principum et judicum*, maintaining that בְּנֵי הָאֱלֹהִים in S. scriptura significationem habet dominatus (s. potestatis) idque probat Exod. 4:16, *tu eris ei לְאֱלֹהִים*, item: *ecce dedi te לְאֱלֹהִים* Exod. 7:1 (ed. Breith.)

<sup>3</sup> S. Buxtorf de sponsal. et divort. p. 41.

2. Along with this rabbinic interpretation, we early meet with the opinion that it means angels, who indulged in unnatural lust with the daughters of men. It has been thought that a trace of this explanation may be found in the Alex. version, inasmuch as Cod. Alex. and three more recent Codd. of the 70 in v. 2, have for this phrase ἄγγελοι τοῦ θεοῦ. But as in v. 4 all the Cod. have, without exception, υἱοὶ τοῦ θεοῦ, and this expression is in verse 2, in the Cod. Vatic. and all the other Cod., except the one mentioned, that various reading cannot be considered the original, but must have been introduced at a later period into the 70, and the Interpolators forgot to introduce the change into the 4th v. In view of the great diffusion of the tradition concerning angels, the opposite theory is very doubtful.<sup>1</sup> Further there is no trace of this view of the narrative in the Apocrypha of the Old Testament, although the ἀρχαῖοι γίγαντες are mentioned in Sir. 16: 7. Wisd. 14: 6. 3 Macc. 2: 4, as permanent examples of the divine justice. On the other hand, in the book of Enoch, it appears completely formed.<sup>2</sup> Chap. 6, we read: "And it came to pass, when men began to multiply on the face of the earth, and daughters were born unto them, that the sons of God saw the daughters of men that they were fair; and they took them wives of all which they chose."<sup>3</sup>

With this, the narrative further relates how two hundred angels, with their eighteen leaders, mentioned by name, bound themselves by oath and imprecations, in opposition to their chief, Semjaza, to commit this sin, and took wives and begat with them giants three thousand (another reading three hundred) ells in length, who swallowed up human productions,

<sup>1</sup> A confirmation of υἱοὶ τοῦ θεοῦ as the original reading may perhaps be found in the translation of 6: 3; οὐ μὴ καταμείνῃ τὸ πνεῦμά μου ἐν τοῖς ἀνθρώποις τούτοις εἰς τὸν αἰῶνα κτλ. This τούτοις, for which there is nothing in the Heb. text, and which Onkelos has too, the translator may have added, to explain the phrase as not meaning angels. See Frankel loc. cit. p. 47.

<sup>2</sup> Das Buch Henoch. (From the Ethiopian) translated and explained by A. Dillmann. Lpz. 1853.

<sup>3</sup> The original: Und es geschach nachdem die Menschen sich gemehret hatten in jenen Tagen, wurden ihnen schöne und feine Töchter geboren, und die Engel, die Söhne der Himmel (nach dem griechischen Texte: die Wächter\*) sahen sie und gelüsteten nach ihnen und Sprachen untereinander: wohlan wir wollen uns Weiber auswählen unter den Menschen Kindern und uns Kinder zeugen.

\* In the fragments of Syncellus, found in Dillman loc. cit. p. 82, and elsewhere, the Seducers are called οἱ ἐγρήγοροι.



then human beings, and finally the beasts of the earth, and in addition, taught men to make swords, knives, shields, coats of mail, and all sorts of ornaments and sorceries, by which ungodliness and fornication greatly increased. But when the cry of complaint from the earth, on account of the unrighteous, reached the gates of heaven, the Most High sent an angel to Lamech, to reveal to him the flood, and by other angels he enchained in darkness the apostate Watchers, reserved till the day of judgment, &c. According to the investigations of Dillman, the passage cited belongs to the historical additions with which the book of Enoch was enriched 110 A. C. shortly after its appearance.

The fall of the angels, as the occasion of the introduction of sinful corruption amongst the race of Shem, and as the mediate cause of the first condemnation of the world, is often mentioned in the original treatise (C. 19. 21, 10. 54, 3—6. 55, 3. 4. C. 64. 84, 4. 86, 1—6. 88, 1—3. 89, 6. 90, 21. 24), and a pretty fully developed doctrine on the course of this fall, its results and the destiny of these fallen angels is partly assumed in it, and partly mentioned explicitly. Here already is the Azazel, known from Lev. 10, as one of the chief and most destructive of these fallen angels, mentioned, the seduction of human beings to uncleanness, to the worship of demons, and other sins is ascribed to them, the murder of men by their progeny the giants; the precursory imprisonment of the fallen angels in the earth, by the archangels, and the mutual destruction of the giants are assumed.” (Dillmann loc. cit. p. 34.) In the three divisions of the book of Enoch, we find the tradition concerning the fallen angels so completely formed, that no important particular is afterwards supplied. True, Dillmann thinks, p. 42, this tradition received in subsequent times, peculiar modifications. According to the book of Jubiläen,<sup>1</sup> the Watchers in the days of Jared descended to earth, sent by God, to teach men right and righteousness; they were untrue to their work, and tempted by the beauty of the virgins, cohabited with them. But the time specified, the days of Jared, which is wanting in the Ethiopian translation, is found in the Greek book Enoch, according to the explicit testimony of Origen and Epiphanius,<sup>2</sup> and the extracts in Syn-

<sup>1</sup> I. E. The so called *λεπτή γένεσις*. Translated from the Ethiopian by A. Dillman in Ewald's *Jahrbuch der bibl. Wissenschaft*. B. 2 & 3. Comp. 2, p. 242.

<sup>2</sup> Origen. *Comment.* in Joann. tom. 3. p. 132 ed. Huet.—Epiphanius. *adv. haeres.* 1, 4. T. 1, p. 4. ed. Petav. Comp. A. G. Hoffmann the b. Enoch 1, p. 103, and Dillman, the book Enoch, p. 92, f.

cellus. The other new office, that these angels, in accordance with God's will should teach men the right and righteousness, resulted quite naturally from this, that they were watchers of heaven, according to chap. 12: 4, and the daughters of men, when they came together, used all kinds of magic (c. 7.) If they did this after their apostacy, the conclusion was obvious, that they were to teach by God's appointment the just and right. This legend was widely spread by the book of Enoch, which soon after its appearance attained much repute, and was so widely diffused in the christian church, that many church fathers mention it, and Tertullian proposes its reception as one of the canonical books.<sup>1</sup>

Josephus and Philo are acquainted with them, and derived them, beyond doubt, directly or indirectly from the book of Enoch, although they do not give their authority. Josephus writes, *Antiq. I, 3, 1*: "for many angels of God, cohabiting with women, begat children who were contemptuous, and in consequence of self-reliance, contemners of what is good. It is reported that they indulged in deeds like to the daring ones of the Grecian giants." Philo (*de Gigant. p. 285*) reads Gen. 6: 2 ἄγγελοι τοῦ θεοῦ and explains, "that the invisible inhabitants of the air are here meant. For this element has its inhabitants, who are the more etherial, as the air is the pabulum of everything earthly. Some of them descend into human bodies, and cannot be detached from them," &c. This legendary matter is most used by the church fathers, following the epistle of Jude, v. 6, in the conflict with Heathenism, partly for apologetic and polemic, and partly for paranetic purposes,

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<sup>1</sup> Not only in the Test. of the twelve patriarchs is it frequently mentioned and used (*Comp. Fabricius Cod. pseudepigr. V. T. I. p. 161 sqq. and Hoffmann, B. Hen. II. p. 912 fs.*), but likewise by Tertullian. *de cult. fem. I. 3*, Origenes *c. Cels. V. Homil. 28 in Num. 34*, *de princip. I, 3*, Hilarius in Psalm 122: 3, Hieronym in Tit. I, 3, Catal. script. eccl. c. 4 and Augustin. *de civit. Dei XV, 23*, it is mentioned by name, whilst Iren, Athenag., Just. Mart., Clem. Al. and Anatolius, Bishop of Laodicia, in the Canon Paschal. in Euseb. *hist. eccl. VII, 32, §. 8* are well acquainted with its contents and its legends. S. the passages in Fabric. l. c. I. p. 160 sqq. and Hoffmann II. p. 891.—Origen says, *hom. 28 in Num. 34 (T. II. p. 384 de la Rue)*: Qui fecit multitudinem stellarum, ut ait propheta, omnibus eis nomina vocat. De quibus quidem nominibus plurima in libellis qui appellantur Enoch, secreta continentur et arcana. He expresses himself still more explicitly *c. Cels. I. V. p. 267 ed. Spencer*. Celsus, in his quotations from the book of Enoch, shows that he neither had read nor known ὅτι ἐν ταῖς ἐκκλησίαις οὐ πάντῃ φέρεται ὡς θεῖα τὰ ἐπιγεγραμμένα τοῦ Ἐνῶχ βιβλία. Then Hilar. l. c. refers to it as nescio cujus liber, and Hieron. II. cc. calls it Apocryphum Enochi. On the other hand, Tertull. not only calls Enoch a prophet, but regards the writing circulating under his name as inspired, although he is not ignorant, scripturam Enoch non recipi a quibusdam, quia nec in armarium judaicum admittitur. *De cultu foem. I, 3*.



to warn against incontinence, love of finery, and other heathen practices, and to threaten sinners of this stamp with the punishment of God. In this last reference the legend is applied in the Testam. 12 Patriarch. (Test. Ruben §. 5), then in Tertullian (de cult. foem. I, 2. II, 10; de virgin. vel. c. 7 comp. likewise de idolatr. c. 4) and in Cyprian (de discipl. et hab. mul. c. 11.) But the church fathers make more use of it to establish their view, that these fallen angels, together with the giants produced by the carnal intercourse of the angels with the daughters of men, are the demons and Gods of Heathenism, who have corrupted the human race by magic and all kinds of vice, and led them away to idolatry. Thus Athenagoras Suppl. pro. Christ. c. 24., Just. Mart. Apolog. I, 5. II, 5, Clemens Al. Strom. v. c. 1. §. 10 and eclog. proph. p. 808 ed. Sylb., Tertullian Apolog. c. 22, Lactantius instit. divin. II. c. 14 and A.<sup>1</sup>

This view is brought out very clearly in the Clementine Homilies Homil. 8, 9—19. ed. Dressel p. 186 fs. Here Peter unfolds fully the story of the angels, in a discourse on *θεοσέβεια* (worship) to his hearers, to confirm them in the salutary knowledge of God, and he shows them from the fall of the angels, whence all the evil and the wickedness of the world come, and how, by partaking in the sacrifices and feasts of idolaters, they come under the power of the demons whose origin was from the fire of angels and the blood of women, but by avoiding idolatry and everything forbidden e. g. the use of dead flesh, strangled and such like, and by obeying his (that is Peter's) law, escape eternal ruin. Although these church Fathers, in unhesitatingly receiving these stories of the b. of Enoch, as truth, endorse the explanation contained in them of Gen. 6: 1—4, only a few, such as Tertullian, de virgin. vel. c. 7. and Lactantius l. c. connect them with the scripture narrative. No one of them has specially applied himself to the elucidation of these passages, but Origen observes in tom. 8. in Joann. l. c. where he touches upon the narrative in Genesis of the descent of angels, that some consider this descent as allusive to the descent of souls, into bodies, as they suppose, the earthly dwelling is tropically called the daughters of men. When afterwards, in the third and fourth century, the church fathers attained to a clear and solid discrimination between the canonical and the apocryphal, and with the apocryphal origin of the book of Enoch, likewise perceived the want of authen-

<sup>1</sup> The completest collection of passages bearing on the subject, is found in Jac. Ode commentar. de Angelis. Traj. ad Rhen. 1755. p. 323 sqq. and M. F. Rampf, the epistle of Jude. Sulzb. 1854. p. 294 ff.

ticity in the pretended revelations or prophecies of Enoch, they abandoned the belief in angel marriages, and not only opposed this explanation of Gen. 6, but laid the foundation of another, the first traces of which may be followed back to the middle of the second century.

Further the orthodox and Talmudic Judaism never adopted this explanation, although the story of angels did not entirely escape the Rabbins. Pseudo Jonathan refers to it, when he remarks at Gen. 6 : 4, Schamchasai et Azazel deciderunt de coelo et erant in terra diebus illis. So too, Raschi, when in Gen. 6 : 2, he introduces another explanation (*alia explicatio*) of *בני האלהים* : *iste erant השרים* (or according to Bibl. Buxt. *השרים*) *qui ibant in legationibus Dei*, and Numb. XIII, 34 remarks : *Nephilim fuerunt Gigantes de filiis Schamchasai et Azael qui de coelo deciderunt tempore generationis Enoschi* : We find this report too, in the later Jewish Hagada, and in the Cabbalists, but first derived from the B. Enoch in the *Pirke R. Elieser* c. 22, a hagadic work, which at earliest was written in the eighth century,<sup>1</sup> then in *Bereschith Rabba* of R. Moses Haddarschan from the third quarter of the eleventh century. (Comp. Zunz loc. cit. p. 287 ff.) in B. Rasiel, which belongs at earliest, in its language and contents, to the eleventh century, (Zunz p. 167), and communicates under the title, "Book of the Mysteries," a large fragment from the book of Enoch, concerning the mysteries revealed to Noah, concerning the heavens, angels and watchers, in the *Hechaloth*, in the *Maase Bereschith*, a portion of the *Midrasch Konen* and of the B. Rasiel, in the B. Sohar, which was composed in 1300, and is, in part, compiled from very recent documents<sup>2</sup> in the *Pentateuch Comment.* of Menahem Recaniti, a Cabbalistic writer, towards the end of the thirteenth century, who cites the book of Enoch expressly,<sup>3</sup> finally in the *Nischmath Chajim* of the R. Menasse ben Israel and the *Zeena Ureena* of the R. Jacob

<sup>1</sup> Comp. Zunz die gottesdienstl. Vorträge der Juden. S 271 ff.

<sup>2</sup> Comp. Zunz loc. cit. p. 405 and Jellinek: Moses ben Schem Tob de Leon and his relation to the Sohar. A Hist. Crit. Exam. of the Sohar. Lpz. 1851. Here it is proved that Mose ben Schem Tob of Leon in the second half of the thirteenth century was the principal author of the Pseudography of the Sohar, that it first consisted of separate treatises, which were by degrees united into a Codex, and at last adorned with the name of Simeon ben Jochai, although this Simeon ben Jochai pronounced an anathema upon all who understood *בני האלהים* as angels (Gelinek at Frank, Kabbala p. 291 in Delitzsch, Genesis I. p. 224.) The passage from the Sohar Lawrence in the Prelim. dissert. in Hoffmann, the B. Enoch I. p. 54 communicated in the original.

<sup>3</sup> S. Jellinek in the Zeitschrift d. deusch. morgenländ. Gesellschaft III, p. 249.



ben Isaak,<sup>1</sup> two German Jews of the seventeenth century. If accordingly this explanation of Gen. 6 : 1 fg. did not grow on the soil of orthodox Judaism, but was taken from the book of Enoch by the Jews and church fathers, the question presents itself, whether the author of this book invented it, or derived it from others. It is hardly conceivable in the extent of traditional matter elaborated in this book, that the author produced it all himself; it belongs to the character of the fabulous, that it is not invented and imagined by one man, but is developed and formed by degrees, from the spirit of the times. Dillmann therefore remarks correctly, p. XXV, that the author of the book of Enoch drew his materials mostly from the stores of the wise and the writers of his time, as appears clearly from Hagadic material found in C. 83—89. But we have no historical witnesses concerning the origin of this book, to enable us to determine accurately the source of its materials, as the only ancient information, the notice preserved in Eusebius, *praep. ev.* IX, 17, that Eupolemus, according to the assertion of Alexander Polyhistor, traces the invention of Astrology and other arts to Enoch, furnishes nothing. We must then reduce the proposed question to the enquiry into the tendencies of Judaism, from which the book of Enoch originated.

Dillmann's researches render it very probable that the book of Enoch was written in the language of Palestine at the time, the Hebrew, or properly the Aramean dialect in the last decennia of the 2d Cent. before Christ. The author aimed "to reproduce for his age the old Bible faith, which had been much defaced in the last centuries, but was embraced by him and his pious cotemporaries with new energy, and in addition, to oppose with the warning voice of a divine messenger, and with the intelligence of an experienced sage, every description of Heathenism, even the most refined, the Heathenism in doctrine and life, the Heathenism in and beyond Israel, and further, to present for the strengthening of faith and the advancement of life extensively, all the deep seated truths and living elements concealed in the holy revelations, which were ascertained only by the enquiring and wise" (Dillmann p. XIV.). But despite his earnest efforts "to present, in opposition to the heathen spirit of the time, and the corrupt Judaism, a system of pure biblical conception of life and wisdom," he introduced things "which appear to be drawn more from the people's belief and their fables," to which he indeed gave a biblical cast, and by means of his coarse literal exegesis, a biblical founda-

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<sup>1</sup> Comp. Wolf, *biblioth. hebr.* I, p. 593.

tion. His work contains some passages, which point to Essene views and principles of life, 2. §. the contempt for ornament, display, posts of honor, C. 98, 2, further the manner in which Enoch C. 83, 11 feels constrained by the sight of the rising sun to praise God. The fully matured view corresponds too to the doctrine of the Essenes, who made it the duty of their pupils to know the names of the angels, to communicate them to no one, to guard the writings concerning them (Joseph. de bell. jud. II, 8, 7). The book of Enoch has been regarded as belonging to the Essene literature, which formed the preparatory history of the Kabbala,<sup>1</sup> with which the fact admirably harmonizes, that the later Cabbalists make so much use of it.

But against this opinion Dillmann (p. 53) remarks with justice, that the peculiar spiritual contempt of the Essenes for the visible world and sensible things, nowhere appears, moreover, that the author of it had such gross and carnal views of the kingdom of the Messiah, as the Essenes could not have had, and finally the allegorical explanation of the scriptures peculiar to them, nowhere appears in the book. These differences show, at all events, that the author did not belong to the sect of proper Essenes, as they are described by Philo and Josephus. If we may not characterize minutely the precise tendency of the Judaism, which belongs to the book of Enoch, for want of exact information in regard to the different spiritual tendencies of the Jews in the second century before Chr., nevertheless, the contents show clearly the general truth ascertained by much experience, that wherever a novel, spiritual tendency enters energetically into the life of a people, the opponents of the new ideas unconsciously and unwillingly, despite their opposition, adopt parts of it, and are unable to resist entirely the spirit of the times. Accordingly, the author of the book of Enoch, with all the zeal with which he opposes the unbelief which manifested itself amongst the Jews, in consequence of the Grecian domination in Palestine, and controverts the sinners who deny "the name of the Lord of Spirits," and "the dwelling of the Holy," does not remain free from the influence of Heathenism or Judaism, but allows heathen representations to mingle with his writings, e. g. c. 17, where the firestream in the West, which empties into the great Western sea, the ocean, points clearly to the *Πυριφλεγέδων*, and the other great streams, v. 6, are, it may be, those called by the Greeks Styx, Acheron and Cocytus, which flow through and bound

<sup>1</sup> Jellinek in d. Zeitschr. d. deutsch. morgenl. Gesellsch. VII. S. 249.



Hades and the dark valley, where all mortals wander, Hades itself in the West of the ocean.”<sup>1</sup>

Likewise in his doctrine of angels, the influence of heathen views is perceptible, much as they, even in regard to the names of angels, have a Hebrew origin and basis. It is universally known, that the doctrine of angels, since the time of the exile of the Jews, was further developed, not without influence from the Babylonian and, perhaps too, of the Persian religious system. Unhistorical as was the opinion which long prevailed, that the Satan of the Old Testament was fashioned after the Persian Ahriman, it is nevertheless historically undeniable that the idea of “watchers” and “the decree of the watchers,” which occurs in the dream of Nebuchadnezzar Dan. 4, 10. 14, and belongs to the religion of the Chaldees, corresponds with the *θεοὶ βουλαῖαι* of the Babylonians (Diod. Sic. II, 30).<sup>2</sup> When Dan. 4: 10, the watcher is designated as holy, this implies the distinction between holy and unholy watchers, which corresponds with the division of the stars into good and bad—a fundamental dogma of the ancient Sabian astrology of the Chaldees. This idea of the watchers constitutes the foundation of the angel doctrine of the book of Enoch. If we assume with this, some acquaintance of the author with the widespread dogma of the Theogony, contained in the polytheistic religion of antiquity, and with the mythologic descriptions of the *δαίμονες θεῶν παῖδες* as demigods produced by the Gods with women, *ἡμίθεοι* as Plato (Cratyl. p. 260 ed. Bip.) calls the giants—a knowledge which, after what is stated above, cannot be denied—we obtain in this way the historical substratum for his revelations on the fall of the “watchers” or angels by means of sexual intercourse with the daughters of men. For as a Jew believing the Bible, he could only regard the *δαίμονες* and *ἡμίθεοι* of heathenism as angels or *בני האלהים*, sons of God. He would not have appropriated such views, if he had not believed that he found them in the Bible, according to his understanding of it. But as in the main, he does not know how to discriminate between the contents and the form, between the thought and the dress in which it is robed, and accordingly believes as realities receptacles of the winds, hail, snow and rain, and a corner stone of the earth, and such like, he could easily believe that the *בני האלהים* in Gen.

<sup>1</sup> Comp. Dillmann p. 116, and with this the other cited passages p. 15. With the corresponding explanations in the Commentary on the book of Enoch.

<sup>2</sup> Comp. Münter, Relig. der Babylonier S. 13, Hengstenberg, Beitr. z. Einl. ins A. T. S. 161 u Hävernicks, Comment. z. Daniel S. 144 ff.

6, as likewise in Job, are angels, and discern his conceptions of bad angels and demons taught in that passage. This conjecture is strongly sustained by the fact, that the entire dress of his instructions, in the form of revelations of the old patriarch Enoch, is derived from a peculiar interpretation of the passage Gen. 5, 21—24, in that he understands, according to an explanation found amongst Jews, ויחלף חנוך את האלהים of a retired of Enoch, in intimate communion with God, and the angels, from which the conclusion was easy, that he who had such intercourse, would likewise obtain revelations in regard to the upper world.<sup>1</sup>

3. Despite the unconditional faith, which the revelations of the Pseudo Enoch in regard to the angel world, obtained amongst the heathenizing and hellenizing Jews, such as Philo and Josephus, the later Cabbalists, and likewise many of the church fathers of the first and third centuries, we nevertheless meet in the second century a clear trace of another interpretation of Gen. 6, 1—4, which we may designate as the exegesis of the christian church, as all Exegets of the church, from the most ancient to the most recent times, have adopted it. It is the explanation of בני האלהים as the pious Sethites, who had carnal intercourse with the daughters of the godless race of the Cainites. This explanation occurs in the Peschito, which appeared soon after the middle of the second century, in which בני האלהים is understood as a proper name, and is reproduced unchanged, instead of the Syriac Aloho. In this it has been thought there is evidence, that the translator meant angels,<sup>2</sup> and the similar expression in Job I, 6 and II, 1 in the Peschito, seems to warrant this. But this appearance is destroyed by Job 38, 7. For here, where according to the plain context בני אלהים, particularly the parallel כוכבי נקר, only angels could be understood, the same translator has not rendered benai Elohim, but benai malake, i. e. sons of angels. From this it is certain, that the benai Elohim of the old Syriac are not angels, but children of God or the pious Sethites. This opinion, that the Sethites received the name of sons of God as a nomen propr. is, in addition, not only extensively distributed in the ancient church, but is likewise to be met with in Jewish and Arabic writers.<sup>3</sup> The basis and origin are dif-

<sup>1</sup> Comp. Dillmann, B. Enoch S. XXVII.

<sup>2</sup> Thus e. g. Delitzsch, die Genesis I. S. 224.

<sup>3</sup> We find in Chrysost., Cyrill. Alex. Theodoret, Basilus von Seleucia, Syncell., Suidas u. A. (S. the passages in Ode comm. de Angelis p. 326—



ferently given. Most derive it in general from the piety and fear of God of the Sethites; Chrysostom, Cyrillus Al. and Theodoret, more definitely refer its origin to Enoch, concerning whom, as Theodoret particularizes in Gen. 4, 26, it is related, as Aquila translates: τότε ἤρχθη τοῦ καλεῖσθαι τῷ ὀνόματι κυρίου. αἰνύττεται δὲ ὁ λόγος, ὡς διὰ τὴν εὐσέβειαν οὗτος (i. e. Enos) πρῶτος τῆς θείας προσηγορίας τετύχηκε, καὶ ὑπὸ τῶν συγγενῶν ὠνομάσθη θεός· ὅθεν οἱ ἐκ τούτου φύντες υἱοὶ Θεοῦ ἐχρημάτιζον. After this the name "sons of God" was excluded from Aquila by an incorrect linguistic translation.<sup>1</sup>

The Christian Adam book gives another explanation. In this more than once, but most plainly p. 83 (translation of Dillmann) it is said, that the descendants of Seth obtained the name "children of God" on account of their purity, instead of the hosts of angels who had fallen, for they continued to praise God, &c. The motive of this designation here assigned, depends on the representation which frequently occurs in the book of Adam and in christian antiquity, "that men are appointed to supply the vacancy created in the orders of the spiritual kingdom by the fall of angels" (Dillmann S. 138). Authorized to refer the idea so clearly uttered in the Adam book, which is to be ascribed to Ephraem the Syrian, in regard to the designation of the Sethites to the ancient Syrian, we have found the reason why, not only in Gen. 6, 2 and 4, but likewise in Job I, 6 and II, 1, בני האלהים is translated benai Elohim.<sup>2</sup> He did this, because he understood by these sons of God, not properly angels, but the pious received into the higher order of the spiritual kingdom, which was not to be thought of in Job 38: 7, because here the discourse was about angels before the creation of man.<sup>3</sup>

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328), in the christian book of Adam of the East, which Dillmann has translated from the Ethiopic in Ewald's bibl. Jahrb. V., further in B. Cosri, in R. Gedaljae Schalscheleth, bei Ibn Batrik and Elmacin (S. the passages Heideggeri hist. Patriarch. I. p. 137 sqq.).

<sup>1</sup> According to what is said above in the text, is the remark of Kurtz, Gesch. d. A. Bundes I. S. 76. 2. Aufl. to be corrected, which ascribes to Theodoret an inconsistency. "Seth obtained the surname of θεός on account of his piety."

<sup>2</sup> In Gen. 6, it was easy to understand בני האלהים as the name of the sons of Seth, but not so in Job I, 6 and II, 1. The author of the Peschito was induced thus to translate in this place, it may be by this, that here in the text בני האלהים as Gen. 6, 2. 4 stands, not בני האלהים as in Job 38: 7. Likewise P. 8, 6 the Peschito translates אלהים by Malake.

<sup>3</sup> Whoever may find this conclusion too bold and doubtful, may consider, that not only the far spread idea of the name sons of God, ascribed to the Sethites but likewise that of the purpose to supply the place of the angels who fell before the creation of man, may be traced to the Greek translation of Gen. 4, 26 (See Orig.) whether it be that quoted by Theodoret from Aquila -

Another old testimony for the explanation in reference to the pious, is furnished by the *Recognitiones Clementis*, which date as far back, at least, as the first Decennia of the third century, because known to Origen. These knew nothing of angels, but relate I, 29 only of *homines justi, qui angelorum vixerant vitam*,<sup>1</sup> *illecti pulcritudine mulierum, ad promiscuos et illicitos concubitus declinarunt*. If we compare with this the view of the Clementine Homilies, introduced before, and regarded as correct, the dependence of the *Recognitiones* on the Homilies, which Schlieman has proved, the weighty result is, that the church party, from which the *Recognitiones* proceeded, had already at the beginning of the third century, rejected the angel doctrine, and regarded the explanation of sons of God as the pious Sethites, as correct.

Further Ephraem Syrus does not all mention, in his explanation of Genesis, the angel explanation, but remarks on Gen. 6, 2 (according to the Latin translation Opp. I. p. 48): *Filios Dei etiam filios Seth appellavit, qui utpote filii justi Seth populus Dei dicti sunt; filiae autem pulchrae, quae populi Dei oculos rapuerunt, Caini soboles erant, quae per cultum ornatumque sui sexus Sethianae juventutis laqueum fecerunt*. May we not infer from this, that the angel legend had not penetrated the churches of Eastern Syria? In any event, the explanation of the passage in those parts, as a mingling of the Sethites with Cainites, was already prevalent. The Christian "Adam book of the East" furnishes a sure proof of this. This Apocryphum, preserved in the Abyssinian church, and translated first very recently by Dillmann, from Ethiopian into German, and accompanied with observations, is a translation, not from the Greek, but from the Arabic into Ethiopic. This translation (perhaps too amplification) comes from the fifth or sixth century; but the book itself goes back, in a certain sense, to the authorship of Ephraem the Syrian. For a Syriac manuscript, in the library of the Vatican, contains,

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la or the Alexandrian: οὗτος ἤλπισεν ἐπιχαλεῖσθαι τὸ ὄνομα κυρίου τοῦ θεοῦ—therefore could have been formed right well in the second century already.

<sup>1</sup> When Delitzsch, Gen. I. p. 225, after citing these words, remarks: (I, 29. but comp. IV, 13—16), "wherein the mixture of angels' fire and female blood, which is fully brought out in the Clementine Homilies peeps out," this remark requires, as incorrect, a double correction. a) The passage 4, 13—16 cannot be contrast to I, 29., because it treats of the potestas daemoniis data ingrediendi mentes, which has nothing to do with the sexual connexion of angels with women. b) Likewise the angelorum vita of the righteous does not at all imply that angel legend, but is simply the designation of the piety of the Sethites drawn from Gen. 5.



amongst other apocryphal books, a document with the title, *Spelunca thesaurorum h. e. Chronicon e Scriptura desumptum ab Adam usque ad Christum, &c.*, which must, not only from the extracts given by Assemani, be in the chief things the same book as the Ethiopian Adam book, but likewise was ascribed, in the thirteenth century, by Simon Presbyter, to Ephraem Syr. The contents of the Adam book furnish additional evidence. "Nearly every thing which is adduced in it, as characteristic of the original condition of man, and the change of man after his expulsion from the garden, rests upon Ephraem's views and expressions, and is to be read here and there in his writings, particularly his hymns; and likewise the stories and explanations of the Bible, which appear in the book, can be found detached in Ephraem's printed works."<sup>1</sup>

The author of the Ethiopian Adam book gives, in the second part, an extensive description of the life of the human race, under the patriarchs, before the flood. The principal contents are, the separation of the race into two lines, one of which, the Cainites, entirely given over to Satan, and living in a luxurious place of Eden, but far distant from the garden, plunged more and more into the lusts of the flesh and immorality, the other, the Sethites, on the other hand, dwells high up on the mountain, near the garden, and under the guidance of the patriarch for the time leads a godly life, and guards against all intercourse with the Cainites, till the days of Jared and Enoch, enticed by Satan, working in the Cainites, and first a company of one hundred Sethites, despite all Jared's and Enoch's warnings, went down to the Cainites, and attracted by the beauty of their daughters, united with them in carnal love. This company was followed soon by others, and plunged themselves into destruction, so that in the end, only the three patriarchs, Methuselah, Lamech, and Noah remained on the holy mount. The author knows, indeed, and mentions the opinion of earlier sages, that angels came from heaven and united with the daughters of Cain, and these bore them giants; but he opposes it as error and untrue, in saying amongst other things, it was actual children of Adam, who lived at an earlier period on the mountain, and as long as they preserved their virginity, and purity, and glory, like angels, were called the angels of God.<sup>2</sup> But when they transgressed, and united with the Cainites, and begat children (who were called Garsani i. e. Giants), the ignorant said, that angels had descended

<sup>1</sup> Comp. Dillmann in Ewald's Jahrb. V, S. 7 ff.

<sup>2</sup> Elsewhere they are called sons of God. Comp. Dillmann loc. cit. S. 83. 93. 95.

from heaven and united with the daughters of men, and begat from them giants.<sup>1</sup>

In this representation of the life of the Sethites and their subsequent fall, we find a number of peculiar views united in a great picture, which reappear detached in other writers. Worthy of notice is the great similarity in the description of the manner of life of the Sethites, which is presented by this book and the account of Josephus (*Antiq.* I, 2, 3 and 3, 1) a similarity which, as Dillmann *loc. cit.* p. 140, remarks, makes it very probable that Josephus was acquainted with the view, which considers the sons of God Sethites.<sup>2</sup> Then too, we find the idea of the dwelling of the Sethites upon a holy mountain, in the vicinity of a garden, in Syncellus and the christian Arabians Ibn Batrik and Elmacin,<sup>3</sup> as likewise in Bar Hebraeus.<sup>4</sup> Interesting is the comparison with the view of Ephraem the Syrian.

Whilst the book of Adam ascribes the seduction of the Sethites by the Cainites, directly to Satan and his diabolical arts, we find in the commentary of Ephraem several inducements, in which Satan was not directly implicated, to wit: in addition to that which Ephraem himself gave from *Gen.* 4, 15. 23 and 24, the opinion of others, that the Cainite Lamech, fearing the destruction of his race, to prevent it, tried to remove the separation between the Cainites and the Sethites. For this purpose he killed Cain, who was yet living, and a son of Cain, very much like him, in order to set aside the cause of the continued separation of both races, and agreed upon a plan, secretly, with his wives, of friendly union, the execution of which Ephraem thus describes: *Quum ergo matres (i. e. the wives of Lamech) filiarum forma ornatuque Sethi filios*

<sup>1</sup> Comp. Dillmann *loc. cit.* 100 f.

<sup>2</sup> Frankel too, *loc. cit.* p. 40. discovers in this account of Josephus a reference to the opinion, that the sons of God are Sethites, although Josephus afterwards mentions the angel story.

<sup>3</sup> S. The passages in *Ode l. c.* p. 327. u. Heidegger *l. c.* p. 139.

<sup>4</sup> In the *Chronic. Syr. ed.* Bruns et Kirsch p. 4. According to the Latin translation Bar-Hebr. relates: *Tempore Sethi, quando filii ejus beatam vitam paradisi recordati sunt, in montem Hermon secesserunt, inque desertis vitam innocentem et sanctam egerunt, a matrimoniis abstinentes; unde vocati sunt Eiri (עירי vigiles) et Bani Elohim (filii Dei).—Anno quadragesimo Jaredi — — descenderunt filii Dei circiter 200, ex monte Hermonis, quia de reditu in Paradisum desperarunt; quumque conjugium appeterent, spreverunt eos cognati eorum, filii Sethi et Enoschi, qui recusarunt illis, quasi pactum transgressi essent, filias suas in connubium dare. Quare abierunt ad filios Kaini, ductisque uxoribus gigantes celebres procrearunt, qui caedibus et rapinis famam consecuti sunt* In this picture the mount Hermon, the name Eire, which the Sethites obtained in addition to Bani Elohim and the number 200, are derived from the Enoch story, and thus both circles of legends united with one another.



provocarent; ipsisque pro sua parte Jabel ex altitium carnibus convivia instrueret, atque simili arte Jubal organorum musicorum concentu illorum aures titillaret; fraudi succubere filii Seth, captique ejusmodi illecebris, parentis sui optimum sapientissimumque monitum oblivioni dedere: continuo ex editis locis, in quibus a Cainitis segregati consederant, in subjectos campos descenderunt. His artibus Lamech familias commiscuit, confidens, Deum utrique genti propitium fore in gratiam Sethianae stirpis, si quidem cum Cainitis confusa fuisset. Sic poenam, ajebat, parricidii effugiemus propter cognatos, ejus noxae minime reos.<sup>1</sup> These motives, unknown to the Adam book, prove nothing further than what constantly appears in repeated editions of legends, that the different editors modify variously, and impart their own form to the substance matter, partly according to their own ideas and views, and partly according to the special objects which they propose.

From the testimonies thus far adduced, it appears sufficiently that in the fourth century the explanation of the passage in reference to the ungodly marriages of the pious children of God with ungodly children of the world, or the Sethites with the Cainites, was widely spread in the church. From the second half of this century, the assumption of angel marriages with human beings, was decidedly rejected by the old church fathers of the East and West, and controverted as a gross error. Theodoret (quaest. 47 in Genes.) commences the elucidation on υἱοὶ τῶν θεῶν of the passage with the sentence: Ἐμβρόντητοί τινες καὶ ἄγαν ἡλίθιοι ἀγγέλους τούτους ὑπέλαβον, τῆς οἰκείας ἴσως ἀκολασίας ἀπολογίαν σχῆσιν ἡγούμενοι, εἰ τῶν ἀγγέλων τοιαῦτα κατηγοροῖεν. - Chrysostomus (homil. XXII in Genes.) speaks of the absurdity ἀτοπία of the opinion, that Gen. 6: 2 speaks of angels, and expresses it as necessary, ἀνατρέψαι τὰς μυθολογίας τῶν ἀπερὶσκέπτως πάντα φθεγγομένων. Cyrillus Al. (oantr. Julian I. IX) exclaims ἀπέστω δὴ οὖν καὶ γραφὴ καὶ μῶμος καὶ τὰ ἐπ' αἰσχροῖς ἡδοναῖς ἐγκλήματα τῶν ἁγίων ἀγγέλων. In the West Philastrius of Brescia. (+ c. 390) characterizes the angel story (de haeres. 59) as heresy, and Augustine, in his book, de civitate Dei XV, 23 devotes an entire chapter to the question: an credendum sit, angelos substantiae spiritualis amore speciosarum mulierum captos earundem iniisse conjugia, ex quibus gigantes sint creati, and introduces the result, after examining the matter dogmatically and exegetically, with the words: omittamus igitur earum scripturarum fabulas, quae apocrypha nuncupantur, eo quod earum occulta origo non claruit patribus, a quibus usque ad nos auctoritas veracium Scripturarum certissima et notissima suc-

<sup>1</sup> Ephraem Syri. Opp. omnia. Rom. 1737. T. I. p. 47 according to the Latin translation aside of the Syriac text.

cessionem pervenit. Sed non frustra non sunt in eo canone Scripturarum, qui servabatur in templo Hebraei populi succedentium diligentia sacerdotum, (cur autem hoc) nisi quia ob antiquitatem suspectae fidei judicata sunt, nec utrum haec essent quae illi scripsisset, poterat inveniri, non talibus proferentibus, qui ea per seriem successionis reperirentur rite servasse. Unde illa quae sub ejus nomine proferuntur, et continent istas de gigantibus fabulas, quod non habuerint homines patres, recta a prudentibus judicantur non ipsius esse credenda. The authority of these great teachers made the ethical interpretation of "sons of God" as the Sethites or pious, the prevailing one, which all the following commentators, both of the Catholic church,<sup>1</sup> and likewise of the protestant church, without exception, after the example of the Reformers,<sup>2</sup> till the last century, adopted.

The rise of Rationalism furnished general support to the angel explanation, both with the unlearned and the learned, because it was thought that a mythological fragment could easily thus be proved to exist in the Old Testament. In the most recent period, finally, a number of orthodox divines have subscribed<sup>3</sup> to this view, and attempted to defend it as the on-

<sup>1</sup> Comp. Bonfrerius u. C. a. Lapide zu Gen. VI. und die dort angeff. frühern Ausll.

<sup>2</sup> S. Mart. Lutheri Opera lat. exeg. Bd. II. p. 122 sqq. der Erl. Ausg. u. Jo. Calvinii in Genes. comment. ad Gen. VI.

<sup>3</sup> Drechsler, Einheit d. Genes. S. 91 f., Hofmann, Weiss. u. Erfüll. I. p. 85 f. u. Schriftbeweis I. S. 374 ff., M. Baumgarten, Comment. z. Pent., Kurtz, Gesch. des A. B. I. S. 76 ff., Delitzsch, Genes. I. S. 224 ff., Dillmann, B. Henoch S. XXVII., Joh. Richers, die Schöpfungs-Paradieses-u. Sündfluthgeschichte. Lpz. 1854. S. 384 ff., Stier, Brief Judä S. 142 f. u. Dietlein Comm. z. 2. Brief Petri S. 149 ff. On the other hand, Twesten, Nitzsch, Huther u. Fr. v. Meyer are cited by Kurtz loc. cit. erroneously as defenders of this view. For Twesten (Dogmat. II, 1. S. 332) mentions, in the investigation of the fall of the Devil and his angels, the view that depravity in the angels was derivable from sensuality, to wit: sexual love, "as a conception, which the Jewish explanation of the passage 1 Mos. 6, 2 in regard to angels, who fell in love with the daughters of men, may have introduced to many church fathers," and remarks on this in a note, "that this view is not so monstrous, as it at first appears, and could not have been presented more brilliantly than it is in Th. Moore's loves of the angels"—but without assenting to it; for he afterwards deduces the fall of angels from self love. Nitzsch (System S. 234 f.) finds in 1 Mos. 6 a peculiar Hamartigenie, but only the Augustinian view, that "the opposition to this time of the better and worse part of men was removed, to the injury of the first, by means of sensual enticements, and now this race became unable to meet the purposes of God in regard to man. Huther too (Comm. z. d. Briefen Petri u. Judä S. 204 ff.) does not adopt this view, but says only after citing the legend of the descent of the angels from the book of Enoch: "the tradition which is found elsewhere, is based on the narrative 1 Mos. 6, 2 the interpretation of which is to this day disputed." Fr. v. Meyer too, cannot, without qualification, be regarded as an adherent of this view, for he says (Blätter f. höhere



ly correct one. With what argument and success, will appear from an examination of the three views which we have presented, to which we will now proceed.

II. In the examination of the Rabbinic or orthodox Jewish understanding and explanation of the passage, we need not employ much time. It is supported by a *usus loquendi*, which appears in some passages of the Old Testament, but is not applicable to Gen. 6, and may be regarded now as obsolete. On the other hand, for the second, and against the third view, the following reasons are adduced, of which the first three are supposed to prostrate the ethical interpretation of בני האלהים.

1. The *usus loquendi*, according to which “בני האלהים” elsewhere is always the designation of angels.” For the appreciation of this argument, it must first be remarked, that this expression occurs only three times in the entire Old Testament, namely, Job 1, 6 ; 2, 1 and XXXVIII, 7 (without the article) and here undoubtedly means angels. In addition, Ps. 29, 1. 89, 7 and Dan. 3, 25 are cited, but the last is Chaldee, and in the two others are, בני אלים. Further these passages have only secondary power of proof. But the passages of Job are decisive? We believe not, for it may be asked, whether we may unconditionally identify the *usus loquendi* of a book of the age of Solomon with the *usus loquendi* of Genesis, as it is an undoubted fact, that words in the course of time change their import. If the *usus loquendi* is considered decisive, we oppose Ps. 73, 15, where Asaph in his address to אלהים calls the race of the pious דור בניה the race of thy sons, and by this plainly marks the pious as בני אלהים. Why is the weight of this passage overlooked? not from philological, but theological reasons, which we will reach hereafter. Here we introduce it as a proof that the *usus loquendi* cannot determine the matter, and the decision must be sought elsewhere.

2. “6, 2 cannot mean the daughters of the race of Cain, as immediately before 6, 1 האדם is used as the name of the unseparated entire race.” A very correct remark, which

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Wahrh. XI. p. 63) very explicitly: “as the sons of God mentioned in 1 Mos. 6, 1 ff. or Gods begat children with the daughters of me, they could not be angels, who too are called bne Elohim, but have no sex, neither marry nor are given in marriage (Luke 20, 34 ff.) but they must be half spiritual (not fleshly) but perishable creatures, who are qualified to propagate; and and that there are such, or were, we learn from this passage, and all the traditions of antiquity confirm it, which receive their elucidation through it” Fr. v. Meyer appears to have in view the daemones incubi, like the old Franc. Valesius, de sacr. philosoph. c. 8. and the Theosoph Fr. Christ. Oettinger (comp. Auberlen die Theosophie Fr. Chr. Oetingers S. 337).

the advocates of the ethical interpretation of the phrase "sons of God" have themselves made. Aug. Pfeiffer (*dubia vexat.* p. 61) says: *intelligas itaque licet filias hominum in genere, sive piorum sive impiorum a. ob famosiore significatum vocis* אֲדָמָה *ob v. 1 ubi de hominibus in genere dicitur, quod generarint filias, ex iis itaque v. 2. uxores sibi eligunt filii Dei.* The argument of the adverse party does not touch the church view, but only the entirely external explanation of sons of God of the Sethites, and the daughters of men of the Cainites as such, which, it is true, is found in many Exegets, but has long since been given up by more critical investigators. So says Havernick (*Einl. 1, 2. S. 265*) very appositely, V. 1, is expressly in reference to the increase of human beings in general, so too, verse 3, so that it is unavoidable to consider the sons of God and the daughters of men as two species of the genus mentioned in the compass of the verse," and understands בנות האדם of the daughters of the rest of mankind.<sup>1</sup> On this Hofmann objects (*Weissag. u. Erfüll. I. S. 86*) "that if Häv. explains as the daughters of other men, he must first better establish the phrase "sons of God" as belonging to the Sethites." We accept willingly the admission which this opposing remark contains; for with it is the force of the argument destroyed as understood by Kurtz *loc. cit.*: "if the Bne Elohim were men, there would be no antithesis." The establishment of sons of God or Sethites, which Hofmann calls for, leads us to the following argument of our opponents:

3. "That the idea of sonship with God in the Old Testament, makes a start to gain a universal ethical import (particularly Ps. 73, 15. Prov. 15, 16) beyond its theocratic restriction to Israël (Deut. 14, 1), but this extension and deepening attain not such an issue, that in the prose style of history the phrases at once mean children of God and children of the world." In this is contained the undeniable truth, that the ethical relation of divine sonship, since the closing of the covenant of God with Abraham, and the realizing of this covenant, by the receiving of the seed of Abraham, as the people of Jehovah, is placed under the point of view of children (sons of God) (comp. *Exod. 4, 22. Deut. 14, 1, &c.*). This

<sup>1</sup> Likewise Hengstenberg (*Beitr. 2. S. 331 f.*) remarks very truly: "the general use of אֲדָמָה in v. 1, can very properly be followed by the restricted, as the restriction there is involved in the opposition, the more, as the one member of the antithesis is much less important than the other, the small company of the sons of God does not compare with the large corrupt mass, so that the real idea of אֲדָמָה is not altered." Hengstenberg does not think either of regarding the daughters of men as Cainites.



same applies to Prov. 15, 26, where בְּנֵי are children of Jehovah, and Ps. 73, 15, where, as in all the Elohim Psalms, אֱלֹהִים has the same dignity as יְהוָה. The New Testament too, does not pronounce all men, without distinction, children of God, but only those of all nations, who have been elevated by faith in Christ to sonship with God. But with the recognition of this important truth, it is by no means proved, that in the primitive period, before the separation of Abraham as the vehicle of salvation for the time of preparation of redemption, there could not be children of God, and the pious worshippers of God could not be called sons of God. Were there men in this period who led a godly life, who, like Noah and Enoch, walked with God (Gen. 5, 22. 6, 9.), there is no reason why such men should not be called sons of God. Little as Ps. 73, 15 proves the ethical sense of the phrase "sons of God," in Gen. 6, just as little is the objection valid, which is derived from it in opposition to it, that within the theocratic plan of salvation, only sons of Jehovah are mentioned. The idea of divine sonship, obtained certainly, by God's taking Israel as his people, a peculiar meaning relating to the history of salvation; but this does not prove a priori that this idea was not in a modified form applicable to the pious of the primitive times. Therefore, this argument is inadequate, as were the two former, to annihilate the ethical explanation of sons of God. Just as little can I say this of the remaining arguments which my friend and colleague Kurtz, loc. cit., still employs.

4. "The addition in v. 4:" "these are Heroes, men of renown of old," *appears* emphatically to carry back the mythological legends of the heathen concerning sons of God, and heroes to this fact." But is there truth in this *appearance*? The controversy on the sense of this passage justifies doubt at once. The explanation of Hofmann (im Schriftbeweis I. S. 375) as a prophecy of the narrator, "that in the future too, when the sons of God come into union with the daughters of men, and they bring forth children to them, as it was then, these sons will be men of might," is rejected both by Delitzsch and Kurtz, in the correct remark: the reference of the אֲנָשִׁים to the postdiluvian time is untenable; the judgment of the flood was to put an end to this wickedness, and at the same time, the binding of the angels who had fallen through their fleshly lusts, is parallel with it (Jud. 6, 2. Pet. 2, 4)." It is, too, in itself, entirely untenable, and by reference to Gen. 30, 38 not sustained grammatically. Delitzsch translates the v. in question: "the giants appeared in the earth in these days (about the time when the gracious respite of one hundred and

twenty years was granted) and likewise afterwards, when the sons of God united themselves with the daughters of men, then they bore them the heroes who of old were men of renown." If we permit this translation to stand, we must take notice of the explanation as unwarrantable which accompanies it: "the first born of this commingling were the giants, but afterwards the unnatural union continued, and the heroes were the issue, a second less giant like, but nevertheless an astonishingly powerful race. It is not to be justified, that *אֲשֶׁר בְּאַוֹתָם* is explained simply of the continuance of the unnatural connexion of the sons of God with the daughters of men. But likewise the translation, "the giants appeared in the earth in those days," we must reject as incorrect. For to translate in this passage *וַיֵּרָא* by "enstanden," appeared, is against the Hebrew *usus loquendi*,<sup>1</sup> and in nothing better than the *quid pro quo* of Kurtz, by which S. 78, he converts the "were" into appeared. The contested passage runs: "The Nefilim were on the earth in those days, and likewise when the sons of God afterwards came to the daughters of men, and they brought forth to them; these were the heroes . . .". Herein is clearly asserted, that at that time, when the race of man began to multiply on the earth, the (known) Nefilim existed, and that such heroes, who were of old men of renown, likewise afterwards, after the carnal intercourse of the sons of God with the daughters of men still continued. The *אֲשֶׁר בְּאַוֹתָם* can only refer to *בְּיָמֵם הָהֵם* and only express: that afterwards (i. e. after those days in which the Nefilim were on earth) by means of union between the sons of God and daughters of men, a similar race of heroes and renowned persons arose.<sup>2</sup> It appears, therefore, incomprehensible, how Kurtz, S. 78, could designate and maintain this view as decidedly erroneous: "it is not said

<sup>1</sup> Delitzsch omitted to establish this translation; Knobel, on the other hand, refers for it to Gen. 17, 16. Cohel. 3, 20, did not however think that there *הָיָה* is partly construed with *לָהֶם*, partly with *בָּהֶם*.

<sup>2</sup> Thus have able critics of all times understood the passage: Augustinus already (de civ. Dei XV, 23) remarks: *Haec libri verba divini indicant, jam illis diebus fuisse gigantes super terram, quando filii Dei acceperunt uxores filias hominum, cum eas amarent bonas, i. e. pulchras. — Sed et postquam hoc factum est, nati sunt gigantes. Sic enim ait: "Gigantes autem erant super terram in diebus illis, et post illud, quum intrarent filii Dei ad filias hominum."* Ergo et ante in illis diebus, et post illud. Later Calvin says: *Sic enim habetur ad verbum: atque etiam ex quo filii Dei ingressi sunt ad filias hominum: ac si dictum esset: quin etiam, vel, atque adeo; nam primo narrat Moses fuisse tunc Gigantes, deinde subjicit nonnullos quoque fuisse ex sobole illa promiscua, ex quo se filii Dei miscuerunt filiabus hominum.* Finally Thiele says (I. B. Mos.): The Nefilim are the elder, heroes the later, who were produced by the union of the sons of God with the daughters of men.



that independently of the union of the sons of God Nifilem arose."<sup>1</sup> According to this, it scarcely deserves a remark, that v. 4 is not adapted to furnish a proof for the explanation of angels for the phrase "sons of God,"<sup>2</sup> but rather the contrary.

5. "The historiological place and import of this fact is decidedly in favor of it. From this explanation alone, the necessity appears to commence anew after the destruction of the entire race of man. For it cannot be merely arbitrary, that in the selection of Abraham, as the beginner of a new development of the plan of salvation, the rest of mankind were preserved, whilst here they were destroyed." There is but one thing wanting to the argument—scripture proof. As we have not participated in God's counsels, and have not even a clear idea of the physical and spiritual power of the primitive human race, with a life extending through several hundred years, it might be considered presumption in our limited understanding, to assert, that only such a moral depravity, as resulted from sexual intercourse between angels and the daughters of men, could constitute the measure of iniquity to be punished by a flood. If we judge the secret divine wisdom, manifested in the great judgments, by our views and comprehension, we could only draw the conclusion opposed to that argument, that the moral corruption which made so extraordinary a judgment necessary, did not proceed from supernatural beings, to whose superior power weak human nature must yield, but from the world of mankind alone.<sup>3</sup>

After all this, we can neither consider this argument conclusive nor convincing, and believe too, that the advocates of the

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<sup>1</sup> To justify this assertion, Kurtz adopts the Delitzsch translation and explanation, but admits too: "a certain hardness and want of coherence in the description," and tries to remove it, in taking with Dettinger the *וְנִפְלִים* not as additiv but emphatic = just, even, referring particularly to it in the second clause of Gen. 29, 30. If we translate according to verse 5: "the Nefilim were on the earth in those days, and then when the sons of God united . . .". The view developed above in the text is firm, if the imperfect *נִפְלִים* is understood according to grammar as imp. and not as Kurtz does plup.—against the principles of the language, which require for this case, after the conj. *אֲחֵרֵי אֵשֶׁר* the perfect. *נִפְלִים*; comp. Deut. 24, 4. Jos. 9, 16. 23, 1. 24, 20. Jude 11, 36. 2 Sam. 19, 31, and 2 Sam. 24, 10 (after *אַחֲרֵי כֵן*).

<sup>2</sup> Dietlein himself (2d Pet. S. 152) is compelled finally to allow, on account of *וְנִפְלִים* "that it is necessary to give up the employment of v. 4 to prove that the sons of God are angels."

<sup>3</sup> Very truly remarks Theodoret in his relation (Quaest. 47 in Genes.): *εἰ δὲ ἄγγελοι ταῖς τῶν ἀνθρώπων ἐπεμίγησαν θυγατράσιν, ἡδίκηνται οἱ ὄνθρωποι παρὰ τῶν ἀγγέλων· βία γάρ δηλονότι τὰς τούτων θυγατέρας διέφθειραν· ἡδίκηνται δὲ καὶ παρὰ τοῦ πεποιηκότος Θεοῦ, ὑπὲρ ἀγγέλων λελαγνευκότων αὐτοὶ κολαζόμενοι· ἀλλὰ ταῦτα οὐδὲ αὐτὸν οἶμαι φάναι τολμῆσαι τὸν τοῦ ψεύδους πατέρα.*



view in question, would not have rated the power and significance of it high, if they had not supposed they found in 2 Pet. 2, 4 and Jude v. 6, a decided proof of their opinion. But as Peter, in loc. cit. only speaks of ἁμαρτάνειν of the angels, without a minute specification of the ἁμαρτία, and Jude too, characterizes their sin as πορνεύειν, like the πορνεία of Sodom and Gomorrah, but neither refers directly to the passage under examination, nor still less does he give an authentic explanation of it, we cannot consider these passages, at the outset, as regulating and deciding the interpretation, but we must explain the narrative of Genesis from itself, and in connection with the primitive history, and then harmonize the result with those apostolic declarations.

Proceeding to the positive establishment of our view, we have

1. To take notice of the connexion. After in C. 4 an account of the propagation of the Cainites, and in (v. 23 f.) the ode of Lamech, an intimation is afforded of the revengeful and murderous spirit of this degenerate race, the narrative proceeds to the exhibition of the genealogy of Seth (C. 5), with whose son Enos, the solemn invocation of God began (4, 26), and from him Enoch sprang, who because he walked with God, was taken away by God (5, 24), till Noah, who was righteous, and not exposed to punishment in his generation, and walked with God (5, 32 and 6, 9). When now the account of the entire corruption of man is directly added (6, 1—8) and when this account is introduced by the words: when men began to increase in the earth, &c., there is here evidently a reunion of the generations which had before been separated, and it is easy to assume, that by the gradual increase of the human race the difference of the fundamentally unlike families, the Sethite and the Cainite was expunged, and thus the divine was absorbed by the worldly life.<sup>1</sup> "It cannot be denied—remarks Delitzsch p. 225, that the connexion of 6, 1—8 with c. 4, requires the assumption of such a commingling towards the time of the flood, and the divine prohibition of mixed marriages Ex. 34, 16 comp. Gen. 27, 46. 28, 1 fg. favored the picture of this commixture, which would appear here." What is now in the way of an assumption so obvious from the context, that the depravity described 6, 1, fg. till the time of the righteous Noah, arose from the mixing together of the race

<sup>1</sup> Comp. A. Pfeiffer, dub. vex. p. 61: Sic optime sese habet συνάφεια. Hucusque posteri piorum ductum parentum et sana consilia secuti e familia sua piās duxerant uxores. Nunc multiplicato genere humano plerique eorum incipiunt jugum excutere atque degenerare.



of the pious with the impious? Nothing but the mention of בני האלהים. But that this expression does not necessarily point to angels or supernatural beings, but may likewise designate the pious, who like Enoch and Noah walked with God, we have proved above, and here employ ourselves in further establishing this ethical view.

2. The opinion, that here "sons of God" means angels, is opposed at once by the article in the latter word. True, we find too, in Job 1, 6 and 2, 1 the article, but in the first אלהים is, as in all the writings of the Old Testament, except Genesis, a pure appellative; in the latter the article was necessary to express the specific idea, the angels. It is otherwise here in Genesis, where אלהים is used as a proper name, in which case no article is necessary for rendering the idea sons of God. In Genesis the difference is carefully to be marked between the word with and without the article. Whilst אלהים presents God as creator and governor of the world, the other (article) is only used where the idea of the personal God is to be made prominent, so that האלהים constitutes the medium of transition of אלהים to יהוה. The correctness of this distinction appears already from this, that whilst in all the so called Elohistic portions of Gen. I—XI, God is called only אלהים, concerning the walk of Enoch and Noah with God, האלהים is used, just because their piety consisted in communion with the personal God. According to this, it would be expected that to describe the angels, only בני האלהים would be used, because they bear only the nature of God, or the supernatural divine essence. But the phrase יהוה אלהים carries us further. This expression does not imply a life in intimate union with the upper world, with angels;<sup>1</sup> for the Old Testament does not distinguish either angels as אלהים, nor God too included with them.<sup>2</sup> The walking with God marks the inmost vital communion with the personal God, similar to a walking at God's side;<sup>3</sup> it involves the (יהוה) Gen. 17, 1. 24, 40 and אלהים Deut. 13, 5, and expresses more than these two forms of expression. These presuppose the location of man under the divine law, which raises a wall of partition between God and man, makes man (יהוה) עֶבֶד האלהים; on the other hand, in יהוה אלהים the servant's re-

<sup>1</sup> As Dillmann, B. Henoch S. 27 explains it following the B. of Enoch.

<sup>2</sup> Thus M. Baumgarten, theol. Comm. 1. p. 5. Richers and others.

<sup>3</sup> Delitzsch, Genesis 1 p. 220 remarks to this: "In the New Testament the testimony would be, his walk was ἐν οὐρανῷ." But this does not explain the expression grammatically, because האלהים (with the article) expresses in Genesis not merely the antithesis of the creation and heaven, not at all the divinity in general, but the personal God.

lation is taken away, and the most intimate life union is established, which is a communion with God, not restricted by any legal restraint. From this it is clear, why the walk of the pious of the Old Testament, from Gen. 17 on, is distinguished only as *הִתְהַלֵּךְ לִפְנֵי יְהוָה*, because it is a walk under the law of Jehovah, and the expression *הִתְהַלֵּךְ אִתְּךָ יְהוָה* only appears once (except Gen. 5 and 6), in Mal. 2, 6, and indeed not of the pious of Israel as such, but of Levi or the priest, or vehicle and teacher of divine knowledge, as *מִלְאֵךְ יְהוָה* (Mal. 2, 7). For the priest stood, under the Old Testament, in a much closer connexion with God; he could assemble with Jehovah in the sanctuary, commune directly with God, which was not allowed the people. In the priesthood the vocation of Israel as the son of Jehovah, attained that reality which the sonship with God could acquire in the form of the Old Testament economy. The priest entered into the privileges of the son of Jehovah; in his relation to Jehovah the limit was removed which depressed the son to the servant.

If walking with *הִתְהַלֵּךְ* designates the closest communion with God, they who walk with him could be called "sons of God." The question might yet be asked, whether we are authorized to transfer to all pious Sethites the walking with God which is ascribed to Enoch and Noah? The justification is found in this, that after the predominance of corruption, Noah was still found "just and perfect," and walking with God. This representation authorizes the conclusion, that before the spreading around of corruption, the race of the Sethites in general, stood in the relation to God, in which at last Noah was found. This position to God, which is the foundation of sonship with God, can only be attained by man through the spirit of God; but will we dare, perhaps, to deny to the pious of the primitive world, the spirit of God? Jehovah says of the degenerate race (v. 3): my spirit shall not always rule in man ("mein Geist soll nicht ewig in dem Menschen walten"). The *רוּחַ יְהוָה* in this connexion, is indeed mainly the life producing spirit of God; but can there be in the concrete such a separation between the life causing and the sanctifying spirit, that "spirit of God shall be the divine principle of the physical, and not at the same time, of the ethical life? On this, the position of Levi or the priest in the theocracy, throws light. Levi could only assume the station to which the Lord chose him in that he was anointed by the spirit of God. And if this anointing more immediately represents the endowment for the office, the office cannot, in the concrete, be separated from the person, and the grace of the office from the personal grace. When



then the pious Sethites are called sons of God, this is not merely because they were created after God's image, but because in their walk they manifested before God the divine image by a life of righteousness and purity.

But if these pious persons too, are called sons of God, by no means—so may it be objected—those who in the choice of wives were influenced by the exterior beauty? Did they not in this deny their relationship to God? But if this has weight, it would lie too against the explanation of "sons of God" as angels. The angels too, are not called "sons of God" as supernatural, incorporeal beings, but only so far as they have the divine nature, participate in the sanctity and blessedness of God. When they do not preserve this their ἀρχή, and deny and lose by πορνεία the holiness of the divine being in which they were created, they deserve no longer the name sons of God. At least, there is no passage of the scriptures, in which they are so designated. We are not, therefore, warranted, in any case, to press too much the designation "sons of God." Then it is suitable too, for the pious Sethites. The Apostle Paul likewise calls the christians at Corinth "saints," amongst whom fornication existed, and such as is not named amongst the Gentiles (1 Cor. 5, 1), and reminds those who bring their controversies before the unjust and not before the saints, that the saints will judge the world and angels too (6, 1—3). Why should not the race of the Sethites be still called children of God, when they began to give up their godly walk and to mingle with the daughters of men?<sup>1</sup>

3. Decisive for the ethical interpretation of the phrase "sons of God," is what is said in v. 2 and 3 of their sin. "They saw the daughter of men (not merely, it may be, the Cainites, but the daughters in general, born to men, v. 1), that they were fair, and they took wives of all they chose," and went so far that Jehovah must say: "my spirit shall not always rule in man; in their wandering they are flesh; their days shall be one hundred and twenty years;" i. e. they shall have a respite for repentance of one hundred and twenty years.<sup>2</sup> The sin

<sup>1</sup> Si quis obijciat, indignos esse qui censeantur in Dei filiis qui turpiter defecerant a fide et Dei obsequio: solutio facilis est, non illis tribui honorem, sed Dei gratiae quae adhuc in illis domibus fulgebat. Nam quum de filiis Dei loquitur Scriptura, aliquando ad aeternam electionem respicit, quae non extenditur nisi ad legitimos haeredes; aliquando ad externam vocationem, secundum quam multi intus lupi sunt: et quum reipsa sint alieni, filiorum tamen obtinent nomen, donec abdicet eos Dominus. Imo tam honorifico titulo ingratitudinem illis exprobrat Moses, quod relicto Patre coelesti, tanquam transfugas se prostituerint. Calvin.

<sup>2</sup> See the justification of this view; Delitzsch p. 228 fg.

consisted in this, that they, in the selection of wives, looked to beauty, or as Knobel correctly paraphrases the words, "from the mass of the daughters of men, each one selected those that pleased him, and took them as wives."<sup>1</sup> By this, viz: that they looked to beauty, to the outward, physical beauty, they manifested that they were flesh, that their spiritual life had become carnal.<sup>2</sup> Herein there are decisive proofs against the assumption that angels were the seducers of the daughters of men. *a)* The degeneration of the human race, which rendered necessary the introduction of a final respite for repentance, was not deduced from this, that the daughters of men burned with carnal lust towards the sons of God, but from this, that the sons of God in the choice of wives, were led by the lust of the eyes, and in this the carnality of the men was made manifest. Entirely apart from this, that this suits men and not angels, it would be necessary, if the angels were, notwithstanding, the originators of the sin, to expect at the very least, according to the analogy of Gen. 3, 14 ff., that in the judgment of God upon this transgression, the principal leader would be mentioned, at least with one word. It is not at all the usage of the scriptures, where they judge wickedness, merely to judge and condemn the seduced, and to remain silent on the guilt of the seducer. If in this way all thought of angels is already removed, it will be entirely excluded by the "they took them wives." This phrase is used in the entire Old Testament, only for entering upon divinely instituted marriage, never and nowhere for mere coitus or fornication. These words exclude the angels entirely, as angels can contract no marriages, as they, according to the word of God, neither marry nor are given in marriage (Matt. 22, 30). True, Kurtz thinks: "this declaration of the Lord merely proclaims that all carnal intercourse is contrary to the nature of holy angels, in which it is not denied, that they, falling from their original holiness, may pass over into incurable disorder." But with the reference to degeneracy into an incurable disorder, the possibility of carnal intercourse of higher spirits with physico spiritual human beings, is not at all proved. We know

<sup>1</sup> Ducunt sibi uxores pro libitu non os consulentes parentum, sed oculos suos libidinisque ductum sequentes, et spectantes pulchritudinem potius quam pietatem et honestos mores, promiscue etiam sine ullo respectu familiae, consanguinitatis et religionis, forte et plures simul ad exemplum Lamechi impli. A. Pfeiffer l. c.

<sup>2</sup> The close union between v. 3 and 1 and 2, was employed by Theodoret and Augustin l. c., as a proof that the sons of God were not angels but men.



too little of the nature of angels, to say with categorical positiveness, that the "not marrying and giving in marriage" of them is to be explained, that for these higher orders of beings the difference of sexes, which God has ordained for the creatures of our earth, does not at all exist; but we must, on the other hand, reject the opposite assertion as monstrous, that the angels, by degeneracy, become capable of procreation, and can take wives, till the defenders of it are better able to support it by proof than they thus far have been. The proof attempted by Hofmann, and approved by Delitzsch, Kurtz discards as insufficient. With perfect right he remarks, in opposition to the reference to the miraculous conception of Mary by the agency of the Holy Ghost: "the human nature of the second Adam is not begotten by the spirit of God, but like that of the first created; begotten, however, is the eternal Word in the fruit of the womb of the blessed virgin, brought forth by the creating power of the Holy Ghost. *Such a creating energy we cannot ascribe to a created spirit.* The spirit can only produce spirit." But the solution which Kurtz furnishes, does not answer. For if we admit what many natural philosophers claim, that the angels have a body, and such indeed as is fully under the control of the indwelling spirit, so that it unconditionally submits, not only to natural tendencies, but to any that may be unnatural:" in this there is not in the least, a possibility of sexual intercourse between these spirits, endowed with a sublimated physique, and the spirituo-bodily beings of our earth, or at all the possibility of marriages between these spirits of heaven, and the daughters of men on earth, with a fruitful coitus made out. And if the probability of such an idea was made clear by Th. Moore's poetic fancies on the loves of the angels, it would be proved untenable by the passage of our Lord already cited. For Christ speaks here of men in the resurrection, who are not without bodies, but have glorified bodies, as a superior materiality. When then, he makes these like to angels, in that they neither marry nor are given in marriage, in this he makes known that angels do not marry, whether they have or not a superior body.

This declaration of the Lord establishes the results of our exegetical investigation, that the "sons of God" are not angels, but the race of the pious, which, according to the tradition of Genesis, consisted of the Sethites. But how does the assertion in the letter of Jude v. 6 f. coincide with this result? Judas says, indeed, in v. 6 only: "the angels who preserved not their principality, but left their habitation, the Lord has preserved with eternal chains in thick darkness, till the judgment

of the great day," but that he by "leaving," thought of forsaking their habitation for the purpose of fornication with the daughters of men, may be inferred with tolerable certainty, from a comparison of the sin of Sodom with the sin of those angels (they committed fornication after the same manner v. 7).<sup>1</sup> But it is just as certain, and acknowledged by all commentators of this epistle, that Jude did not derive this idea directly from Gen. 6, but from the legends of the Enoch book, which were in circulation at that time. This appears not only from the entire correspondence with those legends, but likewise from this, that Jude v. 9, gives another from the same source, and in v. 14 mentions expressly the prophecy of Enoch. Every one acquainted with the book of Enoch, knows, without proof, that it is not genuine, did not proceed from the Patriarch Enoch. But were not, perhaps, the church fathers right, who with August. l. c. maintain: *scripsisse quidem nonnulla divina Enoch illum septimum ab Adam, negare non possumus, cum hoc in epistola canonica Judas Apostolus dicat?* Or could not, at least, much of the traditionary matter of the book of Enoch have been transmitted from the ancient Enoch? The possibility of this cannot be positively denied; but such opinions are not probable; and the use which Judas makes of these traditions, neither requires such assumptions, nor in general, unconditional belief in their historical truth. With this assertion, we neither intend to deny the canonicity of this letter, nor the inspiration of its author, although, together with the old protestant divines, we cannot ascribe to this Antilegomenon of the New Testament, the full dignity of a Homologumenon; but we believe that we must, in the apostolic letters in general, distinguish between the divine truth, which they communicate, and the arguments with which they establish and aim to illustrate these truths; and that in this, in addition, the paranetic tendency of these writings must be kept in view, and in polemic developments, the views of the opponents are to be taken into account. For illustrating, establishing, and impressing of truths, the apostles used frequently, examples, not only from the Old Testament, but likewise from traditional communications, the historical character of which is not fully made out. Thus Paul e. g. in 2 Tim. 3, 8 names Jannes and Jambres as the two magicians, who withstood Moses, according to the Jewish tradition (for in Exod. 7. 11, 12,

<sup>1</sup> The reference of *τοῦτοις* to Sodom and Gomorrha is possible, and grammatically admissible, and in this case the sin of angels is not definitely fixed but the other reference is more natural. Comp. Huther on the passage.



and 8. 3, 14, are only the Chartummim of Egypt mentioned without name and number) undisturbed about whether this tradition had historical authority or not. In like manner Jude cited the book of Enoch in regard to the fornication of angels, and the punishment which they received for it, along with other divine judgments, as a warning example, that sinners, high in place, cannot escape the righteous judgment of God. And Judas could use this example bona fide, because, on the one hand, neither the readers of his letter, nor the gnosticizing Errorists, whom he would frighten with this example, doubted the truth of the Enoch legend; on the other hand, the essence of it, the fall of angels and their reservation in prison till the judgment day, has a biblical support and foundation. For although the Old Testament is silent on the fall of angels, it assumes this fall as an undoubted fact, in its doctrine concerning Satan, and teaches the punishment of wicked angels in Is. 24, 21—22, not merely by intimations, but with the specification, that this host of the high ones that are on high (i. e. the angels of heaven) and the kings of the earth are collected, bound together into the prison, and enclosed in bonds, and after many days will be punished. Here we have the Biblical source of the doctrine of the punishment of the sinning angels, both in the book of Enoch and the epistles of Peter and Jude. In mentioning this judgment, Peter did not go further (2, 2—4) than to introduce the ἀμαρτάνειν of the angels,<sup>1</sup> Judas, on the other hand, considered it right to adopt the more particular account of this sin from the book of Enoch, in order, it may be, to attack the dangerous heretics who were cotemporary and around him, with the greater force. We conclude our treatise with the firm conviction, that the assertion of the letter of Jude cannot be considered of equal weight with that of the Lord, Matt. 22, 30, nor constitute a Norm for the interpretation of Gen. 6: 2.

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<sup>1</sup> Huther (Comm. to the epistles of Peter and Jude p. 294) has remarked against those who have introduced the legend about fornication into 2 Peter 2, 4: "There is no hint here of the manner of the sin; different Jud. v. 6. Dietlein thinks indeed, that in this there is a plain pointing to 1 Mos. 6: 2, because in the very next verse the flood is spoken of; but without the corresponding passage of Jude, a commentator would hardly have thought with the very general expression ἀμαρτησάντων that that special fact was thought of, not the fall into sin of the angels.

## ARTICLE IV.

## REMINISCENCES OF LUTHERAN CLERGYMEN.

JOHN HELFRICH SCHAUM.

“Remove not the ancient landmarks, which thy fathers have set.”

“Our fathers, where are they? and the prophets, do they live forever?” What a spectacle does our church in this country present, as the eye roams over its history from the beginning until the present time! We inquire for one and another, and the answer is, that the places, which once knew them, know them no more. Of our earlier ministers, who planted the standard of Lutheranism in this western hemisphere, not one remains! Our fathers have all passed away, and long since have gone up to render their final account. Their habitations are in the eternal world. They have finished their course on the earth. They rest from their labors, but their works do follow them. Influences, which they put in motion, will never die. They survive the dissolution of the body, and are imperishable. What they did for God lives, and will continue to live, when the memorial of the wicked has perished. “The name of the wicked shall rot.” “I saw the wicked buried who had come and gone from the place of the holy, and they were forgotten in the city, when they had so done.” “The memory of the just is blessed. The righteous shall be in everlasting remembrance.”

There is a more than ordinary interest connected with the subject of our present narrative, from the fact that he was one of the first ministers, who immigrated to this country in our early history. His heart had been touched by the state of things, which existed among his countrymen in America. He burned with an ardent desire to do them good, to minister to their spiritual wants. Dr. Muhlenberg, justly regarded as the founder of the American Lutheran Church, reached these shores in 1742. He found the church in a most wretched condition. The great difficulty seemed to be the want of ministers and teachers, and in his correspondence with his brethren at Halle, he made the most earnest appeals for co-laborers in the work to which he had devoted himself. He writes: “The spiritual state of our people is so deplorable, as to cause us to



shed tears in abundance. The young people have grown up without instruction, and without any knowledge of religion, and are fast turning into heathenism." The ignorance among the youth seemed to distress him very much. Very few of them were able to read, and suitable teachers could not be procured. He himself found it necessary to give instruction in the most elementary branches. In a communication written the year after his arrival, he thus speaks: "Necessity has compelled me to become a teacher of children. One week I keep school in Philadelphia, the next in Providence, the third in New Hanover, and I think God's grace is visiting us. If affairs had remained a few years longer in the same state in which I found them, our poor Lutherans would have been scattered to the four winds, and suffered irretrievably. There are many persons who have never been baptized, and numerous systems of opinions fill the country. Atheists, Deists and Materialists are everywhere to be found. I think there is not a sect in the christian world, that has not followers here. You meet with persons from almost every nation in the world. God and his word are openly blasphemed, his ordinances neglected, and his worship is despised." These representations were not without effect, and in answer to repeated supplications for aid, a reinforcement to the field was received from Halle in 1745. The company consisted of Rev. Peter Brunnholtz and Messrs. J. N. Kurtz and J. H. Schaum. The latter two came in the capacity of *Catechets*, with the expectation of devoting their attention, for some time, to the business of teaching, and of thus removing an obstacle which impeded the progress of the gospel. They were also to perform some ministerial labor under the direction of the pastors. It was a part of our earlier system to connect the teacher, who was generally well educated and selected for his piety, with the minister, in all our congregations. Wherever there was a church, it was the practice of our fathers to plant a school. This was under the control of the church, and proved a most valuable auxiliary in the advancement of its interests. It was regarded as essential to furnish the children of the church, not only with secular instruction, but to make them acquainted with the principles and doctrines of our holy religion. They thought it important to secure the heart for God in the morning of life, whilst it was yet tender and easily susceptible of impressions—

*"Dum faciles animi juvenum, dum mobilis ætas,"*

before the mind was brought under the influence of prejudice, or was occupied with the cares of this life, and indurated by the power of sin, before the great enemy could sow the tares, and inflict an irreparable injury upon the human soul. Well had it been for us, if this practice had never been abandoned, if this system, peculiar to our own church, had never been surrendered! If a deeper concern were manifested in the youth of our church, and more earnest efforts put forth for their conversion to God, it is probable their interest in religious subjects would be greater. They would find it more difficult to wander from the fold; they would feel more disposed in their youthful days, to identify themselves with the people of God.

All that we know of Mr. Schaum's early life, is that he was born at Geissen, in Germany, and was the son of pious parents, who instructed their children, and strove to bring them up in the fear of God. His father was a genuine, warm-hearted christian, a teacher at Münchsholtzhausen, who, we infer from his correspondence with his son, was deeply interested in his school, and loved the work, in which he was engaged. His great concern seemed to be that God would enable him, by precept and by example, to train up properly for his kingdom, the youth entrusted to his care. The father frequently writes to his son, and evinces also a very tender regard for his welfare. He expresses for him the most affectionate interest, and seems to sympathize with him most deeply, in the trials and difficulties to which he was subject. We find among his letters, one addressed to the son at London, after his departure from the scenes of his youth, on his way to this country, in which reference is made to the deep sorrow, experienced by all his relatives and friends, on account of his separation from them, especially the incessant weeping of his mother, who appeared almost comfortless. The warm attachment manifested by his friends, and the grief felt in consequence of his removal, may be considered as strong evidences of his worth, and of the possession of those excellencies of character, which secured for him, in after life, the esteem of those with whom he was brought in contact. There is also a communication from the father still preserved, dated May 11th, 1746, in which the most interesting and judicious advice is given. He exhorts his son to be faithful, to resist the devil, not to be like Demas, to take the Scriptures as his guide, and particularly Paul's letters to Timothy.

The subject of our sketch, after passing through the preparatory training at home, was sent to the institutions at Halle,



and there enjoyed the counsels, instructions and personal intercourse of that man of God, Dr. Franke, whose name is so intimately connected with our early missionary operations in this country. Mr. Schaum was a student at the time the spiritual destitution in America excited so much attention at Halle. When the question was presented for his consideration, he found no difficulty in deciding that it was his duty to accept the call tendered him, and to engage in missionary labors among his brethren of the same faith in this distant land.

After a tedious and dangerous voyage, he reached this country in safety, January 26th, 1745, and was, with his colleagues, most cordially welcomed. He immediately commenced his duties as schoolmaster in Philadelphia. He took up his residence with pastor Brunnholtz, and on the Lord's day occasionally preached. We find him, soon after his arrival, also sent to Somerset, N. J., as a temporary supply, until the congregation, who had applied for a pastor to Dr. Ziegenhagen, through Messrs. Muhlenberg and Brunnholtz, could be gratified in their wishes. These brethren, in their letter to the congregation, designate Mr. Schaum as "one of their deacons," and say "that they have sent him to perform divine worship every Sabbath, and to teach the children for two months, according to their instructions." In the spring of 1747 he was commissioned to go to the Raritan, N. J., by pastors Muhlenberg and Brunnholtz, under whose care and direction the *Catechets* appear to have been placed, and the instructions given him on this occasion by these gentlemen, are interesting, and serve to give us some idea of the relations which this order in the ministry, at that day sustained, and of the manner in which public worship was conducted by our fathers. It is, in these instructions, distinctly stated, that he is sent as a *Diaconus*. He is directed to keep an exact and regular journal of his proceedings, and exhorted to be careful in his external conduct, and in his intercourse with the people, to converse on spiritual, rather than secular topics. The most minute directions are furnished as to the order in which the services of the sanctuary are to be performed. First, our form of Confession was to be read, to which nothing was to be added, and from which nothing was to be taken; 2, singing; 3, prayer; 4, reading of the epistle; 5, singing again, and well known hymns and tunes recommended; 6, reading of the gospel with the creed; 7, singing. This constituted the altar service. Then he is directed to go into the pulpit. 8, the sermon succeeds, which he is told to have well and thoroughly committed, so that there may be no stammering or repetition of words. It is also pro-

posed that the sermon should not occupy a longer space than a half hour; 9, after the sermon the liturgy was to be read; 10, the children were then to be called up and catechised. Every time they were to repeat something out of Luther's Catechism, and likewise some hymns. This service also, was not to consume more than a half hour. These instructions also authorize him to baptize children and to solemnize marriages, and strictly enjoin upon him the duty of instructing the young, and of guarding against speculation in worldly matters. In reading the instructions given to Mr. Schaum for the performance of divine worship, one might be disposed to conclude that they were intended for the service of an Episcopal congregation. There was, however, in that day, considerable similarity in the public worship of the two churches. There were also other points of resemblance and strong affinities. In our early history there were the most friendly relations existing between the two denominations, and at all times there was evinced the kindest sympathy. The patriarch of the American Lutheran church, on one occasion attended, by special invitation, a convention of the Episcopal church, and was received with marked attention. In 1763, we find Rev. Messrs. Durkee, Peters, and Ingliss of the Episcopal church, present at the Synodical meeting of our church. By some, in that day, the opinion was entertained that a union ought to be effected; that in this country it was not desirable to perpetuate an English Lutheran church. The venerable Bishop White of Pennsylvania, went so far as to propose the reception of our ministers into the Episcopal church without requiring of them re-ordination. At a meeting of the Synod of North Carolina, held in the year 1821, a committee of the Episcopal church was in attendance, for the purpose of conferring on some plan by which friendly relations might be maintained between the respective churches. The result of this interview was, that any Lutheran minister should be entitled to a seat in the Episcopal convention of North Carolina, with the privilege of voting upon all subjects that did not specially appertain to the Episcopal church, and *vice versa*. The committee also offered to educate and prepare for the ministry, our ministers, gratuitously, at their seminary. We also find Rev. Dr. H. A. Muhlenberg regularly, once a month, officiating for the Episcopalians, in Reading, Pa. The following sentiments by Rev. Dr. Kunze, found in the preface of a volume of sermons published in 1797, although not very closely connected with our subject, will, at this day, be read with interest, and may be useful in



this permanent form. The fact that such an opinion prevailed, expressed by so high an authority, may afford some explanation of the disposition of so many of our earlier members to unite with the Episcopal church: "With the church of England, the Lutherans have, and ever had, a closer connection, than with others, owing to a more perfect similarity in church government, festival days, ceremonies, and even some particulars in doctrine. The Episcopal church, indeed, does not call itself after Luther's name: but even the church, called the Lutheran, has not that name by legal and public sanctions. In public acts it is called the evangelical church. Henry VIII. who began the reformation in England, had previously himself written a book against Luther, and was not able, after having changed his religious opinions, entirely to eradicate a deeply rooted animosity against an old antagonist, who in answering his book had only made use of the then common controversial style. But the Reformed church of England was afterwards, under Edward VI, and Queen Elizabeth, so modeled and modified, that it bore the nearest relation to the church established in Sweden, Denmark, Saxony, Prussia, Hanover, Wurtemberg, &c. The Lutherans have bishops, superintendents, seniors and inspectors. The thirty-nine articles fully agree with the Augustan confession, and every Lutheran can subscribe them. The two German chaplains at St. James' use a German translation of the English liturgy. The king of Great Britain, as a Lutheran, is the head of the church of Hanover, and one of his princes, on this account, is entitled to the bishopric of Osnaburg. At the accession of George the I., the agreement of both churches was, by a conference of English and German divines, investigated into, and pronounced to be as perfect as possible, which removed the doubts of this king, who is said to have declared, that he would not renounce his religion for a crown. The bishops of London, therefore, have never made a difficulty to ordain Lutheran divines, when called to congregations, which on account of being connected with English Episcopalians, made this ordination requisite. Thus by bishops of London the following Lutheran ministers were ordained—Bryselius, Peter Muhlenberg, Illing, Hauseal, and Wagner. The last mentioned was called after having obtained this ordination, to an Evangelical Lutheran congregation in the Margraviate of Anspach in Germany. For reasons obvious to some of the readers of these sheets, I have only to add, that I have these twenty-four years, that is, as long as I have instructed students of divinity for my church, uniformly and constantly held out this and no other language to them,

and that it was in consequence of this subsisting union, that the Evangelical Lutheran consistory, held at Rhinebeck on the first of September, 1797, entered the following resolution: 'That on account of an intimate connection subsisting between the English Episcopal and the Lutheran churches; and the identity of their doctrine and near alliance of their church discipline, this consistory will never acknowledge a newly-erected Lutheran church, merely English, in places, where the members may partake of the service of the said English Episcopal church.'"

After this digression from our subject, we return to Mr. Schaum. Among his posthumous papers there is also a letter from Dr. G. A. Francke, a brother of the one better known to fame, dated Halle, July 25th, 1748, which in our limited material, may throw some light upon the subject of our sketch. He remarks that many letters from Pennsylvania had been lost, and consequently he had not heard from him as frequently as he desired. He is, however, pleased to learn from Mr. Brunnholtz, that he was faithful in the service of his Master, and obedient to the instructions given him. He urges him to labor as an instrument in the hands of God for the salvation of souls, and bids him to think that his own power is nothing. This, however, should not discourage him or depress his spirits; he should only be animated to increased fidelity—that was all, which God required. He likewise gives him other excellent advice, and tells him to suppress all inordinate affection for his native land, and to submit himself unconditionally to the will of God, that He may bestow his blessing.

In the spring of 1748 Mr. Schaum was sent to serve the congregation at York, Pa. "Here," the record says, "he was faithful in his public and private instructions, and God's favor was not withheld. He enjoyed the sincere love and confidence of the congregation." At a meeting of the Synod, held in Lancaster in 1749, he was permanently invested with the sacred office. He would have been ordained in connexion with Mr. Kurtz, the year preceding, but the distance of York from Philadelphia, where the Synod convened, and the difficulty, in that day, of communication, the time was postponed. Besides, it was desired that an opportunity might be furnished the congregation to become better acquainted with him, so as to be able to unite in his call. We find from the *Hallische Nachrichten*, that after his examination by Synod, and the preparation of his call, it was signed by the elders and deacons from York, from which we infer that the approval of the congregation he had been serving, was considered essential to his



ordination. In a communication to Halle, there is an interesting account given of the exercises connected with this occasion. In advance of the public services, the pastors and delegates of the congregation met at the parsonage, and proceeded, while the bells were ringing, in a body to the church, in the following order: 1. Rev. Mr. Handschuh, the pastor of the congregation, with his vestry. 2. Rev. Mr. Brunnholtz, Mr. Weiser,<sup>1</sup> and the delegates from Philadelphia and Germantown. 3. Dr. Muhlenberg, and the delegates from New Hanover and Providence. 4. Rev. Mr. Kurtz, and the deputies from Tulpehocken and Pikeland. 5. Mr. Schaum, and the deputies from York. A sermon was preached by Dr. Muhlenberg, at the request of his colleagues, on the *Marriage Feast*, after which all those present stood in a semi-circle around the altar, and were witnesses and associates in prayer whilst Mr. Schaum was ordained. The Lord's Supper was then administered, and the morning service concluded. In the afternoon Mr. Kurtz officiated. At night Dr. Muhlenberg was obliged to preach for the English, inasmuch as they were without a pastor, and earnestly desired the exercise. He was always willing to perform services in the English language, when an opportunity of doing good was presented. The next day, the pastors and delegates went again to the church, and heard a discourse from Mr. Schaum. In the afternoon a conference was held, and the improvement of the congregations discussed.

Mr. Schaum remained in York seven years. Here he was called to encounter difficulties, and to pass through various trials; a part of his congregation left him, and employed as their minister, an individual who was not a member of the Synod.

“Assailed by scandal and the tongue of strife,  
His only armor was, a blameless life.  
And he who forged, and he who threw the dart,  
Had each a brother's interest in his heart.”

His church was, however, well attended, and he was sustained and encouraged by the more pious part of the congregation. Dr. Muhlenberg, in a communication written in 1754, says: “I have been confidently informed, Mr. Schaum has still his church crowded, full of hearers, and receives adequate support, though a portion of his members has separated, and taken

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<sup>1</sup> Celebrated in the Colonial annals of Pennsylvania, as confidential Indian interpreter and magistrate of the province. One of his daughters was married to Rev. Dr. Muhlenberg, the founder of our church in this country, another to Rev. Mr. Heintzelman, one of our earlier ministers, who came hither in 1751.

for their pastor a young man formerly connected with the public school."

He was likewise a physical sufferer; his health was impaired, and he could not regularly serve his congregation, yet he maintained a cheerful frame of mind, and seemed happy in the midst of his afflictions. He was not disturbed by the clouds and storms which gathered around him. He knew that his father was at the helm, and would conduct him in safety through the journey of life; that all the dispensations of God's providences would work out for him a far more exceeding and eternal weight of glory. In all his difficulties he had the sympathy of kind friends. A consolatory epistle from Rev. J. N. Kurtz, written in 1753, suggests six reasons for patience under his affliction: 1. We deserve much more. 2. Suffering in the flesh tends to break the power of sin. 3. Though the outward man decays, the inner is renewed. 4. Our humility, purity, and other christian graces are strengthened. 5. Sufferings of our Savior. 6. Trial of ourselves.

During his residence at York, Mr. Schaum carried on frequent and extensive correspondence with his brethren in the ministry. Many letters are still in the hands of surviving friends from Muhlenberg, Brunnholtz, Handschuh, Kurtz, Gerock, Fabricius and others, breathing a most delightful spirit, and worthy of the christian character which our earlier ministers in this country sustained. They may also be considered as proofs of the affection, with which he was cherished and the lively interest taken in his welfare. The following letter, which he received from pastor Hartwick, that good but eccentric man, whose character has recently awakened some attention, we think will be read with pleasure. To the antiquarian in the church it possesses some value:

PHILADELPHIA 27th October, 1754.

*My dearly beloved*

*Fellow-laborer and brother:*

God forbid that the deprivation of personal intercourse for so long a time, should have put an end to the love and friendship which we formerly cherished for one another, or since have been under mutual obligations to entertain! That this has not been the case on my part, let the present letter and the accompanying document be the proof. Report has told me of the many and severe trials you have met with, since we saw each other the last time. I have sympathized with you in your affliction, as I have also rejoiced on account of the divine assistance granted you. I



have no doubt that you have heard of my circumstances, which are, for the most part, of an unpleasant nature, and that you have sympathized with me, and remembered me at the throne of grace. I must, however, praise the compassion of the Lord, whose hand not only smites, but also heals, who not only brings down to the grave, but also raises up. I have so corrupt and incorrigible a congregation, that I could not endure it any longer, and the Lord has been so generous as to enable me to occupy a new congregation, and with it a considerable portion of excellent land. Inasmuch, therefore, as I intend to use my exertions to remove, as far as possible, the inconveniences with which, as pastors and people, we are obliged to contend in this country, I desire to have the accompanying advertisement made public, and request you, therefore, dear brother, for the benefit of poor evangelical brethren, to make it known in as many public places as you can, which your love does not permit me to doubt you will do; and I will endeavor to return the favor at every opportunity.

I have heard that my dear brother has changed his condition as a widower, and in hope that the matter has turned out to your satisfaction, I offer you my hearty congratulations. May God pour out upon you richly, all temporal and spiritual blessings. Also be pleased to present my kindest compliments to your wife.

In conclusion, I commend myself to your fraternal affection and prayers, and you to the divine support, protection and deliverance, and request you to ascribe my illegible and confused letter to the infirmity of my mind and body, as I am still suffering from the effects of my recent sickness. For my own part, I assure you that I am, and remain, my dear fellow-laborer,

Your devoted brother,

J. C. HARTWICK.\*

In 1755, Mr. Schaum received and accepted a call to To-hickon and congregations in the vicinity. In the year 1759, we find him living at New Hanover (the Swamp) and preaching at Oley, Pikeland and Upper Dublin, and likewise assisting Dr. Muhlenberg every four weeks at Providence (the Trappe). Subsequently he preached at other points. All our ministers at that day had a large circuit, and their labors, in many respects, resembled those of an itinerant bishop. They preached in season and out of season, in churches, in private

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\* The orthography we have given of his name, is the same that he has adopted in his letter. Sometimes he wrote it *Hartwig*.

dwellings, in barns and in the open air, wholly devoted to the work to which they believed they had been called, and earnestly laboring for the spiritual improvement of their countrymen and the extension of the Redeemer's kingdom. In this region of country he labored acceptably till the close of his life. January 26th, the anniversary of his arrival in this country, just thirty-three years before, the subject of our sketch committed his departing spirit to the sure-keeping of the great Redeemer, and animated by a bright and joyful hope, peacefully fell asleep in the hope of the resurrection of the just. His remains quietly repose near the church which witnessed his labors. His memory is still cherished by the descendants of those who sat under his ministry, and traditional accounts preserved of his usefulness. "Remember the days of old, consider the years of many generations, ask thy father and he will show thee, thy elders and they will tell thee."

From all that we have been able to gather, we infer that Mr. Schaum was a good man, exercising the faithful shepherd's watchful care over his flock, and wholly devoted to the work of the ministry. His love for every thing good, his interest in the salvation of the soul; his industry and zeal, his intrepidity in danger, and confidence in God, his humility and submission to the Divine will, were prominent in his life, and produced the most favorable impression. He was rather retiring in his nature, and perhaps even grave, but he was friendly to all, and easily accessible. His genial spirit and inoffensive conduct inspired the confidence of the brethren. Those who knew him best, considered him a Nathaniel, in whom there was no guile. We suppose from the portrait, that he was a man of mild, equable disposition and gentle character, with a warm, benevolent heart, shedding sunshine and happiness upon all who came within the circle of his influence. He rejoiced in the companionship of the wise and good. His life was emphatically a life of severe and constant labor, as was that of all the patriarchs of our church. Yet he never complained. His trust was in God. He earnestly prayed for the divine presence, and confidently looked for the promised aid.

His last days were gladdened by the love of his people and the respect of the community. He had the satisfaction of knowing that he had not lived in vain. He could look with comfort to the past, and anticipate with confidence the rewards of the future. As the earth was receding from his sight, he had higher joys than any thing earthly could yield, the joys of a humble christian faith, and of a triumphant hope of a blessed immortality. He knew that if his "earthly house of this



tabernacle were dissolved," he had "a building of God, a house not made with hands, eternal in the heavens."

CHRISTOPHER EMANUEL SCHULTZE.

Just twenty years after the arrival of Mr. Schaum, the subject of the present narrative reached our shores. During this period the character of our church had greatly improved. Many excellent men, educated at Halle, had been added to the ranks of the ministry, our scattered members had been gathered together, houses of worship, in different places erected, and our prospects seemed most encouraging. The position of the Lutheran church had been greatly strengthened, its influence was felt; our clergymen had secured the confidence and regard of their cotemporaries, their services in the community were universally appreciated. But the great impediment, at this time, to our progress, was the paucity of ministers. The supply was not yet adequate to the demand. The number of laborers did not increase with the growth of the population, from the fact that we were almost entirely dependent for accessions upon foreign aid. We had no facilities for educating young men in our own land, for the sacred office. Those who desired to prepare for the work, were compelled to go to Europe to obtain the necessary preparation. Dr. Muhlenberg, from the very beginning, saw the disadvantage under which we were laboring, and warmly advocated the necessity of establishing a literary and theological institution, that the church might be supplied with an educated ministry. Dr. Freylinhausen says: "Mr. M. has often expressed his earnest desire that the vast and increasing multitude of German Lutherans in North America might be better provided for in regard to religious instruction. He is convinced that the present arrangements are inadequate, and that a Seminary ought to be established, to train up laborers to publish the doctrines of the Gospel. But the greater part of our congregations are burdened with debt, are unable to contribute to such an enterprize." Under the circumstances, our people necessarily turned to their transatlantic brethren for help in their destitution. Their application was generally forwarded to the brethren at Halle, who had from the beginning shown an earnest interest in their countrymen who, far away from their native land, were inadequately furnished with the means of grace. The imploring cry was not always uttered in vain. Often were young men, in a course of preparation for the gospel ministry, directed to look at this field of labor, white for the harvest, and to inquire whether it was not their duty to occupy it. One and another,

we have seen, did take the subject into serious and prayerful consideration. Moved with a feeling of compassion, and imbued with the missionary spirit, they were willing to forsake the comforts of home, the endearments of society, to make any sacrifice, and to submit to any toil, that they might subserve the cause of Christ, and be instrumental in the salvation of souls. Their energetic devotion to the principles they professed, their faithful and self-denying efforts for the extension of the Redeemer's kingdom, beautifully illustrate their christian character, and furnish unequivocal proof of their qualifications for the work in which they longed to engage. Mr. Schultze was a student at Halle, when these pathetic appeals for help were again and again made. The reports of the spiritual destitution which existed, produced a strong impression upon his mind. He immediately inquired "Lord what wilt thou have me to do?" The result was, that he determined in the name of his Master, to relinquish all the advantages and prospects which offered at home, and to consecrate himself to the important and responsible work of declaring the truths of the Gospel in this western world. As soon as his studies were completed, he made his preparations to join his brethren, who had preceded him to this country.

Mr. Schultze was born January 25th, 1740, at Probstrell, in Saxony. His parents were John Andrew and Amelia Schultze, who had brought up their son in the fear of God, and instructed him in the principles of the christian religion. Having received the necessary elementary instruction, he entered the celebrated Frederick College at Halle. With this institution he remained connected for five years, when he became a member of the Orphan House, for the purpose of qualifying himself more fully for the ministry of reconciliation. The influences exerted over him here were most salutary. He caught the spirit that prevailed. His faith was strengthened, his heart animated with a love for souls, and a desire to be useful. During the summer of 1765 he was ordained by the Consistorium at Wernigerode, and immediately commenced his journey to this country. He arrived in Philadelphia the following October, and was at once chosen second minister of St. Michael's church, of which Dr. Muhlenberg was at the time senior pastor. His opportune arrival obviated the necessity of a division of the congregation, the propriety of which had been, for some time, in agitation, as the duties were considered too onerous for one man. There were no less than seven hundred families connected with the church, requiring pastoral care and atten-



tion. Mr. Schultze continued to labor with his colleague for several years, most harmoniously, in building up our church in Philadelphia, and in advancing the interests of Christ's kingdom. The following year was laid the corner-stone of Zion's church, which was dedicated to the Triune God, June 26th, 1769. This was considered, at the time, the largest and most elegant church in the United States. This same edifice, during our Revolutionary war, when Philadelphia was in possession of the British, was converted into a hospital for the sick. To this church, also, Congress, in a body, repaired to express their grateful acknowledgments to Almighty God, for the victory achieved, and the peace secured, on the surrender of Cornwallis at Yorktown.

In the spring of 1769, Mr. Schultze was chosen Vice-Rector of the Philadelphia congregations, with the promise, that after Dr. Muhlenberg's death, he should be the Senior. His appointment to this office, which was created in consequence of the frequent absence of the senior pastor from the city, on business connected with the general interests of the church, may be regarded as an evidence of the high esteem in which he was held, as well by his venerable colleague, as by the members of the congregation. After a residence of five years in Philadelphia, he received and accepted a call to Tulpehocken. Here he lived and labored for thirty-eight years, enjoying the affection of his congregation, and with the blessing of God resting upon his labors. Frequently he was solicited to take charge of other churches, but he declined every invitation, believing that it was his duty to remain in the position he was occupying. On Dr. Muhlenberg's removal to the Trappe, in 1784, an effort was made to get him to return to Philadelphia; he was elected pastor, by a large majority of votes, over the other candidates; but after a careful consideration of the subject, he concluded that he could not accept the call. On the occasion of his visit to the city in advance of his decision, Dr. Helmuth writes: "Mr. Schultze, to the extreme joy of all, made us a visit. I spent the forenoon of to-day in his company, and tried to convince him that he should accept the call of the Philadelphia congregation. His only objection seems to be the humble feeling of his incompetency, which is certainly an indication of a true disciple of Christ. In the afternoon, the vestry of the church met for the purpose of welcoming him to their midst." That the congregation did not submit to his refusal with the best grace, we infer from the following communication, dated June 5th, 1785, in the *Halbische Nachrichten*: "Our Synod held its annual meeting late-

ly in Philadelphia, when Rev. Mr. Schultze honored us with a visit, which was not, however, so very acceptable, as he declined the call given him by our congregation."

Mr. Schultze's labors at Tulpehocken are said to have been "indefatigable and successful." His duties were discharged with the most conscientious fidelity and unwearied application. A letter to Halle, written in 1782, refers to him in the following language: "Mr. Schultze is now, for the second time, President of the *Ministerium*. Besides his principal congregation at Tulpehocken, he attends to several other smaller ones. It is almost impossible, on account of the multiplicity of his official duties, to be a single day at home with his large family, but notwithstanding, he is yet active and vigorous, and is able to endure labor and fatigue. Every year he instructs a large number of young persons in the principles of the christian religion, and receives them into the church."

Mr. Schultze's health began gradually to decline, and his physical infirmities to increase. He continued, however, to perform divine service, although he was often so feeble as to require assistance in ascending the pulpit steps. On the Lord's day preceding his death, being too much prostrated to walk to the church, near which he lived, he preached in the parsonage. This was the last time he was permitted to break to his people the word of eternal life. From this period he became more debilitated, and anticipated his speedy dissolution. On Saturday, March 9th, 1809, he put off his armor, and finished his course, in the sixty-ninth year of his age. He gently passed away, humbly resting his head upon the bosom of Him, who was crucified for his sins. Jesus was his hope; washed in his blood, justified by his righteousness, sanctified by his grace, he had peace with God. In the presence of an immense concourse of sorrowing friends, he was, on the following Wednesday, interred in the cemetery attached to the church in which he had so often dispensed the symbols of the Savior's love among the people of God, and urged them forward in the discharge of their christian duties, by the hopes and consolations of the Gospel. An appropriate discourse, on the occasion of the funeral, was delivered by Rev. Dr. Lochman, from the words, "If any man serve me, let him follow me; and where I am, there shall also my servant be; if any man serve me, him will my Father honor."

Mr. Schultze was married the year after his arrival in this country, to Eve Elizabeth, daughter of Dr. Muhlenberg, a woman calculated to make him happy and increase his usefulness, to whom he was most tenderly attached; her death oc-



curing a few months before, is supposed to have hastened his own end. From this marriage there were nine children, four of whom survived their father. His son John Andrew, for several years, filled the gubernatorial chair of Pennsylvania. A portion of the library which belonged to the subject of our sketch, was recently, through the kindness of the heirs, presented to Pennsylvania College. The collection contains some rare and excellent volumes, principally in the German language, which are regarded as a valuable contribution to the library of the institution.

It is the concurrent testimony, that Mr. Schultze was a man of devoted, fervent and practical piety; he was earnest, zealous, and faithful in the work to which he had devoted himself. None ever doubted the sincerity of his intentions, or the integrity of his character. His blameless life gave a lustre and a value to his teachings from the sacred desk. He possessed a kind heart and warm affections. His benevolence was active and unfailing. It was his constant aim to do good. From this purpose he could not be diverted by any other pursuit.

“He watch’d and wept, he prayed and felt for all.  
And as a bird each fond endearment tries  
To tempt its new fledged offspring to the skies,  
He tried each art, reproved each dull delay,  
Allured to brighter worlds and led the way.”

His life was devoted to Christ and to the service of the church. The industry, self-denial, and unabated interest with which he devoted himself to his duties as a christian minister, were seen and known by all. He was amply compensated for his sacrifices and toils, in the unfeigned regard and increasing confidence of the community, and an extended career of usefulness, the results of which it is impossible to estimate. He enjoyed in a high degree the love of his brethren in the ministry. He exerted a considerable influence in the ecclesiastical body with which he was connected. He was frequently elected to offices of honor and trust in the church, and died the Senior of the Synod of Pennsylvania. Long years must pass away before his beloved memory and blessed labors will be forgotten. We cannot, perhaps, more appropriately conclude our brief sketch of this servant of God, than by giving a few extracts from the obituary discourse delivered on the occasion of his death. In referring to the important and responsible office with which he was invested, and the satisfactory discharge of his duties, says Dr. Lochman: “He was commissioned to call sinners to repentance and faith in the name of the Lord Jesus Christ, and earnestly and faithfully did he

fulfil the commission. He was commissioned to commend to sinners the wonderful love of God in Christ Jesus, and fervently did he do it. He was commissioned to comfort the sorrowing, to strengthen the weak, to build up the faithful, and this also he joyfully executed. You must all testify that during the thirty-eight years he lived with you, as your minister, he labored faithfully and conscientiously for your good. You never summoned him in vain to the performance of any difficult duty, when it was at all possible for him to serve you. By day and by night, in cold and in heat, in sunshine and rain, he ministered to you without any complaint. He frequently appeared in your churches when many of you, in consequence of the inclemency of the weather, were afraid to venture away from your own firesides. Even when old age came upon him, he desired to devote his feeble powers to the service of God. When his flesh was weak, his spirit was still willing. In fidelity, industry and zeal, few have surpassed him. He might truly, with the apostle of the Gentiles, have said, 'In journeyings often, in perils of waters, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren; in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness. Besides those things, that are without, that which cometh upon me daily, the care of all the churches.' To many did he make known the way of salvation; many he instructed in the doctrines of christianity; many he warned of sin and of the wrath to come; many he directed to the path of virtue, and to the Savior of the world. In the joy which is found with Christ, he meets these, who thank him for his services. O how insignificant do all the toils and sufferings of this life now appear to him! How he rejoices in his God, whose face he now sees, whose society he enjoys! How he rejoices as his Father honors him openly, in the presence of redeemed spirits, and what pleasure he experiences, as he beholds and embraces those who preceded him to this world of bliss! Finally, I would impress upon your hearts the words of Paul in his letter to the Hebrews: 'Remember those which have the rule over you, who have spoken unto you the word of God; whose faith follow, considering the end of their conversation.' It seems that several teachers of the Gospel among the Hebrews had died, and that Paul desired those who used to listen to them, to remember both the teachers and the word which they taught. 'This, dear brethren, should you also do! Your teacher who served you so



long, has been called away. You will hear him preach no more, but you can remember him and the sermons which he preached to you. O yes! hold him in affectionate remembrance, and often consider the instructions, the admonitions, the warnings and the consolations, which he gave you. Remember the good and profitable teachings you received from him, both before and at your confirmation. Frequently recall to your mind the services of the sanctuary, the discourses you heard him preach. Remember the words of comfort he spake to you in your hour of need, and in the time of sickness. As often as you revisit his tomb, bring to mind his instructions and admonitions. Renew your resolutions, and strive to keep them! Then the God of peace will be with you, and you will enjoy the blessedness of again being united with your pastor in the realms of peace."

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## ARTICLE V.

### PASTORAL LETTER.

The following translation of a manuscript letter of the venerable Patriarch of the Lutheran Church in America, will constitute an acceptable addition to the valuable biographies which precede it. Its historic is not its only interest. Exhibiting the spirit in which the Fathers of our church labored, it furnishes useful lessons to the sons. *O si sic omnes!* EDITOR.

IN THE NAME OF GOD!—AMEN!

*Co-laborer Schaum*

*and beloved brother in Christ:—*

We are compelled to send you to Raritan, and to recall our dear brother Kurtz. Inasmuch as Raritan is one of those posts in which it is necessary to ask from God, and use all possible wisdom and prudence, if we do not wish our church to be injured, we send with you the following instructions, dictated by genuine and disinterested affection:

1. You go forth in the capacity of a Diaconus, or servant of Christ. Permit us, therefore, earnestly to recommend for your study and assimilation into succum and sanguinem, the epistles to Timothy and Titus, and show yourself to be really

such an one, in doctrine and life, in prayer, self-denial and watchfulness.

2. In your external conduct, be thoughtful and circumspect, in every relation ; in conversation, in preaching and other official duties, inasmuch as you have persons gazing upon you from all sides. Should you offend in doctrine, or life, or in the discharge of your official duties, the report of it would be heard in New York, New Jersey, Pennsylvania, as well as Holland and Germany, and we ourselves, and our worthy superintendents, be deeply grieved. *Lupus enim in fabulâ.*

3. We request you to keep an accurate and continuous journal, during your absence, of the occurrences of each day, and of your official acts, and to present it to us on your return ; and occasionally, in the interval, when favorable opportunities offer from Raritan, to send us a written account of your circumstances.

4. Observe unalterably the following method in the discharge of the official duties :

*a.* In public worship, begin with our usual Confession. Take nothing from it, add nothing thereto.

*b.* Let the congregation then sing :—

Allein Gott in der Höh' ; or,

Nun bitten wir den Heil'gen Geist.

*c.* Offer up the petition : *Schaff' in uns Gott ein reines Herz*, or some other short scriptural prayer ; afterwards read the Epistle.

*d.* Give out the principal hymn, selecting such as are well known, and tunes with which the congregation are familiar, otherwise confusion will arise.

*e.* Read the Gospel, and repeat the Creed without explanation.

*f.* The congregation then can sing :—

Liebster Jesu sq., or

Herr Jesu Christ dich zu sq.

During the singing of the hymn, go upon the pulpit.

With reference to the preaching, be pleased—

1. Not to make use of any long original prayers, as introductory to your discourse, for they give rise to repetitions, consume time, and distract the attention.

2. You should have the discourse well and completely committed to memory, and entirely at your command, so that you may be able to deliver it deliberately, without stammering,



and without the repetition of the same words. Do not forget, deliberately, and in the affectionate intonations of a loving pastor.

3. The sermon ought, and must not be longer than a half an hour, as in addition to this, the prayers consume some time. You can determine the time by your watch.

4. After the sermon is ended, read the Liturgy with a deliberate enunciation, and do not forget to pray for our gracious Majesty, George the 2d.

5. After the close of the services, call up the youth of your charge, and each time allow them to recite one of the divisions of Luther's Catechism, and also our Glaubens-Lied. This instruction of the children should not last more than half an hour.

6. We give you authority to baptize children in the congregation, when it is desired. You must not, however, perform the baptismal ceremony, in words suggested at the time, but proceed strictly in accordance with our Agenda, except that you may omit the Exorcism, or the abjuration of evil spirits.

7. When persons desire the publication of the bans, and to be united in marriage, you must first inquire of the deacons and elders, whether the applicants belong to the congregation; and not perform the ceremony, until the publication has been made, with the consent of the deacons, for three successive Sundays, and no objections have been presented.

8. It will be your chief and most necessary duty, each succeeding week, to instruct the children of the congregation; for this is a matter of great importance, and is pleasing to the congregation.

9. Seriously beware of land speculations, secret marriage engagements, the purchase of horses, watches, and of exchanging of any kind. The lust of the flesh, the lust of the eye, and the pride of life do not slumber; and it is a shame when we youthful heroes fall before such enemies. \* \* \*

10. In conversation with others, it is more necessary to converse about our spiritual warfare, spiritual enemies and conflicts, than about worldly affairs; for we do not understand, *Corpus politicum*, therefore it is true here also: *Si tacuisses, philosophus mansisses*. May we only be good combatants for Jesus Christ.

11. We cannot yet determine absolutely, when you shall return; we will therefore write when it is necessary.

We hope you will be a sweet savor, and a pattern to the Raritan people. The Lord our God prosper your way, and

cause you to be a great blessing, whilst absent; and may you return again with a contented heart.

We commend you to God, and the word of his grace.

Written with the approbation of pastor

PETER BRUNNHOLTZ,

BY

H. MELCHIOR MUHLENBERG.

PROVIDENCE, *April 2*, 1747.

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## ARTICLE VI.

### PARABLE OF THE PHARISEE AND PUBLICAN.

*Luke 18: 9—13.*

The design of this parable is made known by its great author, and therefore we can neither doubt its general import, nor neglect in its explanation, the guide which he has afforded us. It was spoken, according to our version, “unto certain which trusted in themselves, that they were righteous, and despised others.” The purpose may be expressed, with some modification, by a closer adherence to the original, in the words: “concerning, or in reference to some who trusted,” &c. In the days of our Savior, there was a religious type, which, resulting from powerful tendencies of the human heart, has often re-appeared, characterized by great self-complacency, and depreciation of others, an over estimate of self, and an under estimate of others.

No state of mind can be more objectionable, and none of worse portent, than this. It is guilty of a double wrong; it imposes upon itself, and it fails in charity to its fellow. Starting with no well founded pretensions to true holiness, it conjures them into existence, and testing men by a false standard, it condemns what God honors. It is not surprising, therefore, that our Lord directed his attention specially to its counteraction, and amongst the other methods adopted by him to effect a radical cure, invented and uttered the beautiful and instructive parable, whose title is derived from the actors who are introduced to illustrate his principles—the parable of the Pharisee and Publican.

The design of the Savior is, to show the difference between true and false religion, and in doing so, to expose the empty



pretensions of those who, reposing confidence in themselves, discard those who repose confidence in God. There is a true and a false worship of God, there are hopes which have, and there are hopes that have not a true foundation, and for us it is all important, to know what will sustain us in the hour of need, and what, at best, is but a broken reed. That we may be instructed on these points, and escape the shipwreck of Pharisaism, whilst we attain the haven of true godliness—let us turn our attention to the nature of true religion, as it is presented by an infallible teacher in the parable before us.

If we consider the parable a sacred drama, the persons of the drama being the pharisee and the publican, the first will perform the part, and so that no one can object to its completeness, of the false religionist, or will show, whilst performing before us, the true lineaments of an insufficient religion. The other, with equal perfection, will show how it is that human passions are affected, and how they display themselves in the mien and the deportment, when true piety has taken possession of the soul. Before the curtain drops, and just when the whole scene passes away from our eyes, we will discover the catastrophe in the condemnation of the one, and the acceptance of the other.

That it may be seen more particularly what is wrong and what is right in religion, we will point out the agreements and the differences of those worshippers, for worshippers they were, or appeared to be, and then we will see what was the result. In tracing the resemblance between them, it may be noticed, that they were both rational creatures of God, and consequently capable of ascertaining his existence, understanding his revelation, and rendering homage to him. Knowledge of the great author of all things, in whom we live, move, and have our being, is the prerogative of rational creatures, and cannot be predicated of animated existence, however perfect its physical organization, and wonderful its instincts, which is destitute of this divine light. This knowledge is our special prerogative, our greatest glory, that by which, in all our deterioration, we retain a resemblance to the greatest being in the universe, we should honor it in ourselves, and honor it in others, and whilst we regard it as matter for just pride, it ought to awaken sincerest gratitude to him whose gift it is, and it should ever be associated with a lively sense of our responsibility to him who, although he has dispensed it as a free gift, holds us accountable for the use we make of it. It involves a tremendous responsibility, and wo to him whose stewardship of this treasure is marked by unfaithfulness, in a land of gospel light;

a double wo awaits him who useth this gift for the glory of self, and not for the glory of God. How few reflect upon the solemnity of their endowments, and rightly appreciate the obligations which those endowments entail upon them.

These worshippers were alike the objects of the divine love. It is nothing more than finds the firmest warrant to regard human beings, all alike, whether viewed from the light of nature, or the clearer light of revelation, as embraced in that love, the expressions of which are arrangements and dealings adapted to promote happiness. Whatever differences there may be amongst men in their intellectual endowments, in their physical appearance and structure, in their external locality and condition, God who has made of one blood all the nations of the earth, regards them as his children, and his benefactions have respect to the entire race, as his special beneficiaries. This truth, so well ascertained, and which is so reasonable in itself, may be regarded as the best corrective of that dissatisfaction with our condition, and that tendency to murmur, which, unhappily, so often appear in our world. And though events may sometimes seem to militate against it, and our limited knowledge may be unable to discover the proper method of reconciling the one with the other, a properly regulated mind will always acquiesce and feel satisfied that mystery which human reason cannot solve, needs but to await the decision, in order to its perfect commencement. Worshippers throng the house of God, they come before Jehovah's throne of grace, they sit to receive the messages of his love, and though there may be, and there will be, a vast variety of shades of difference in minor matters, they are all identified in the welcome which is afforded them to the provisions for happiness which God's hand has made. Alike too, were they, in their need of divine mercy. Both were transgressors of God's holy law; both had exposed themselves to God's curse; both were cut off from hope, save through the mercy of God. It is an undeniable truth, just as evident in the history of man, as it is in the revelation of God, that all men, as sinners, need God's mercy. Mercy, whose function it is to confer favors, spiritual blessings on the undeserving, whose employment consists in forgiveness and salvation, how necessary for man, how blind they who cannot see it, how wise they who know and respect it. In this one word is embraced all that we need, all that we should seek, and all that God can give. It was mercy that planned human redemption, that spoke in the accents of the Savior, that pleads with us in the Gospel. It is mercy that protects us day by day. It is mercy that guides us in the



right path. It is mercy that leads us to the heavenly Canaan. It should not, however, be forgotten, that the need, and the sense of the need, are not the same. Most true is it, that our necessities and our demands are not always parallel, and that which would be most profitable, is least desired. Often in the journey of life, is our thirst directed to unsatisfying fountains, whilst for refreshing and life-giving waters we have no appetite.

With these points of unity, these men agree in repairing to and treading God's earthly courts. They recognize in a greater or less degree, God's claims upon the reverence and homage of the children of men. Neither gives sanction by what he says or does, to the skepticism, or infidelity which doubts, or disbelieves, which asks, what is God that he should be worshipped, or what shall we have from praying to him?

In looking at the points of resemblance between these representatives of classes, we see a picture of our religious assemblies. The eye passes over the whole, from one to another; how much are they alike, and how natural the conclusion that as there are so many points of contact, face answering to face, so must heart to heart. Alas! that it should be otherwise, that with so many points of resemblance, there should be so great a difference. We proceed to point out the difference between these worshippers. The difference between them, notwithstanding the resemblance, was very great. Twins in their birthright and privileges, they were not so in their views and dispositions. Recognizing a common Father, and seeking a common destiny, they seem to travel together, but their routes are not the same. In indicating points of difference, it may be mentioned that they differed in regard to the attributes of the being whom they addressed in their prayer. Very unlike must have been their conceptions of the holiness and mercy of the great God. This is easily to be inferred, from the language they employed. The pharisee stood, and prayed thus with himself: "God, I thank thee that I am not as other men are, extortioners, unjust, adulterers, or even as this publican. I fast twice in the week, I give tithes of all that I possess." Of the other it is said: "And the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, crying, God be merciful to me a sinner." Both addressed God, but the difference was very great. The pharisee, in the usual posture of prayer, and confining his utterance to himself, expresses his indebtedness to God for his exemption from odious vices, which he regards his fellow-men as practicing. He asserts his superiority, not only to them, but to the individual who, although not closely in contact with him, was

nevertheless in his view. A stranger to him most probably, at any rate utterly incognisant of his spiritual condition, he claims to be his superior. He further develops his religious pretensions, by boasting of his fasts, and of his donations, extending to a tenth of his income. Although it is not affirmed that this man had any particular views of the attributes of him on whom he called, it is evident that with such conceptions of his own moral excellence, such a revelling in his religious superiority, he could neither have known himself nor others, and must have had far from adequate knowledge of that God who, perfect in holiness, is rich in mercy. It is undeniable, that just in proportion as we have enlarged ideas of the moral purity of God, of his aversion to sin, and his love of holiness, of the extent and spirituality of his law, will we be delivered from feelings of pride and self-sufficiency, be disposed to humble ourselves, and to regard with tenderness, those who are in the like condemnation with ourselves. It is when we think aright of our moral condition, that we are prepared to understand our wretchedness and misery, and to know that if any relief can be afforded, adequate to our wants, it must originate in a goodness combined with omniscience and omnipotence, on which we can have no claim. All that we can render, must fall so far short of what God is entitled to receive, that it cannot be made the foundation of further favors, but must leave dependant on the provisions of compassion. No man could make such a prayer as that which is recorded of the pharisee, who knew God in his holiness and mercy, or if such attributes were regarded as pertaining to him, they must have been modified in his conceptions, into forms utterly irreconcilable with the truth. The holiness which can be satisfied with such purity as this self-sufficient worshipper paraded, would not pass muster in any respectable judicatory; it would scarcely attain a respectable heathen sanction, and the mercy which could respond to such mock pretensions, would be difficult to discriminate from perfect arbitrariness. No injustice can be done to the class whose spokesman is before us, when it is alleged concerning them, that they know not how holy is that God whom they pretend to worship, and how jealous of his honor, and observant of the interests of his creatures, when he displays towards them his forgiving love.

Very different is the publican, the odious, odious to the Jew, on account of his employment of collecting the revenues, tax-gatherer. He stood afar off, neither occupying the place of the most favored, nor pressing into close contiguity to the most holy place, and in every movement, indicated his deep



self-abasement, and the sincere repentance which was pervading his heart. His eyes were not lifted up to heaven, he felt his unworthiness to turn his look to the pure Jehovah, he shows the anguish of his heart in the smiting of his breast, and his sense of his perishing condition, in the entreaty, God be merciful to me a sinner. Thou, who canst be just and yet pardon, who hast revealed thyself as merciful, through a typified mediator, who, in the fulness of time, puts away sin by the sacrifice of himself, cast me not away from thy presence, and graciously remit my numerous and aggravated offences. Is it not clear that this man had in his mind a Being of infinite holiness and boundless mercy, does not the anguish which he feels on account of his sins, reveal his sentiments of the holiness of the Most High, and his most importunate petition for mercy, show that this he regarded as most needed by him, and, at the same time, as the brightest jewel in the divine diadem? No forced inferences are made, when we claim these representations as true, and we may boldly give our sanction to the belief that a vast difference existed between these men, in regard to their views of the holiness and mercy of the great object of their homage. The views which they entertained concerning themselves, was another important point of difference, particularly in regard to their obligations and their fulfilment. That there was, in both, evidence that the claims of conscience were not unheeded, the extent to which it made demands of them, and the measure of their completion, were not by any means the same. The man who, with a depraved heart, and the constant manifestation of sinful desires and affections, whose life, though free from gross crime, is tarnished with incessant deviations from strict moral purity, can nevertheless pass in retrospect and comment upon his character, at the very moment when he is inviting the inspection of the searcher of hearts, with unmixed complacency, with no word of condemnation, with marked expressions of gratitude for exalted and unequalled virtue, cannot be regarded as very clear in the range of human obligations, or the homage which he has practically rendered to them. When such a man is compared with another, who with unaffected humility, pours forth a wail over his moral delinquencies, who writes bitter things against himself, because he considers himself all over unclean, whilst there may have been no difference, or an exceedingly slight one, and in God's impartial estimate, it could not have been great, we cannot but suppose that here duty is graduated on a different scale, and that convictions in regard to its performance, have other measurements.

In another respect did they differ in their feelings. Whether the feelings which they exercised centred in themselves or in God, they were very much unlike. The one is wrapped up in the highest feelings of self-satisfaction, his self-gratulation is extreme. His secret history, as it passes in review, makes his heart to throb with lively emotions of satisfaction, and he exults over himself as a model man. The great Creator has many rational beings enjoying the bounties of his providence, and receiving the ministrations of his grace, but he can find none who can enter the lists with him, and bear off the palm of a more perfect manhood. Revelling over his exalted virtues, he becomes so entranced by his excellencies, that he fancies he walks in a region unfrequented by his kind; he is not as other men, God be thanked, and far different from that specimen of humanity, which seemed to be entitled to some respect, because it appeared in the sanctuary, doing honor to its creator, the sin-sick and contrite publican. For God there were no feelings of homage. Any correct decision must pronounce that there was no reverence, godly fear, adoration or true praise. No sense of the excellency of God, which maketh his worshippers afraid. No filial confidence which reposes itself on the bosom of the Father. No humble submission, which speaks in the language, thy will be done. No docility which desires to be directed in the way in which it should go. The publican, in every movement, expresses emotion, and when it is analyzed, it is exceedingly diverse from the other. It speaks in regard to self, the language of self-condemnation in regard to God, the deepest abasement, the highest reverence and the most perfect trust. Life, in my case, has been distinguished by forgetfulness of God, by neglect of duty, and by many sins. Goodness and mercy have followed me, but insensibility has made it no proper return. Though surrounded with many and striking proofs of God's love, I have refused to hear his voice, and to escape the wrath to come. I am vile and hell-deserving. No wrath, not that which burns to the lowest hell, is too great for me. My heart is crushed by the weight of its crimes. Though my sins may have taken various directions, they have all centred in God; against thee, thee only, have I sinned, and done evil in thy sight. Anon, as the eye rests more immediately on God, it sees the Father, and the emotions of the beloved son gush forth from the soul. He has no pleasure in the death of the sinner, he is able and willing to save to the uttermost, all who come to him. He hath provided redemption in blood. He inviteth the weary and heavy-laden to come, and him that cometh he doth not



cast out. Reverence and love, assurance and gratitude, combine to form the varied feelings which course through the heart, and utter the homage which the poor penitent renders to the majesty he adores.

The result of what they did, finally, claims our attention. It is expressed in the language, I tell you, this man went down to his house justified, rather than the other. Much as these worshippers differed in their views and feelings, there was no less diversity in the issue of what they did. The preference of the one to the other, of the publican to the pharisee, may appear to be expressed in language which indicates a slight difference. It is, however, not to be overlooked, that the design is not to express degrees of acceptance, not to trace shades of excellency where there was fundamental sameness, but to make known, unequivocally, the acceptance of the one, and the rejection of the other. If any philological difficulty should impede such a conclusion, the analogy of faith must interpose, and by its authoritative decision pronounce, that whilst in the pharisee there is a want of the prescribed conditions of salvation, in the publican they appear in their utmost fulness. We need not traverse the record very widely, to discover the principle which guides the decisions of heaven's chancery. Appended to the parable, we have the Savior's deduction, which throws, we think, all needed light upon the topic, for every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted. The one was justified, and not the other. The result is expressed in the word justification. The publican went down, descended from the elevated temple, to his humble home, a justified man. If we restrict the meaning of this word to the simple idea that his course was approved, and the other's condemned, that he was right, and the other wrong, it would, though not positively erroneous, restrict a term of large import to a very narrow sphere. That which had taken place was the forgiveness of his sins, and his gracious acceptance through a mediator. The mercy for which he put in his plea, was awarded him by God, the sentence of condemnation which rested upon him was removed, and he was pronounced acquitted. The injured law no longer demanded his punishment. His doom was not an eternal hell. In the sight of God, he stood innocent and pure. Robed in a righteousness provided by God's mercy, he had a title to an inheritance, incorruptible, undefiled, and that fadeth not away. He went up with sorrow, he departed with joy. He went up trembling with apprehension, he went down disburdened of his care. He ascended with sorrowing countenance, he re-

traced his steps with peace beaming in his eye. His ascent was with slow steps, pressed down by grief, his return was speedy, and his steps were light. Great is the blessedness of God's justified ones: beauty has been given them for ashes, the oil of joy for mourning, and the garment of praise for the spirit of heaviness. Great is the blessedness of God's justified ones: they are new creatures, they have been created anew in Christ Jesus to new works, they rejoice in hope, they have peace with God, they travel as pilgrims to a city which hath foundations.

The pharisee went up without contrition, and he departed without peace. His worship prepared him to overrate himself and to despise others. It could do him no good. It could not advance his happiness. As he had been, so he remained, with a stronger tendency in the tortuous direction in which he was progressing. He was not prepared to acquire, or to distribute true blessings. Wretched are the children of pride, who cannot humble themselves under the hand of God, how can they learn of him who was meek and lowly in heart, how can they welcome his humbling religion, how can they glory in his cross? Their doom is written, if they repent not, they perish. Self-exaltation, pride, the sin of fallen angels, cannot be considered compatible with homage to God, it cannot approach God through the great mediator, and commune with him, it cannot be admitted into God's everlasting kingdom.

The publican's destiny how different. Happy in his gains, happy in his prospects, exalted on earth, there awaits him a higher exaltation on Christ's day. Before assembled men and angels, the great judge will ratify publicly the secret transactions of earth, and reveal to the universe the secrets of the heart. Such then is the result, and it is of much significance, and from it we may learn how God should be approached, and that it is most true, that his sacrifices are a broken and contrite heart, that a broken and contrite heart he will not despise.



## ARTICLE VII.

*A Discourse on the Marriage at Cana, by the Rev. G. C. Harless, D. D., formerly Professor of Theology at Leipsic ; now Court Preacher at Dresden. Translated by a pupil of Hagerstown Female Seminary.*

We regard this as a valuable discourse, upon a very interesting subject. The views of the author are new, and presented in a striking manner; and if we are not mistaken, they remove the difficulties encountered by commentators, in their attempts to explain the miracle at Cana. It is here discussed in its relation to prophecy, and also presented as *itself* a type of the feast to be held in the upper sanctuary, when Christ shall drink of the fruit of the vine with the redeemed in his Father's kingdom. And this view of the matter is well calculated to silence the sneers of the rationalist, and remove the difficulties of the hyper-orthodox on the subject of temperance. Indeed, the miracle, as thus understood, is vindicated against all cavilers and objectors—has a flood of light cast upon it, and reflects, mirror-like, both the power und goodness of God.

The historical connection of the discourse adds not a little to its interest. It was delivered at Leipsic, January 14, 1849, shortly after the storm which convulsed Europe to its centre, had passed away, and left its troubled waters behind. The minds of men were unsettled, both in regard to politics and religion. The wildest confusion reigned in the state, and the church was scarcely less agitated. Socialism, and radicalism in all its varied forms, offered their panaceas as sovereign remedies for the maladies of the state; and rationalistic infidelity proposed its nostrums to cure the disorders that afflicted the church. The people were tossed as the troubled sea by the stormy winds. Amid this war of conflicting opinions, the preacher, true to his mission, lifts up his voice in defence of the truth. Doctor Harless holds a distinguished position among the evangelical party of Germany, and is successfully exerting his great talents and influence to promote the cause of genuine piety. It is equally honorable to the court of Saxony, as to the preacher, that such a man should hold such a place. The peculiar style of the author increased the difficulty of the translation; but if the discourse should afford the reader half the pleasure it has given the writer of this, then the translator will be abundantly rewarded.

C. C. B.

## THE MANIFESTATIONS OF CHRIST'S GRACE.

Grace be with you, and peace from God our Father, and the Lord Jesus Christ. 'There are, my beloved, even among sincere christians, some who believe they have reason to lament that Christ no longer manifests himself in Christendom by

signs and wonders. It appears to them that the present time is devoid of interest and life, in comparison to the New Testament history. This complaint seems to me just as unreasonable as would be the lament of him, who stood under a tree loaded with fruit, that it was no longer covered with blossoms. Every thing has its time, not only in ordinary life, in the world; but also in the kingdom of God. This also has its spring, its summer, its autumn, and its winter. Christ's coming into the world constituted the spring-time of his kingdom. The signs and wonders which Christ performed when on earth, are something quite different from that which may be called by those names, for they are only the forerunners of the coming spring, the loud speaking witnesses that that time had appeared, as the word of prophecy had described it, as the time of salvation for Israel, and the day of regeneration when David's seed would found an eternal kingdom upon earth, and in this seed, the God of Israel, even Immanuel, would be God with Israel and all nations. These were the days which Christ himself compared to the time when no one should mourn, because the bridegroom was present. But the time will come, says Christ further, Matt. 9: 15, when the bridegroom will be taken away, then will they fast. But the present is the time when the bridegroom is taken away to the glory of heaven, and we are expecting his return. Who can then expect that this should be a time of those signs and wonders which announced the arrival of the bridegroom? And still this is a time when he also, though absent and invisible in his glory, is and remains with us, according to his grace, until the end of days, and gives us manifestations of his gracious presence, if we only have eyes to see them. May God open our eyes and hearts to the comforts of such knowledge!

TEXT:—*John, Chap. 2d, 1st to the 11th verse.*

What then occurred, was the first sign of the presence of the Lord of glory, given for this purpose, that the apostles should believe on Jesus, as the promised and expected Savior of Israel, a sign which cannot appear in such a form again, nor did it re-appear in the days of Christ's humiliation, a first and last of its kind. This sign will probably have its full explanation and fulfilment, first, in the kingdom of his glory, when Christ will drink anew of the fruits of the vine, with his own in his Father's kingdom. But in the meantime, there remains to us the general instruction and comfort of all those signs which are contained in the word of God. Each individual miracle represents the grace and mercy of Christ, which



are always the same, and is written for our instruction and comfort, if ever we should misunderstand the tokens of his present grace, desire false signs, or despair of Christ's mercy. Let us then, meditating on the manifestations of Christ's grace, learn from our text what God's word teaches us, as to their nature. The nature of his grace embraces the following particulars: First, Christ gives us that which is precious, for nothing. Second, Out of small things he makes glorious things. Third, He gives that which is best at last. Fourth, He gives it at his own hour, and not according to our wishes.

I. The first manifestation of Christ's grace, consists in his giving that which is precious for nothing. This was the meaning of the first miracle, and it remains the first fruits of the manifestations of Christ's grace. Wine not made of the fruits of the vine, and not bought with gold and silver, is presented on the day of the wedding—is presented gratuitously to the guests of the feast, at which Israel was to learn the indications of the promised time. But the signs of the promised time were, according to the prophetic word, among others, that the Lord of Israel himself, would prepare for all nations a feast of pure wine, wine in which are no dregs, which the thirsty might procure without money and without price. That this time was about to be fulfilled, Christ will let the people of Israel see, as with bodily eyes, when he presents wine to the guests, not from an earthly press, but flowing from his Almighty hand. And for this he chooses a wedding day. He had come, indeed, as the bridegroom of Israel, (and) the Lord revealed, therefore, for the first time, his glory on a wedding day, in order to make himself known to the people whom he was wooing, through this first sign, which was an earnest of their promised blessings. It was a small sign, yet highly significant, on account of the prophetic word. For the Lord, who gives precious things gratuitously, revealed himself in the fulfilment of the word, by giving wine not made by men, nor to be bought of men, and therefore gratuitously offered and enjoyed. But this is the nature of all the manifestations of Christ's grace, and those only who look to this, and are disposed to receive the best, the most glorious and blissful gifts gratuitously, have their eyes and hearts open to Christ's grace. For as it is said, in a general sense, that every good and perfect gift cometh from above, from the Father of lights; so it must also be said, on the contrary, that every good and perfect *thing* is a gift, that cometh from above. But such a gift must necessarily be gratuitous. And that the highest good is a free gift, is confirmed by the keystone of all revelation, Christ and his

grace. Now, indeed, the blessing arising from this grace and gift, remains not for the careless, who bury the gift. But much less does any thing good and perfect fall to the lot of those who want to know of nothing, but what they can call their own acquisition, their conquest, their creation, and their merit. And this applies as well to the lives of individuals, as of nations. If we only call that precious which we owe to ourselves, and refuse to acknowledge the good which we have, whether small or great, as a good by God's grace; if we, from ridiculous pride, reject that precious thing, which is given gratuitously, we shall behold, within the shortest time, the imaginary glory of our possessions, lying in dust and ashes. I think the history of 1848 has given already, the plainest illustration of this truth. But where the heads bow before the Lord, who wills that every good and perfect thing be recognized as his gift, and bestows also the most precious things gratuitously, there the light of the manifestations of Christ's grace has already risen, and will reveal its glory in inconceivable bliss and peace.

II. But Christ's grace manifests itself also in his making glorious things out of small. The place of earthly joy was to become, as our text relates, a temple in which divine glory appears; the vessels placed after the manner of purification of the Jews, were to receive the first evidence of the renewing power of the New Testament; out of small things were to come great things, out of water, precious wine. But do we see this principle first exhibited at Cana? Was it not from the despised nation of the Jews, that he came, who is king forever? Was not the Virgin Mary, who bore the Lord and Redeemer of the world, an humble handmaid? Did not the veil over the law of Moses, and the sackcloth cover of the prophetic word, conceal the germ out of which the wonderful flower of world-redeeming love broke forth before the eyes of men? But as it was then, so it is now. Feeble man is attracted to that which is great and glorious to human eyes, in persons and things. To this they look for salvation! For that which is not deep and witty, but appears simple and plain—that which, instead of appearing powerful and mighty, seems small and insignificant, is condemned as unworthy, by the folly of man. Nay, it is even to the present day the foolishness of preaching, against which all the world revolts, that has remained the means of salvation, which the apostle testifies to be chosen, as something foolish, weak, ignoble and despised before the world. But what blessing do those forfeit, who reject this divine truth! I will not mention that they lose



thereby, the knowledge of the persons and means, chosen of God in Christ, in preference to others, to lead us to the chief good. For these will never make a great show outwardly, nor appear especially adapted to the end in view. But there is another inquiry, which, under certain circumstances, is felt still more sensibly. And what I mean is this, that we shall have a wrong view and estimation of our condition. For the language of the apostle, "when I am weak then I am strong," will appear to us as a whim and foolishness. We shall, on the contrary, deem ourselves safe when we are strong, protected, filled, satisfied, and wise; for the world says, "water never becomes wine." But I say, on the contrary, neither will your cold, lukewarm, or hot water become wine, if you consider it wine, and think that greatness consists in being great in your own estimation. For God makes glorious things out of small, if instead of trusting our littleness, we rely upon God's grace as sufficient for us, that grace which bestows what is precious gratuitously, and makes our humiliation our exaltation, our weakness strength, our suffering joy, and our anguish comfort, and changes our tears into the wine of peace with which the Lord refreshes us. Whoever believes this has overcome the tribulation of the world, and has an eye for the manifestations of Christ's grace, which makes glorious things out of small.

III. But lest false impatience disturb us in this our expectation, let us also consider what our text represents as the nature of Christ's grace, in the third topic. This is, that Christ gives us what is best, last. Truly this is a source of astonishment to all masters of feasts in Judea, and in the whole world. For they want to overload us with good things from the very beginning; they brew and garnish in wild confusion, and make the people drunk and foolish, and all this for no other purpose than to prevent them from finding the sour wine that is to follow after. Precisely so are acting, at the present day, masters of feasts, who are feasting the people on domestic happiness and national welfare, only with this difference, that they give, instead of good wine, promises of good wine, and make the people drunk therewith, that they may the more readily afterwards dispense their sour wine. The master of the feast at Cana, was indeed more honest. But truly it is not worth the trouble, nor the honor, to stop one moment at the comparison of these wicked and perverse men, with the master of the feast of Cana; much less with Christ the Lord.

This, however, is the main point, and it is certain that Christ's grace has this nature, that he gives what is best, last. The wedding in Galilee was not the first instance of this kind.

The fathers and prophets spake, moved by Christ's spirit, long before the son himself announced the fulness of grace with human lips. Likewise also, the beginning in the life of the Lord was humiliation, suffering and the cross; the end, resurrection, ascension, and glory. In his kingdom also, it is not the beginning, but the end, that is glorious. This is no less the case in the hearts and lives of his own at all times. First they go down, before they rise up. The anguish of repentance precedes the bliss and comfort of faith; the pain of the christian fight precedes the triumph of victory. So, living in him is only the beginning of bliss; but the most blissful on earth is the end—dying in the Lord. And then after death, and the end of the world, Christ gives us the true end—the full measure of eternal glorification. I beseech every one not to be offended by the tribulation of the beginning; this hides in the germ, the glory of the end. Everywhere it is at the end that Christ gives the best.

IV. But if I say everywhere, even in the pilgrimage of our earthly days, let none forget the fourth criterion of Christ's grace. This consists in his doing, disposing, and arranging every thing, at his hour, not according to our own thoughts. But this will remain a fundamental law of his government of grace, for his kingdom upon earth, until the end. That Christ designed this law to be kept and observed, he certainly has clearly shown on the day of this miracle, when he first manifested his glory. Even the mother of our Lord stands, according to our text, not over, but under this law. And her example proves that it is not sufficient to believe in the power of Christ's ability. Of this the mother of the Lord will not doubt. But she prescribes to the divine Son time and hour. And the answer which, in our translation, sounds harsh, is in the original not harsh; he merely tells his earthly mother there was no relation between him and her, by which it became her to make a demand before his hour and time. Shall, therefore, the sons of the house that Christ has bought, have a right to place themselves above the mother, above the Lord's power and dictation, so that they may prescribe to Christ time and hour according to their thoughts. But if this, at first sight, looks like refusal, oppression, or limitation, it was, in reality, compliance of the highest kind. For nothing else is expressed by Christ, than that contained in the declaration, that he has numbered even the hairs of our head, and knows what we need before we ask. In this sense, Mary understood him. Now she firmly expects his help, and charges the people to be obedient to the word of the Son. This example we should



follow. We ought not to think or to say, now is the hour to help. We ought rather to say, Lord I believe and know that thou helpest, when thy hour is come; thy hour is my hour; thy delay, my gain; thy trial, my school; thy compliance an answer above what we can ask or understand. He who so speaks has understood our text, has taken to heart the manner in which Christ guides us by his grace. And in such a heart, the apparent refusal of the Lord, is reflected as the most gracious compliance, not only then, but always, when we surrender ourselves to the word and will of the Lord, like a child that does not prescribe anything to its beloved mother, but is fully assured that the mother's kindness will abundantly supply, at the right time, any real want. This is Christ's rule. The language of our hymn is correct in the declaration, "with mother's hand he leads his own both here and there." A mother's faithfulness is not guided by the imaginations of the child, but by the proper hour which she knows, and in which she feels sure of her right to help and to give. And truly, there is nothing to compare with the knowledge, that when Christ manifests his grace, it is not our thoughts, that have caused it, but that the hour is come which he has recognized as the time of help and grace; and which he seals by the act and truth of his grace. Therefore, Lord, not as I will, but as thou wilt, thy hour be my hour!

Now, beloved, this knowledge, this truth is not buried in the death of Christ our Lord, who arose; it still lives to-day, as he lives and rules. Therefore, he who will live secure under his government, and witness the signs of his grace, must not depend upon his own thoughts, nor prescribe to the Lord how and when he shall be gracious. Depend much more upon the signs of the times and the hours of the Lord, and bow before the will of his word. He gives at his hour, and not according to our wishes. Then fortify your hearts with patience, and say, the Lord truly gives that which is best, last. Nor let the small, the humble and insignificant in you and around you, deceive your hope. For the Lord makes our small things glorious; yea, he gives that which is precious for nothing. Let this be the moving-spring of your faith and your love to the Lord.—Amen.

## ARTICLE VIII.

## ENGLISH HYMNOLOGY.

In our former number (*Ev. Review* p. 422 to 457) we have given an outline of the progress of English literature in the department of sacred poetry, to which our attention is directed, from the close of the sixteenth to the middle of the eighteenth century. At this point we find several independent and somewhat rival groups of writers of hymns. First, the school of Watts and the Independent and Presbyterian Dissenters. Secondly, the Methodist school of the Wesleys. Thirdly, the Baptists, who, at a very early period of their history in England, began to manifest that taste for hymns and congregational singing, by which they have ever since been distinguished. As early as 1732, the Rev. Joseph Stennett published his versions and imitations of *Solomon's Song*, together with a number of hymns upon baptism and the Lord's Supper. Among the latter, several possess very decided merit, especially the one commencing, "Lord at thy table I behold, the wonders of thy grace," which is found in most of our church collections. He is also the author of that excellent hymn, commencing, "Another six day's work is done." But his grandson, Samuel Stennett, D. D., who also succeeded his father as pastor of a Baptist church in London, has taken a much higher rank as a writer of hymns, than his grand-father, Joseph Stennett. With occasional offences against good taste and judgment, he is one of the most correct and acceptable writers of hymns in our language, as is testified by such hymns as, "To God the universal king," "On Jordan's stormy banks I stand," "With tears of anguish I lament, Here at thy feet, my God," and, "Majestic sweetness sits enthroned Upon the Savior's brow," which last alone, would be sufficient to establish his position as one of our very best writers.

Samuel Medley, Dr. John Fawcett, and Miss Anne Steele, are also to be added to this interesting group of singers, who praised God in the Baptist church. To all of these we are indebted for some hymns which could not well be spared from our English collections. But this is more especially the fact in regard to Miss (or, as the English give title to a maiden lady who is no longer young, Mrs.) Steele. Her hymns commencing, "Dear refuge of my weary soul," "Happy the man



whose wishes climb," "He lives, the great Redeemer lives," "How lovely, how divinely sweet," "My Father, cheering name," and others, will long continue to animate the devotions of the people of God. But it is also true in regard to her, as well as to many others whom we have already noticed, that the acceptability of her hymns is owing, in a great degree, to the care of her critics, who have prepared them for our church collections. So far as I have examined, very few of her hymns would be suitable for either public or social worship, without very considerable alterations, many of them being entirely too long, and others very faulty and careless in their composition.

To the Methodist group, headed by the illustrious brothers, John and Charles Wesley, belong John Bakewell, Thomas Olivers, Bishop Gambold, John Cennick and Robert Robinson, although the three last named did not permanently attach themselves to the Methodist church, the last (author of the hymn commencing, "Come thou fount of ev'ry blessing,") having apostatized into Socinianism, and the other two going over to the Moravian church, of which Gambold was made a Bishop. None of them, however, deserves a very high rank as a writer of hymns.

Nearly contemporaneous with these groups, kindred in spirit, but still, in many respects, widely different, were the Olney poets, Cowper and Newton. Though deeply imbued with Methodistic views of religion, they practised John Wesley's theory, and remained faithful, but liberal members of the established church of England. Between Newton and Cowper, also, there is a strongly marked contrast. Newton was a man of warm and deep, but clear and calm feelings, combined with a beautiful serenity of mind. Cowper's temperament was still more susceptible to every impression, but the dark night of melancholy had finally settled down upon it, and involved it in a gloom only occasionally dispersed by the bright beams of a better world, and lighted up, from time to time, by the fitful fires of his wonderful genius. Newton's education was very defective—Cowper was a finished scholar. Newton is rather a poor versifier—Cowper a genuine poet, although we are inclined to think that his hymns give less proof of this than any of his efforts in this direction.

There are few of Mr. Montgomery's decisions with which we are better satisfied, than his estimate of Newton, which is as follows: "On the whole, though it must be acknowledged that Newton was a poet of very humble order, yet he has produced, in his Olney collection, proofs of great versatility in

exercising the one talent of this kind entrusted to him. He has also turned it to the best account, by rendering it wholly subservient to the best purposes in the service of God and man. With this sanction, all his deficiencies as a technical versifier, will be forgiven and forgotten by those who have the religious feeling which can appreciate the far higher excellencies of the plain, practical, and often lively, fervent, and sincere effusions of a heart full to overflowing of the love of God, and laboring with indefatigable zeal to promote the kingdom of Christ upon earth."

Montgomery's sketch of Cowper's hymns, as given in his preface to the "Olney hymns," and in his essay upon Cowper in his "Select Christian Authors," as quoted by Creamer,<sup>1</sup> is also well worth transcribing: "The first fruits of his muse, after he had been '*baptized with the Holy Ghost and with fire*,' will ever be precious (independent of their other merits) as the transcripts of his happiest feelings, the memorials of his walk with God, and his daily experience (amidst conflicts and discouragements) of the consoling power of that religion in which he had found peace, and often enjoyed peace to a degree that passed understanding. On the other hand, his mightier efforts of genius—the poems by which he commands universal admiration—though they breathe the soul of the purest, holiest, humblest piety, and might have been written amid the clear shining of the sun of righteousness, arisen upon him with healing in his wings—were yet composed under darkness like that of the valley of the shadow of death." "His hymns, like all his best compositions, are principally communings with his own heart, or avowals of personal christian experience. As such, they are frequently applicable to every believer's feelings, and touch, unexpectedly, the most secret springs of sorrow and of joy—faith, fear, hope, love, trial, despondency and triumph. Some allude to infirmities the most difficult to be described, but often the source of excruciating anguish to the tender conscience. The hymn, "As birds their infant brood protect," is written with the confidence of inspiration and the authority of a prophet. The hymn, "Thy mansion is the christian's heart," is a perfect allegory in miniature; without a failing point, or confusion of metaphor from beginning to end. Hymn, "I was a grovelling creature once," presents a transformation which, if found in Ovid, might have been extolled as the happiest of his fictions. Hymn, "Gracious Lord, our children see," closes with one of the hardest figures to be met

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<sup>1</sup> Pp. 62 and 63 of his "Methodist Hymnology."



with out of the Hebrew scriptures. None but a poet of the highest order would have written it; verses cannot go beyond it, and painting cannot approach it. Hymn, "My song shall bless the Lord of all," is in a strain of noble simplicity, expressive of confidence the most remote from presumption, and such as a heart at peace with God alone could employ and utter. Who can read the hymn, "The Savior, what a noble flame," without feeling as if he could, at that moment, forsake all, take up his cross, and follow his Savior? The hymn, "God of my life, to thee I call," is a model of tender pleading, of believing, persevering prayer, in trouble; and the following one is a brief parody of Bunyan's finest passage, *The Valley of the Shadow of Death*, and is admirable of its kind. The reader might almost imagine himself Christian on his pilgrimage, the triumph and the trance are brought so home to his bosom. Hymn, "God moves in a mysterious way," is a lyric of high tone and character, and rendered awfully interesting by the circumstances under which it was written in the twilight of departing reason."

This characterization is very graphic and beautiful, and, generally correct, although it contains some hymns which we would not have selected as specimens of Cowper's higher powers as a writer of hymns, and omits others which are among the dearest to those whose devotions have long been guided and animated by them. In that commencing, "Thy mansion is the christian's heart," for instance, much of the language is too low for that elevated intercourse which the soul would fain hold with God in sacred song. "A thievish swarm infests the place," and "There, too, a sharp designing trade, Sin, Satan, and the world maintain," are expressions which grate upon the feelings as well as upon the ear, and check the upward aspirations of the soul. Neither do we rank the two hymns, "The Savior, what a noble flame," and "My soul is sad and much dismay'd," as high as Montgomery seems here to place them. But in mentioning the flower of Cowper's hymns, we would have added to the two, "My song shall bless the Lord of all," and "God of my life, to thee I call," such as these: "There is a fountain fill'd with blood," "The Spirit breathes upon the word," "This is the feast of heav'nly wine," "The billows swell, the winds are high," "Almighty king, whose wondrous hand," "O Lord, my best desires fulfil," "Far from the world, O Lord, I flee," "Sometimes a light surprises, The christian while he sings" (leaving away the last verse), "I thirst, but not as once I did," and "What thousands never knew the road." These are all admirably adapted to

public or to social worship, and lift the soul, as upon wings of the cherubim, up to the highest heaven, making it to feel that it is before the throne, and in the very presence of its God and Savior, its Mediator and Redeemer, to whom it freely presents its most cherished desires, and its loftiest praises. But besides these, Cowper has also written many strains that are dear to the worshiper of Jesus, either for his private devotions, or for the social circle of more intimate friends, who meet the Savior as he used to reveal himself to the affectionate family of Bethany, when "*Mary sat at Jesus' feet.*" Such are, "Oh, for a closer walk with God," "Hark, my soul, it is the Lord," "What various hindrances we meet, In coming to a mercy seat," "The Lord will happiness divine," "When darkness long has veil'd my mind," "Far from the world, O Lord, I flee," "Breathe from the gentle south, O Lord," and "Winter has a joy for me."

Most of Cowper's hymns are based upon a distinct passage of scripture, and some of his paraphrases of whole passages are very good, such as, "Heal us, Immanuel, here we are," "Jesus whose blood so freely stream'd," "Ere God had built the mountains," "Hear what God the Lord hath spoken," "My God, till I received my stroke," "The Lord proclaims his grace abroad," "Ye sons of earth prepare the plough," though some of these, as, for instance, the three last cited, are not at all fit to be sung, being too prosaic, and containing various expressions that are rather theological than lyrical. Still more is this the case with his historical hymns, of which it is difficult to find a half dozen in the English language that are at all devotional, at least when employed for singing. Of this, the pieces which Cowper heads "*Jehovah-Jireh*" and "*Jehovah-Nissi*," are remarkable examples. No music can infuse devotion into such passages as,

"This Abram found: he raised the knife;  
God saw and said, forbear!  
Yon ram shall yield his meaner life;  
Behold the victim there."

Or this:

"By whom was David taught  
To aim the deadly blow,  
When he Goliath fought,  
And laid the Gittite low."

Cowper is also occasionally harsh in his construction of verses, and loose and incorrect in his rhymes, but in both these respects he is greatly in advance of most of his predecessors,



showing not only a higher finish in his poetry, and loftier genius than most of those who had heretofore consecrated their lyre to the service of the church, but likewise the gradual improvement of the English language, and the higher polish which it had now received. Cowper lived in the golden age of English literature. Addison, Pope, Thompson and Shenstone had preceded him, and Young, Chatterton, Akenside, Gray, Goldsmith, Johnson and Burns, to say nothing of the great prose writers and orators of that period, were his contemporaries. Of this higher development and finish, this increased strength and beauty of the English language, his hymns, the productions of one of the prominent, though most retiring and morbidly modest, literary characters of the age, Cowper's poems naturally bear traces and give evidence.

The death of Cowper brings us to the close of the eighteenth century (1800), but most of his hymns were written considerably before that time. In the meantime, considerable additions were gradually making to our stock of English hymns, and the list of authors was so increased, that by the time Rippon and Dobell published their great collections, just at the close of the eighteenth, and beginning of the nineteenth century, they could enumerate between two and three hundred writers of hymns, from whose productions they could select strains which they considered suitable to animate the devotions of God's people. The more prominent of these, besides those already mentioned, are, Beddome, Greene, Gibbons, Hammond, Hart, Hill, Straphan, Browne, Berridge, Voke, Scott, Conder, Needham, Francis, Hoskins, Burder, Cruttenden, Turner, Fountain, Stogdon, Humphreys, Duncan, Ryland, Jones, Ward, Rippon, Pearce, Davies and Dwight. The last two names bring us to America, and mark the rise of this department of literature among us, and the hymns of these two distinguished men were a fair prelude to the beautiful and lofty strains in which our poets were to celebrate the praises of God, and the great doctrines and duties of religion.

Amid this mass of writers, however, it is scarcely necessary for us to say, that very few attained to any high degree of excellence. We occasionally meet with an acceptable hymn, as a matter of course, but the great mass of them barely reach and seldom rise above mediocrity. The popularity of these hymns, and their incorporation into so many different collections, instead of being any proof of their excellence, or of the genius of their authors, is only unmistakeable evidence of the uncultivated taste, and low state of literature and general intelligence in the various communions for whom they were

prepared, and by whom they were received with so much favor. Some of these writers, as *Beddome*, *Voke*, *Davies* and *Dwight*, have produced a number of very excellent hymns. *Beddome* seems to have formed his style upon the model of *Watts*, to whom he is generally superior in smoothness of versification, but wants his richness of creative power. His hymn commencing,

“Ye worlds of light, that roll so near  
The Savior’s throne of shining bliss,  
O tell, how mean your glories are,—  
How faint and few, compar’d with his.”

may be ranked among our very best hymns. It is, indeed, marred by one or two blemishes, but the removal of these has made it one of our most popular pieces. His hymn,

“Ye trembling souls, dismiss your fears;  
Be mercy all your theme ;—  
Mercy, which like a river flows  
In one continued stream.”

is also admirable.

Some of *Voke*’s “Missionary hymns” are also very acceptable, such as, “Thy people, Lord, who trust thy word,” “Behold th’ expected time draw near,” “Ye messengers of Christ, His sovereign voice obey,” though not of the very highest order, either in conception or style. *Rippon* also has produced some very delightful pieces, of which the one commencing “Earth has engrossed my love too long,” is, perhaps, the finest.

The two Presidents, *Davies* of Princeton, and *Dwight* of Yale College, are worthy of notice, not only as pioneers in this department of American literature, but also from the intrinsic merit of their hymns. They are both names that adorn American theology and literature generally, and their hymns are very interesting specimens of their usual happy style of writing. *Dr. Davies*’ hymn commencing

“While o’er our guilty land, O Lord,  
We view the terrors of thy sword,  
O! whither shall the helpless fly;  
To whom, but thee, direct their cry.”

is, perhaps, one of his less perfect, but, to the American christian, certainly one of his most interesting productions. It is a memento of our revolutionary struggle, and directs us to the source of our strength and endurance in those “days which tried men’s souls,” and reveals the secret of our national success and victory. It is one of the most interesting evidences



that the American Revolution was not, as our German brethren, especially, are prone to think, a mere outburst of human passion, an ungodly rebellion against heaven itself, as represented by its tyrannical rulers upon earth, but a struggle for religious as well as for civil liberty. We may also remark, in passing, that it is a source of sincere gratification to us Lutherans of America, that the first representatives of our German church, in this country, were identified with this great struggle for the rights of conscience, as well as the rights of man—that the prayers of Muhlenberg ascended with those of Davies, not only for God's mercy upon our suffering country, but also for the success of her armies, in which his son<sup>1</sup> stood shoulder to shoulder with Washington, even leading to battle the people to whom he had but a short time before preached.

Davies' hymn to the Holy Spirit, "Eternal Spirit! source of light, Enlivening, consecrating fire," to Christ as our Prophet, Priest and King, "Jesus, how precious is thy name? The great Jehovah's darling thou!" on the Judgment, "How great, how terrible that God, Who shakes creation with his nod!" and that entitled "The pardoning God," which begins with the words, "Great God of wonders! all thy ways, Are matchless, godlike and divine," are perhaps his best pieces. It is true, they all admit of improvement, and have generally been improved by the omission of one or two stanzas, or the change of some expressions, but they are certainly above the average of hymns of that day.

Had Dr. Dwight written nothing else than that most precious hymn, "I love thy kingdom, Lord, The house of thine abode," it would have endeared him to all christians who long for and delight in the communion of saints, and who believe in "one holy, christian church." And that this hymn, written by a Congregationalist, but a few removes from the stern Puritans and radical Independents of New England, should equally animate the devotions, and quicken the love of Christ's church in the hearts of God's people, whether called Congregationalists or Methodists, Presbyterians or Episcopalians, Reformed or Lutherans, is strong evidence that it is the same spirit by which all these diversified forms of church polity are animated.

The first quarter of the nineteenth century furnishes us with three of the most illustrious names in the history of English hymnology; Henry Kirke White, Reginald Heber and James Montgomery. The first has left us but a few hymns, but these

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<sup>1</sup> Gen. Peter Muhlenberg.

are of such a character as to make us lament his early death, as no less a loss to religion than to literature. No one has ever doubted the justice of the eulogium pronounced upon him by Byron, when in the glorious spring-time of his wonderful but misdirected and erratic powers, he exclaimed:

“Unhappy White! while life was in its spring,  
And thy young muse just waved her joyous wing,  
Thé spoiler came, and all thy promise fair  
Has sought the grave, to sleep forever there.  
Oh! what a noble heart was here undone,  
When Science’ self destroyed her favorite son;  
Yes! she too much indulged thy fond pursuit,  
She sow’d the seeds, but death has reap’d the fruit.  
’Twas thine own genius gave the final blow,  
And help’d to plant the wound that laid thee low.”

But the christian who has learned the sincere and unaffected piety of this youthful disciple of Jesus, and whose spirit has been raised to heaven by the inspirations of his song, takes no such gloomy view of the fate of this child, not only of genius, but of God; he is assured that the youthful bard does not sleep in the grave forever, but has ascended to a higher life, there to strike the notes of a loftier song, to which even Cherubim and Seraphim may listen with rapture. We are not sure that the English language contains two more admirable hymns than that on the power and majesty of God, commencing, “The Lord our God is cloth’d with might,” and that so generally known as “The star of Bethlehem,” and beginning with the words, “When marshal’d on the nightly plain,” and these alone would have served to embalm the memory of the youthful bard, so generally known by the affectionate name of Henry Kirke White, in the memories of all the lovers of devotional poetry. In addition to these, however, he has left behind him several other hymns breathing the same spirit, although not so sublimely. But it was equal injustice to White and to the christian public, when inconsiderate admiration, or utterly false conceptions of the nature and properties of a hymn, put into our collections of hymns, the ode commencing “What is this passing scene,” and which he no more intended for a hymn than for a tragedy.

A few years later (1811—12) Reginald Heber, afterwards bishop of Calcutta, commenced the publication of his hymns, in that well known periodical, the “Christian Observer.” Some fifty in number, all these hymns give evidence of the refined taste and skilful versification of their accomplished author, as



well as of the progress which English literature had now made towards a more refined and more elevated, if not more original and vigorous form. Some of them also have taken, and will long maintain their rank among our most admirable hymns. Such is the fact with the hymns for Advent Sunday, "Hosanna to the living Lord;" for the second Sunday in Advent, "The Lord will come! the earth shall quake;" for St. Stephen's Day, "The Son of God goes forth to war;" for Epiphany, "Brightest and best of the sons of the morning;" for Whitsunday, "Spirit of truth! on this thy day;" for the second Sunday after Trinity, "Forth from the dark and stormy sky;" for the sixteenth Sunday after Trinity, "Weep not, oh mother! sounds of lamentation;" and several others. But, above all, his most beautiful "Missionary Hymn," which resounds wherever there is a heart that feels for the wretched condition of heathendom, or that intelligently prays, "Thy kingdom come," must forever preserve the name of Heber from oblivion. Other hymns of Heber fall far below the merits of those just cited, so that they scarcely seem to proceed from the same pen. Some of them, in fact, can scarcely be brought within the definition of a hymn at all, as, for instance, that for the "First Sunday after Trinity," which commences,

"The feeble pulse, the gasping breath,  
The clenched teeth, the glazed eye,  
Are these thy sting, thou dreadful death?  
O grave, are these thy victory?"

in which the last verse is the only one that would at all be adapted to singing. But with all this, we can only regret that this admirable writer has not left us a still larger collection of his hymns, so many of which are among our most exquisite compositions, for both public worship and private devotion.

James Montgomery, born in 1771, commenced his literary career somewhat earlier than either Henry Kirke White or Heber, was cotemporary with them both, and has, in our day, achieved the fulness of his fame, and, at last, after a long career of honor upon earth, been transferred to the heavenly chair, there to sing the praises of God and of the Lamb in still loftier strains than those which he has so sublimely attuned for the devotions of God's people in their earthly sanctuaries.

Montgomery is one of our most prolific, but, at the same time, most careful and elegant writers of hymns. His first efforts, like those of so many English writers of hymns, were directed to the versification, or rather, imitation of the Psalms, and appeared, in the year 1822, under the title of "Songs of

Zion, being imitations of the Psalms," and containing some seventy pieces. That in versification and diction, these are decidedly superior to any thing of the kind that had preceded them in the English language, we have no hesitation whatever in asserting, and the fact is so obvious, that it is unnecessary for us to go into a minute comparison of these with the psalms of Watts, to say nothing of inferior writers. His versions of the nineteenth Psalm, "Thy glory, Lord, the heavens declare," of the twenty-seventh, "God is my strong salvation," of the seventy-second, "Hail to the Lord's anointed," and various others, have long taken their place among our standard hymns. But these first efforts are by no means his most successful ones. Devoting a great part of his long literary life to these compositions, and sparing no pains in his endeavors to perfect them, Montgomery naturally continued to improve, and his last labors of this kind exhibit a polish and finish altogether unrivalled by any author who has written so much. He was not originally, by any means, a hasty writer. In an introductory note to his "Songs of Zion," he observes, "whatever feebleness or bad taste may be displayed in the execution of these pieces, he (the author) offers not to the public the premature fruits of idleness or haste. So far as he recollects, he has endeavored to do his best, and in doing so, he has never hesitated to sacrifice ambitious ornament to simplicity, clearness, and force of thought and expression." But in the last collection of his "Sacred Poems and Hymns," published in 1853, we not only find that he has carefully revised such of these hymns as he is willing to transfer to what he styles "*the most serious work of my long life* (now passing four-score)," but that he entirely rejects the greater part of them, doubtless because they did not correspond to his ideal of what a hymn ought to be. Of course, as in the case of all ideals of genius, none of his productions, however admirable, completely realized the poet's loftiest conceptions, but we can learn how severe was his task, and how conscientious his efforts to perfect his work, when we find him rejecting much, even of his own, which others have so highly admired.

To his careful composition we have the most explicit testimony of his intimate friend, Holland, who also prepared for the press, the last edition of his hymns, to which we have already referred, prefacing to it an elaborate Introduction, in which (p. XXXIX) we find the following statement: "Many persons who read his hymns and other pieces, so smooth in metre, so sweet in their cadences, so natural and exact in phraseology, may suppose that they are struck off at a heat, in



moments of inspiration ; in plain terms, that they are produced with as little labor as they are read. Nothing can be farther from the fact ; for whatever may have been the mode of catching and fixing first thoughts, the whole has been submitted to careful and frequent elaboration or revision. As it was my privilege to transcribe for the press the greater part of the matter of the following pages (of course without the alteration of a single word of the author's final corrections), I may be presumed to know something of the process alluded to, from the character of his manuscripts, most of which presented abundant evidence of the *limae labor* ; and in addition to this palimpsest appearance of the original copies, they were sometimes multiplied in *variorum* forms, one hymn, I recollect, existing in not fewer than *ten* different versions !”

We cannot adopt the partial judgment of Mr. Holland's friendship and veneration for his friend, when he thus sums up his views of Montgomery's character as a writer of hymns : “In the language, not of hyperbole, but of truth, it may be said, that the hymns of the Sheffield poet present evidence of every variety of the excellence which he has pointed out in others. In ‘catholicity’ they are not inferior to those of Dr. Watts ; in ‘daring and victorious flights’ of spiritual aspiration, they sometimes rival those of Charles Wesley ; they are ‘very pleasing,’ like Addison's, not only when, like his, they celebrate ‘the God of Providence,’ but because the God of grace is ‘more distinctly recognized in them ;’ equally with Doddridge's ‘they shine in the beauty of holiness ;’ with Toplady's, there is in some of them ‘a peculiarly ethereal spirit ;’ while often, like Beddome's, a single idea is ingeniously brought out, ‘not with a mere point at the end, but with the terseness and simplicity of a Greek epigram ;’ and all this is heightened and deepened by the affecting conviction that, the best compositions of Montgomery, as of Cowper, ‘are principally communings with his own heart, or avowals of christian experience ; as such, they are frequently applicable to every believer's feelings, and touch, unexpectedly, the secret springs of joy and sorrow, faith, fear, hope, love, trial, despondency and triumph.” On the contrary, we must confess that in most of his pieces there is still something wanting to meet our idea of a perfect hymn, such as it ought to be, alike in thought, spirit, form and phraseology, in order most completely to promote “the communion of saints,” rich and poor, learned and ignorant, refined and uncultivated, with each other, and with their common God and Savior, whether in the family circle, where the father officiates as priest, and offers up the sacrifice of praise and



prayer for his own household, in the prayer meeting, where "*they that fear the Lord speak often one to another*," or in the great assembly where "*with the sound of the harp and the organ*," the voices of God's people ascend as with the deep melody of the sea, to the throne of him who rules over sea and land, and in the hearts of those who "worship him in spirit and in truth" through Jesus Christ. We say that Montgomery often fails to satisfy our demands in regard to the composition of a hymn, and that we find many single hymns of other writers, which we greatly prefer to any that he has ever written. But still, as a whole, we prefer the three hundred and fifty-five hymns of his collection of "*Original hymns and sacred poems*," to the collective writings of any writer of hymns in the English language with whom we are at present acquainted. To be sure, these pieces are not all hymns, in the proper sense of the term, some of them are too historical, and can never be sung with any thing like devotional feelings, and almost come under the judgment which he has himself pronounced upon the historical hymns of the Olney collection, but the great body of them are characterized by correct sentiment, poetical diction, elegant versification, and a depth of devotional feeling, which must forever endear them to those who desire to honor God with songs of prayer, and praise, and adoration.

But who does not feel his "*heart turn within*" him, whenever he reads, and much more when he sings such strains as these, "*Holy, holy, holy Lord*;" "*Thus saith the high and lofty One*;" "*Heralds of creation! cry*;"—"Return, my soul, unto thy rest;" "*The Lord is my shepherd, nor want shall I know*;" "*When on Sinai's top I see*;" "*Bow every knee at Jesus' name*;" "*Songs of praise the angels sang*;" "*Hark the song of jubilee*;" "*To thy temple I repair*;" "*According to thy gracious word*;" "*Lift up your heads, ye gates, and wide*;" "*Father! reveal thy son in me*;" "*Mercy alone can meet my case*;" "*Father! thy will, not mine be done*!" "*Thousands, O Lord of hosts! this day*;" "*God is my strong salvation*;" "*In the hour of trial*;" "*My God beneath thy watching eye*;" "*O where shall rest be found*?" "*There is a river pure and bright*;" "*Forever with the Lord*!" "*Eternity! Eternity!*" "*Angels from the realms of glory*;" "*Children of Zion, know your king*;" "*Daughter of Zion, from the dust*;" "*O Spirit of the living God*;" "*Hail to the Lord's anointed*;" "*Go to the grave in all thy glorious prime*;" "*Glory to the Father give*." To these we might add many more, vastly superior, both in form and in spirit, to the great mass of hymns,



often falsely so called, with which our hymn books are now burdened and deformed, to the exclusion of that which is far better, and would be more acceptable, as well as more edifying to the christian worshiper. Among these are such pieces as, "What is the thing of greatest price?" "Prayer is the soul's sincere desire;" "People of the living God," and many other pieces, which, though not properly embraced in a strict definition of a hymn, are still highly devotional and edifying.

Some of the pieces which we have quoted are not so familiar to christian worshipers as they should be, partly, because they are not embraced in church hymn books generally, and partly, because they have only made their appearance before the public within a short time, the last collection of Montgomery's hymns having been published in this country but little more than a year since. We are, however, surprised that Mr. Beecher, whose "*Plymouth Collection*," so admirable in many respects, might naturally be expected to contain the most recent productions of the sacred muse, has apparently overlooked the whole body of Montgomery's later hymns. We do not know when it was written, but, so far as we are aware, no congregational hymn book yet contains the following, which stands first in this publication:

1 "Holy, Holy, Holy Lord,  
God of hosts! when heaven and earth  
Out of darkness at thy word,  
Issued into glorious birth,  
All thy works before the stood,  
And thine eye beheld them good,  
While they sang with sweet accord,  
Holy, Holy, Holy Lord!

2 Holy, Holy, Holy! Thee,  
One Jehovah evermore,  
Father, Son and Spirit! We  
Dust and ashes, would adore;  
Lightly by the world esteem'd,  
From that world by thee redeem'd,  
Sing we here with glad accord,  
Holy, Holy, Holy Lord!

3 Holy, Holy, Holy! all  
Heaven's triumphant choir shall sing,  
When the ransom'd nations fall  
At the footstool of their king;  
Then shall saints and seraphim,  
Hearts and voices swell one hymn,  
Round the throne with full accord,  
Holy, Holy, Holy Lord!"

It is deeply interesting to those connected with German churches, especially to us in America, who are brought into such close contact with English elements, to observe the influence of our German hymns upon Montgomery also. This is very distinctly brought before us by his editor, Mr. Holland, from whose introduction we have already quoted. "It may be proper," says he, p. XIII, "to show what are his qualifications for the attempt to add 'new strings to the celestial lyre,' new strains of sacred harmony to those which the church has so long possessed and approved, and this without the risk, upon his part, of lessening a well-earned poetical reputation, by an ill-timed contest for the cheap distinction of a merely religious versifier. Those persons who know anything of the early life of James Montgomery, as sketched by himself, in the preface to his collected poems, will remember that he was born and brought up among the Moravians, a people in whose public worship and private devotions, singing, whether aided by instrumental accompaniment or not, always formed a large and delightful element. In this branch of divine service, as maintained in the church of his fathers, the youthful poet took an early and an abiding interest; *and, as might be expected, in imitations of the simple but heart-touching compositions of the hymn book then in use among the brethren, and long afterwards revised by him, the earliest kindlings of his genius manifested themselves.*" These hymns of the Moravian church, as is well known, are chiefly translations from the German, for we perceive no indications that Mr. Montgomery was acquainted with their originals; which shows how completely the English has overpowered the German language in Great Britain, where the influx of Germans has, of course, been very small.

We scarcely know whether to attribute it to the original force of genius in Montgomery, or to an extraordinary vitality in our German hymns, that they should, even in the imperfect form in which they are exhibited in the translations of the Moravian hymn book, have exercised so favorable an influence upon the development of his poetical character, and the formation of his taste. As we have already observed, the hymns of the "*Psalmodia Germanica*," appear to have been the basis of the first English hymn book of the brethren, the imperfect character of which work we have also indicated. By request of the Provincial Conference of the United Brethren, in 1835, Mr. Montgomery undertook, we will not say with the English editors of the hymn book, "the delicate," but certainly the exceedingly difficult—almost herculean task of revising this



work. And although it was in his hands nearly twelve years, his success has certainly been very limited, and the work, even as it has come from the hands of the illustrious poet, is exceedingly imperfect. How far his emendations and suggestions were taken by the editing committee, we have no means of knowing, but are greatly surprised that he should have allowed such a work to go abroad with the sanction of his name. Nor can we think, from the evidence here presented to us, that Mr. Montgomery had any acquaintance whatever with the exquisite originals of many of the pieces, which he has here sent forth to the church in a form so mutilated and lame, that we can scarcely recognize the almost perfect originals of many of them. Take as an example, the third hymn in the English hymn book of 1849, which is a translation of Clausnitzer's hymn, commencing "Liebster Jesu, wir sind hier," of which the third stanza in the translation reads thus :

"Holy Ghost, eternal God,  
We now humbly ask the favor,  
Shed in all our hearts abroad,  
The great love of God our Savior;  
Bless our prayer and meditation,  
And accept our supplication."

Taking it for granted that Mr. Montgomery knew nothing of the original, for, if he did, it is inconceivable that he should have admitted this as its English representative, we are utterly at a loss to conceive how he could tolerate such false metre as is involved in commencing the second, fourth and sixth lines with an unaccented, instead of an accented syllable, by which the whole structure of the verse is changed from trochaic to iambic. Mr. Montgomery is, indeed, sometimes faulty in his own compositions, in neglecting the accent, and placing it upon the wrong syllable, but he is there never chargeable with such gross blunders as we find in the stanza just quoted, and we cannot conceive what induced him to tolerate such a form of versification. But besides this, the metre of the translation does not, in any respect, reproduce that of the original, so that it could not possibly be sung to the same tune, and from this, and the metrical character of many other hymns in his revision of the Moravian book, we infer that Mr. Montgomery had no acquaintance with the original German tunes. We are also sorry to perceive that the able revisor has done so little to improve the literary character of these translations generally.

We ought, perhaps, to have mentioned as anterior to the three illustrious writers of the present century, although living contemporaneously with them in its commencement, two emi-

nent female writers—Mrs. Barbauld and Mrs. Hannah More. The former devoted her muse almost exclusively to religious topics, and several of her hymns are admirable, as, for instance, those commencing, “How blest the righteous when he dies,” “Jehovah reigns: let every nation hear,” and “Again the Lord of life and light,” although most of them are long for our usual church service. Her “Hymns for Children” are also very beautiful, but not adapted to singing, being in prose. Hannah More occupies the very highest rank among our female writers, and we cannot but regret that she did not furnish us with a greater number of hymns. To this list of illustrious female writers of hymns, we might also add Jane Taylor, well known by her “Hymns for Infant Minds,” though many of these have little or nothing of a devotional element in them.

In our own day, and especially in the United States, we rejoice in many writers of hymns of the most admirable character. Keble can scarcely be placed among writers of hymns, though his “Christian Year” seemed so naturally to lead to something of that kind. Mrs. Opie has given us several fine hymns. Browning and Martineau, and Howitt, though heterodox in prose, like true poets generally, become orthodox under the sacred afflatus of song. Mary Lundie Duncan has also given us many very sweet hymns. In our own country, Drs. Miller, Alexander and Mills, Muhlenberg, Onderdonk and Doane, Pierpont, S. F. Smith, Eliza Follen, Mrs. Sigourney, and our great poets, Bryant, Longfellow, Lowell and Whittier have all given us various pieces of sacred song, which have commended themselves to all classes of christian worshippers. Dr. Alexander is distinguished for the elegance of his translations from the German, and Dr. Mills’ “*Horae Germanicae*,” of which we are glad to see that a second edition, greatly enlarged, is about making its appearance, has made a very great advance upon all previous attempts upon so large a scale, to present the English public with our standard German hymns, in a metrical dress at all correspondent to their originals. Hoping that we shall have a copy of this in time to notice it along with other “Collections of Hymns,” to which we propose devoting another number of these notes upon “English Hymnology,” we abstain, for the present, from any criticisms upon Dr. Mills’ work.



## ARTICLE IX.

*The Protestant Theological and Ecclesiastical Encyclopedia : being a condensed translation of Herzog's Real Encyclopedia. With additions from other sources. By Rev. J. H. A. Bomberger, D. D., Pastor of the First German Reformed Church, Philadelphia. Assisted by distinguished Theologians of various denominations. Part I. Philadelphia: Lindsay and Blakiston.—1856. To be continued in twelve parts.*

With Herzog's Cyclopedia, in the original, we have been acquainted since the first numbers appeared in the United States. Thus far we have received the first three volumes, containing each nearly eight hundred pages. The subjects, embracing Theology in the widest sense, are treated alphabetically, and the letter E has been reached, and considerable progress made in it. As the numbers have appeared from time to time, we have read articles contained in them, historical, biographical, exegetical, dogmatical, &c., some of which are of great length, and highly elaborated, the productions of men of eminent talents and extensive learning. We are entirely satisfied, from the execution thus far, that the work will be of the highest value, and will constitute a rich storehouse of theological learning, brought down to the latest period.

The co-operation of many of the ablest men of Germany, has been secured, and distinguished divines of other countries have been enlisted. The article on Edwards and his school, was prepared by Dr. Stowe, of Andover.

The work will be free from the taint of rationalism, though not by any means devoted to any specific phase of orthodoxy.

Soon after the first numbers appeared, it was seen that the promise of a work of great value was so decided, that a translation of it into English, was extensively spoken of in the United States, but, although it was proposed to parcel it out and divide the labor, it appeared a formidable undertaking, and was not attacked by the original projectors. Dr. Bomberger and his assistants have displayed more courage, and have buckeled on their armor. The first achievement, we have in the livraison noticed at the head of our article. The Editor proposes to abridge and to improve, and to publish in twelve parts.

Using his own judgment and that of his friends, this may have appeared to be the best plan. There is room, however, for difference of opinion, and we think that the translation of the whole would have been preferable. It is true that the plan adopted, if well carried out, will furnish a highly useful book, and those who cannot read the original, will have reason to be thankful for it, their gratitude would be greater if the whole had been given them.

We desire for those engaged in this enterprize, success; we hope that their toil will be rewarded. We will copy two or three of the articles as specimens. From these, our readers will be able to form an idea of the execution of the translation, and the mode in which subjects are treated in these volumes. Let the translators take great pains in their translation, if they occasionally meet an expression which is obscure, let them seek light, where it can be found. This may prevent some blemishes, and add to the accuracy of their version. It may not have occurred to them that the original contains, particularly in the Hebrew words, typographical errors. The uncorrected transfer of these errors into the translation, presents the appearance, to say the least, of haste, and makes the list of errata too large, when to these are added, others which are not in the original.

We copy the following biography, which is a favorable sample of the translation. Some things have been omitted, which we have not supplied. One error of the press we have corrected:

“Alber, *Matthew* (born at Reutlingen, Dec. 4th, 1495), may justly be regarded as one among the most ardent champions of the Reformation in the south of Germany. His father, Joyce Alber, a goldsmith, having suffered great loss by fire in 1502, Matthew, in order to complete his studies for the ministry, was compelled, like Luther, to gather means for this purpose by singing. In his sixteenth year he obtained a situation in Reutlingen as assistant in the Latin school and musician. He continued there, however, but one year, and then went to Tübingen, where he pursued his studies, supporting himself by teaching Latin. In the year 1516 he took the bachelor degree, and two years afterwards received the A. M. Aided by the authorities of his native place, he spent three years in a course of study at Freiburg in Breisgau, and after having reached the *Baccalaureus biblicus* and *sententiarius*, he returned to Tübingen to finish theology under James Lempus and Martin Plantschus. Having cheerfully accepted a call from his native town, he was ordained to the priesthood at Constance, and began the discharge of his functions at Reutlingen, by openly proclaiming evangelical truth, and delivering lectures in his house for the brothers of the Barefooted monastery, many of whom were inclined to the Reformation, whilst the peo-



ple in general, gave a decided preference to its doctrines. In the year 1524 M. Caspar Wölfflin, a priest in Reutlingen, complained before the Abbot of Königsbrunn, who was patron of the state churches, that he could no longer celebrate the old ecclesiastical services in a becoming manner, because of the contempt with which they were treated, and that his assistants, so far from rendering him due obedience, had become his masters, and requested his dismissal. The commission sent to settle these difficulties, failed in their attempt; for Alber, who had obtained the highest ecclesiastical power in the town, by being substituted as vicar, in place of the one sent by the abbot, could arrange the church-services according to fixed principles and the spirit of the gospel. Refusing to obey a summons to appear before the Bishop of Constance to answer for his conduct, Alber and the town were put under ban by the bishop and Pope Leo X., whilst the imperial court issued sentence against the town. Not alarmed by these decrees, which, though posted up against the doors of churches and public places, had no influence, Alber put a stop to the singing of high mass, and the reading of mass in Latin, removed the pictures of the saints, and introduced the German language. About this time he married Clara Baier. Escorted by fifty of his townsmen to the gates of Esslingen, where he had been summoned to appear before the supreme court to give an account of himself, he openly confessed belief in the sixty-eight heresies that were charged against him, and supported them by passages from Holy Writ, but denied ever to have spoken against the Virgin Mary. His candor and courage made a favorable impression even upon his enemies. At the expiration of three days he was permitted to return home in safety. Other dangers now beset him. The Anabaptists attempted to gain a foothold in Reutlingen, but Alber compelled them to leave the town by the vigor and force of his preaching. The peasant war having broken out, efforts were made to stir up the citizens in rebellion against the authorities, but were thwarted by Alber's impressive discourses. Hereupon Luther wrote a letter, in which he congratulated Alber upon his success, approved of the changes made in the ceremonies, and whilst warning him against the Sacramentarians, expressed a hope that He who had called him to His wonderful light without his assistance, would also stand by him in every emergency. Zwingli, it is well known, had tried in a letter of Nov. 16, 1526, to win him over to his peculiar view of the Holy Sacrament, but the Reformer of Reutlingen adhered firmly to the doctrine of Luther, with whom he became personally acquainted at Wittenberg, 1536. In the following year he waged a vigorous war against the retaining of images, before the conference at Urach, and in 1539 received the Doctorate from the University of Tübingen. Reutlingen having been compelled to accept the Interim, he left his native place 25th June, 1548. In no long time, however, the Duke Ulrich called him to be Antistes of the Cathedral church in Stuttgart, and Duke Christopher nominated him a member of the church council. He died Dec. 2d, 1570, deeply lamented by a large circle of children and relatives, and by all those who knew how to appreciate his erudition, indefatigable industry and lofty courage, his constant honesty of purpose, and his habitual courtesy. He is worthy of mention also as an author;

from his pen we have several sermons, a catechism for the instruction of the youth of Reutlingen in the true doctrines of christianity, and a treatise on the right use of the doctrine of the eternal Providence of God. (Comp. Fischlin, Schnurrer, Botteler, Vaihinger.)”

Another biographical article, which likewise has omitted several interesting items, is the following :

“Alesius, *Alexander* (properly Alesz, also Alexander ab Ales), a distinguished Lutheran Theologian, born at Edinburg, April 23, 1500. Whilst Canon of St. Andrews, at the commencement of the Reformation, his Roman Catholic convictions were greatly shaken by the reading of Luther's writings. At this time also he was appointed to influence Patrick Hamilton, who had been condemned to be burned for heresy, to recant; but by his conversations with Hamilton, especially by the heroic faith with which he sealed the stability of his convictions at the stake, he was won over entirely to the Reformation, without, however, making his change of views public. But he did not escape suspicion, and was even imprisoned for a year, after which he found opportunity to escape. In 1532 he went to Germany, where he made the acquaintance of Luther and Melanchthon, and subscribed to the Augsburg Confession. In 1533 he wrote a Latin “Epistle” in vindication of the free use of the Scriptures by the laity in the vernacular language, which had been prohibited by a decree of several Scottish bishops. This Epistle involved him in a literary controversy with John Cochläus, the well-known opponent of Luther, who, at the instigation and pay of the Scottish bishops, wrote a reply, full of abuse and slander, which he addressed to King James V.: “*An expediat laicis legere N. T. libr. lingua vernacula?*” This gave Alesius opportunity for a more powerful “*responsio ad Cochlaei calumnias*,” also addressed to James V. At the commencement of the English Reformation he was invited by Cranmer and Cromwell to England, which invitation he accepted in the hope that by the establishment of the Reformation there, he might accomplish something for the gospel in his native country. Through the influence of his friends he was appointed Professor of Theology at Cambridge; but his lectures aroused so much opposition among the papists, that he soon discontinued them and went to London, where he practised medicine. He returned to Germany in 1540, and was for a short time Professor of Theology at Frankfort on the Oder, and afterwards at Leipsic, where, in union with Melanchthon, he labored for the interest of the evangelical church until his death, March 17, 1565. His works are exegetical, dogmatical, and polemical (Comm. on John, Rom., Tim., on Justification, the Trinity; *cohortatio ad concordiam piet. ac doctrinae Christ. defensionem, missa in patriam suam* Lips. 1544; *ad 32 articulos* cet. ed. a Theologis Lovaniensibus, Lips. 1545, &c.). As the friend and associate of Melanchthon, whose conciliatory position between Calvinism and Lutheranism he occupied, he frequently participated in the conferences and religious discussions of his time. He took part in the conference at Worms (1540), at Naumburg (1554), at Nürnberg and Dresden (1555), and in the Nordhausen controversies. His dialectic skill and theological learning, together with his mod-



eration in all religious controversies, eminently qualified him for the conciliatory position he held. He appears to have been again in London between 1550-60, when, at the request of Cranmer, he translated the Common Prayer Book into Latin. Later he became involved in the synergistic controversy with George Major about good works, and was persecuted and reproached by Flacius and other Lutheran zealots for want of decision. He was also one of the delegates appointed to be present at the Council of Trent during the Interim. Camerarius, in his life of Melanchthon, says of him: *rei theologicæ intelligentissimum et artificem excellentem congruentium disputationum et virum dignitate atque doctrina exquisita præstantem.*"

DR. G. WEBER.—Beck.

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## ARTICLE X.

### NOTICES OF NEW PUBLICATIONS.

*The Gospel in Ezekiel illustrated in a Series of Discourses.* By the Rev. Thomas Guthrie, D. D., Edinburg. Author of "Pleas for Ragged Schools," &c. New York: Robert Carter and Brothers. No. 285, Broadway.—1856.

The author of these lectures has, in Scotland, taken as a preacher, the place of Dr. Chalmers, so far as that place may be said to be filled. Regarding certain portions of the divine word as bringing the more prominent doctrines of salvation into juxta-position, and setting them side by side, almost in systematic order, within the short compass of a chapter, or even part of it, our author here selects, as one of the most striking of these, that portion of scripture found, Ezekiel xxxvi: 16-38, and then proceeds, in these lectures, to treat it as presenting an epitome or outline of the Gospel. He considers the 17th verse as exhibiting "man sinning:" the 18th, "man suffering:" the 21st, "man an object of mercy:" the 22d, "man an object of free mercy—mercy without merit:" the 24th, man's salvation resolved on:" the 25th, "man justified:" the 26th and 27th, "man renewed and sanctified:" the 28th, "man restored to the place and privileges which he forfeited by his sins:" "We have our security for these blessings in the assurance of the 36th verse," "and the means of obtaining them in the declaration of the 37th verse." In the first lecture the messenger, the party commissioned to deliver God's messages, the ambassdor of Heaven, is considered: "Son of Man." This large and great subject, thus stated, is discussed in the work before us, in all the ample detail of its momentous bearings, and with great directness and force of practical application. With an acute discernment of the prominent features of the great economy of God with man, with broad and comprehensive views of the causes, the grand principles, and the exalted ends involved in the origination, the development and execution of the

divine scheme of redemption, the author combines a deep insight into the secret movements and workings of the human heart, great sagacity in selecting, and power of effectively presenting the motives most efficient to determine its right choice, and to fix its purpose, and a most fertile fancy and glowing imagination, to aid him in so exhibiting the whole subject under its various aspects, as to secure attention, to suggest and awaken serious thoughts, and to win every better feeling of human nature into the service of conscience and truth.

Dr. Guthrie's manner is his own : he pursues no beaten path, but presents his great theme from new, striking and most interesting points of view. Without being prepared to accept all his views, we can cordially recommend these lectures as most earnest, impressive and winning exhibitions of the great truths of the gospel, often thrillingly eloquent in their appeals to the understanding, the conscience and the heart.

*Napoleon at St. Helena : or, Interesting Anecdotes and Remarkable Conversations of the Emperor during the five and a half years of his Captivity. Collected from the memorials of Las Casas, O'Meara, Montholon, Antomarchi and others. By John S. C. Abbott. With illustrations. New York : Harper and Brothers.—1855.*

This may be considered the third volume of Abbott's Napoleon : it constitutes an appropriate sequel to the general work, and, is got up, as to externals, in precisely the same style. It is a book of profound interest. In the conversations here recorded ; in the many and long passages written down under his dictation, the mighty genius of this extraordinary man appears perhaps even in a more striking light than in his campaigns and victories. They excite the admiration and astonishment of the reader, at the vast amount of knowledge most unpretendingly displayed, the profound philosophical insight into the science of government, and the clear and comprehensive apprehension of the principles upon which civil society should be based, and justice administered, exhibited in terse and forcible language. The frankness with which Napoleon here discusses his own career, criticizes and even condemns many of his actions, lends a singular fascination to these pages. Many passages will serve to modify essentially the estimate of mankind of the character, and a good many public acts of the first French emperor. To readers generally, whether their opinion of the man be favorable or the reverse, this volume must be exceedingly interesting.

*A new and comprehensive French Instructor based upon an Original and Philosophical method, applicable to the study of all languages. By Stephen Pearl Andrews, and George Batchelor, with an Introduction explanatory of the Method, and a Treatise on French Pronunciation, by Stephen Pearl Andrews. New York : D. Appleton & Company, 346 & 348, Broadway.—1855.*

A work in which new and philosophical views upon language generally, and the method of teaching languages are very clearly stated and fully un-



folded, and exhibited in ample detail, in their practical application to effectual instruction in the French language particularly. The views here advanced, and the principles inculcated, deserve the candid attention and careful consideration of teachers, and the entire work will, if we mistake not, be found a valuable contribution to a branch of literature already of vast extent and compass.

*The Divine Love.* By John Eadie, D. D., LL. D. Minister of the United Presbyterian Congregation, Glasgow, and Professor of Biblical Literature to the United Presbyterian Church. Philadelphia: Lindsay and Blakiston.—1856.

The preface to these discourses will make known their character. They are valuable for practical purposes, and will do good.

#### PREFACE.

“The discourses contained in this volume are, in no sense nor aspect, critical, but are meant for ordinary readers, for the domestic circle, or the Lord’s day evening. The one effort of the writer has been, to exhibit clearly, and enforce earnestly, the mind of the spirit on this precious and delightful theme. No uniform style of composition has been followed, but the common form of lectures has been adopted, as best fitted to bring out most naturally and fully, the instruction contained in the verses or paragraphs selected for exposition. Some have not the accredited shape of public addresses, as they have never been delivered from the pulpit. But love is the unvarying text, and who can ever weary of it? It is, in fine, the prayerful hope of the author, that his readers may be stimulated to adore, with renewed ardor, the manifestations of the divine love towards them, and to feel more powerfully its influence within them, as they strive to obey the first great command of the law.”

*Union with the Church, the solemn duty and the blessed privilege of all who would be saved.* By Rev. H. Harbaugh—Author of “Heaven, or the Sainted dead;” “The Heavenly Recognition;” “The Heavenly Home;” “The Birds of the Bible,” &c. “He that hath not the church for his Mother, hath not God for his Father.” Second Edition, Revised. Philadelphia: Lindsay & Blakiston.—1856.

It is the duty of every human being in christian countries, to be an active member of the church of Jesus Christ. He has established a church on earth, designed to embrace all for whom he has died, and he has tasted death for every man, and just so long as we fail to recognize its existence, and refuse membership in it, either original or renewed, we are living in hostility to God and the institutions of God. For a position so wicked, various excuses are alleged, all flimsy and utterly worthless. The command is clear, peremptory. We may disobey, but it is done at our peril. The diligent author of this little book, has attempted to meet the objections of those who stand aloof under various pretexts, and then to show the positive claims of the church.

The work is executed in a very creditable manner. It is well calculated to do good. Let it be read and pondered by those who are resorting to refuges of lies to escape a solemn duty, enjoined by the great Head of the Church. Let it be read by those who make light of that great institution, the church of Jesus, which carries with it unspeakable blessings, which has achieved so much for God's glory and man's happiness, and to which there is opening a future all over radiant with glory.

*The Christian Life; its course, its hindrances, and its helps.* By Thomas Arnold, D.D. Head Master of Rugby School, and late Fellow of Oriel College, Oxford. From the fifth London Edition. Philadelphia: Lindsay and Blakiston.—1856.

The popularity of these discourses is not surprizing. They have value, which must recommend them to all who read them with care. They are the product of a thoughtful, an original mind. The subjects embraced by them are of the deepest interest. Their aim is to lead to reflection, and well suited are they, by the cogency of argument, and originality of conception, to induce thinking, and to lead to the happiest results. Our estimate of them, in a word, is very favorable.

*Who are the Blessed? or, Meditations on the Beatitudes.* Philadelphia: Lindsay and Blakiston.

Anonymous. The production of some one of those men, who have devoted life to the great work of doing good. They are the salt of the earth. They are the light of the world. These meditations on the beatitudes are an offering of piety to human happiness. The theme rich, inexhaustible, the improvement is excellent. The author has taken pains to enrich his discourses with the best materials. In saying that he has used both Tholuck and Stier, those acquainted with these will know what ample materials he had at hand.

*The Blind Girl of Wittenberg: A Life-Picture of the times of Luther and the Reformation. From the German.* By John G. Morris, Pastor of the First Lutheran Church, Baltimore. For the Lutheran Board of Publication. Second Edition. Philadelphia: Lindsay and Blakiston.—1856. pp. 307.

This work, which was briefly noticed in the last number of the Review, has already reached the second edition. It is an exceedingly interesting volume, containing a life-picture of Luther and his times. All the facts presented are supposed to have taken place, during the first ten years of the Reformation; and although the plot is fictitious, every sentiment which the immortal Luther is made to utter was, at one time, spoken by him in another connexion. With all the attractions of a most captivating romance, scenes of a thrilling character, connected with a very exciting period in German history, are vividly brought to view, and most deeply impressed upon the mind. The opinions and the very language of the great Reformer, on vari-



ous important subjects, are given, and interwoven most skillfully into a beautiful and intensely interesting story. We know of no book in the English language, which so fully exhibits to the general reader, the strong points in the character of that extraordinary man, raised up by Providence for a special purpose, and so satisfactorily presents his views on the grand doctrine of justification by faith. But the volume is full of gospel truth, and we are certain it will be read with pleasure and profit.

Although the work is said to be from the German, it is not thereby meant that it is a translation from the German. The ground-work, we believe, is German, but the filling up, or building up, is Dr. Morris'. Fanny Kemble Butler has recently published a book, which, she says, is "adapted from the German." That phrase, perhaps, is the one which could be properly employed in the present instance.

We are under obligations to the author for furnishing us with so valuable a production. We safely recommend the book, believing that it will be found useful for congregational and Sabbath School libraries, and trusting that it will be as extensively circulated in the church as its merits are deserving. Dr. Morris has done his part well; but we believe it is conceded on all sides that he is surpassed by no one in the church, in efforts of this kind, and we sincerely indulge the hope, that he will continue his labors in a direction so successfully commenced.

*Luther's Christmas Tree.* By T. Stork. With beautiful Illustrations. For the Lutheran Board of Publication. Second Edition. Philadelphia: Lindsay & Blakiston.—pp. 32.

This little book was prepared at the request of our Lutheran Board of Publication, by Dr. Stork, as a Christmas gift for the young. It will prove an acceptable contribution to the holiday literature of the day, and will tend to increase the innocent pleasures of a christian home at a period, which commemorates the greatest event that has occurred in the history of the world. The book contains a brief outline of some of the principal incidents in Luther's life, and is admirably adapted to interest and instruct children. It is neatly got up, and illustrated with six beautiful cuts, representing interesting scenes in the history of the Reformer.

We are gratified with the design of the Board of Publication, to furnish the church with a series of works intended for circulation among our people, and we trust that this commendable effort will be encouraged by the church. The present volume is to be succeeded by others on different subjects, to be prepared by gentlemen designated by the Board.

*God in History: an Address delivered before the Goethean and Diagnothean Literary Societies of Franklin and Marshall College, at the Annual Commencement, July 24th, 1855.* By Rev. J. S. Crumbaugh, A. M. Lancaster, Pa.—pp. 32.

This is an excellent address, the production of a thoughtful mind, on a very interesting and profitable theme. God's agency in all the varied occurrences of life, is forcibly presented; his special providence is clearly recog-

nized in every page of history, and satisfactorily established. The subject is discussed with ability, and abounds with numerous illustrations, drawn from a variety of sources. The discourse is creditable to the head and the heart of the author.

*Home Service : A Manual intended for those who are occasionally hindered from attending the house of God. With Sermons and a selection of Hymns.* By Rev. W. Bacon Stevens, D. D. Rector of St. Andrew's Church, Philadelphia. Published by E. H. Butler and Company.—1856. pp. 347.

This volume is designed to furnish appropriate material on the Lord's day for those who are occasionally prevented from attending the services of the sanctuary. Various circumstances, such as sickness, affliction, inclemency of the weather, or remoteness from the house of God, may render the absence of the whole, or a portion of the family, absolutely necessary. Here may be found suitable devotional reading, which cannot fail to interest and edify those who are detained at home. The book consists of four services, intended for four Sabbaths, each one being different from the other, for the purpose of affording variety in the mode of worship, and of allowing some selection, where there may be a difference of taste. The character of the prayers is such, that no genuine christian, whatever may be his denominational views, can take exception to them. They, for the most part, consist of scriptural language, and are calculated to inspire devotion. It is also proposed that extemporaneous prayer, if preferred to the forms, be used in connexion with the service. Thirty choice hymns have been added, that the voice of melody may mingle with the voice of prayer, and thus additional interest be imparted to the service. Eight most excellent sermons, of a plain and practical nature, have also been introduced into the volume, so that every thing that is necessary for conducting social worship in the family, is furnished.

Many devotional works, for public and private use, have often been published. We have numerous collections of hymns, and many volumes of excellent sermons, but this is the first attempt, we believe, in this country, to combine all the elements of divine service in one book, so arranged that all the family or friends can unite together in religious worship, when kept from the house of God. We like the design of the work, and we like its execution. Something of the kind, for social devotion, has really been a desideratum. The book supplies a want which has often been felt. It will be found exceedingly useful, and any denomination of christians may use it with profit. The author has performed an acceptable service, and is entitled to the congratulations of the religious public for his labors. It will prove to many families a welcome manual, and, we think we can confidently recommend it. We would do the publishers injustice, did we not refer to the mechanical execution of the volume. It is a most beautiful specimen of the art, and reflects the highest credit upon the American press. The taste and elegance with which the work has been executed, are worthy of all praise. The service thus rendered must meet with favor.



*Prayer for Colleges : A Premium Essay. Written for the Society for the Promotion of Collegiate and Theological Education at the West.* By W. S. Tyler, Professor in Amherst College. New York : M. W. Dodd.—1855. pp. 214.

This is a premium essay, written by one whose name has long been before the public as an accomplished scholar, and a christian teacher. It is a book of no ephemeral value, but one which will always be read with interest by those who are in any way connected with our literary institutions. It abounds with important information, and useful suggestions upon the subjects which it treats, and they are presented with a simplicity and an earnestness which must give them influence, and render the work subservient to the cause of learning and religion.

The author most satisfactorily discusses the duty and the power of believing prayer, and the necessity of more faith and earnest supplication at the mercy seat at the present day. He shows the intimate connexion between colleges and all the great interests of the church, the country and the world. He likewise presents the solemn obligations of instructors and students, and those more immediately connected with the institution, as well as of all christians, who have an interest at the throne of grace, to bring the most potent of Heaven's appointed means to bear upon this great subject.

All these points are discussed with much ability, and the reader is put in the possession of much valuable matter. The influence which the college sustains to the church and the community, is forcibly presented, as also the services which it has rendered, not only to the cause of learning and religion, but likewise to human progress and human happiness.

We have risen from the perusal of this work with strong convictions of its excellence, and its power to do good. It ought to be circulated through the length and breadth of our land, and read, not only by those who are identified with our literary institutions, but by christians generally. We commend it to the attention of all, and shall rejoice if this brief notice shall lead our readers to procure and read the volume.

*Archbishop Whately on good and bad Angels.* Philadelphia : Lindsay and Blakiston.—1856.

We have read with much pleasure, this work of an able and upright man. We can recommend it, without qualification. It contains none of those doubtful disputations, to which we took exception in the "Future State," by the same author. Angelology, in its various aspects and bearings, is treated clearly and fully, and we can conscientiously endorse the labors of his pen.

*The Broken Platform : or a brief Defence of our Symbolical Rooks against recent charges of Alleged Errors.* By Rev. John N. Hoffman, of Reading, Pa. Philadelphia : Lindsay and Blakiston.—1856. Svo. pp. 96.

This has not been sent to the resident editor.

*A plea for the Augsburg Confession, in answer to the Objections of the Definite Platform: An address to all Ministers and laymen of the Evangelical Church of the United States.* By W. J. Mann, Pastor of St. Michael and Zion Churches, Philadelphia. "The truth shall make you free."—*Jesus Christ*. For the Lutheran Board of Publication. Philadelphia: Lindsay and Blakiston.—1856.

An attempt by an accomplished scholar and divine, to defend the Augsburg Confession against sundry charges brought against it. Controversy is not often conducted in so calm and fair a spirit as is evinced in this interesting little volume. The author has aimed to do good—to establish peace—and "blessed are the peace makers," said Jesus. The Lutheran Church in the United States is sufficiently divided already, further division can neither promote its glory nor that of God. Our efforts should be to unite. Let us be satisfied with what we have, and liberal in our terms of subscription. This, if not carried too far, is the true principle.

*Glimpses of the Truth as it is in Jesus.* By the Rev. Octavius Winslow, D. D., author of "The Glory of the Redeemer," "Midnight Harmonies," &c. "Behold, he standeth behind our wall, he looketh forth at the windows, showing himself through the lattice."—Sol. Song, 2: 9. Philadelphia: Lindsay and Blakiston.

The teaching which humbles the sinner and exalts the Savior, is that which most commends itself to those who have imbibed the spirit of the Gospel. The praise must be awarded Dr. Winslow of aiming at these results, not only aiming at them, but furnishing ample and rich materials for their accomplishment.

The subjects of this volume are diversified, and yet the theme is one—Christ. "It contains the substance of a few discourses which the author delivered from the pulpit of different christian denominations in Scotland, during a recent visit to that magnificent and interesting land."

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## ARTICLE XI.

### RELIGIOUS INTELLIGENCE.

*The meeting of the Evangelical Alliance in Paris—Letter from Dr. Tholuck to the Publisher of the Deutsche Zeitschrift für Christliche Wissenschaft und Christliches Leben. Translated. (Extracts.)*

You desire that I should communicate to you the impressions which I received from the alliance evangelique, which was in session, in Paris, from



the 22d of August till the 2d of October. If you desired a minute report, such as your Review contained in regard to the meeting in London, I could not furnish it to you; but a general representation of my impressions and refflexions, I will cheerfully supply.

As the name selected for this association of christians of different confessions, particularly the German translation of it, (*Evangelical Union*) (*Evangelischer Bund*), is but imperfectly adapted to express what was the main thing in the convention: permit me first to say a few words on the nature of those conventions, as they have been constituted in practice. It was certainly the view of the first founders of the Alliance, and still is, that all church organizations on Evangelical principles, should be regarded as equal, if not entirely amalgamated as one.

The question having been proposed by me to a private meeting of the leaders, whether they believed that they would be bound to maintain the bonds of brotherly union, if ministers of other Evangelical parties, located themselves in their congregations for the purpose of proselyting them to Methodism, Irvingism, or Baptism, it was said they would, as the right of conviction established on scripture, was universal. "We would lament the loss of our members," it was said, "but we would not resist, except by the truth, and we would not withdraw friendship from the brother of another confession, who had succeeded in introducing his doctrine into our churches by arguments superior to our own." From this position, the main object of the alliance appeared to these men, to be the recognition of an ecclesiastical equality of all confessions, and the fraternal union of all who partook in this conviction.

I very much doubt, however, whether this was the conception of the Alliance, and of its principles, in their entire extent, of all the English, Scotch, French, Swiss and Dutch members; many I heard say emphatically, they could not go so far, particularly against the Darbysts, who most threaten the French churches, a strong opposition is manifested amongst the French protestants, and when one of these appeared to distribute tracts in the place of meeting in Paris, a member of the committee belonging to the Independents, said without reserve: *Nous l'avons fait promener*—as much as to say—we put him out. The Germans who were present had still less of that extended fraternal spirit.

For me, and the majority of my countrymen, the meeting meant a fraternal recognition of all believers, of all Evangelical denominations; the ecclesiastical equality might be allowed by him who had no conviction founded on the divine word, that his own church is the best. I heard many of the French brethren express themselves in the same way. In accordance with the plan which was formed at Lyons, the special theme of the addresses was not theoretical discussions concerning the church and creeds, and the relations of fraternal and church communion, but practical communications in regard to the condition of different branches of the evangelical church. Only on one day was the progress of the alliance discussed, on all the others, reports were presented on the state of religion by the representatives of the different nations, English, Americans, French, Germans, Swiss, Dutch,



Swedes, Danes, Italians, and last on the mission in Turkey, with which were connected special information in regard to inner missions, associations for the young and sanctification of the Sabbath. There were several representatives from all these countries, England, Scotland and North America furnished most, Germany about thirty, not theologians exclusively, but merchants, manufacturers and teachers, mostly from the territories of the Rhine ; from Sweden five.

The meetings were held in the large prayer hall of the Lutheran church la redemption, and in the smaller chapel of the Parisian Independent Congregation, Taitbout—the oratoire of the still larger reformed church was not asked, from an apprehension, as was said, that objections would be made by the representative of the rationalistic party, A. Coquerel, and his associates. Notwithstanding the loud report that this was to be a meeting *der monde entier christian* (the whole christian world), the great mass of Parisians paid it no attention, but were entirely absorbed with the simultaneous appearance of Queen Victoria. No Catholics, the Parisians say, appeared. The greater part too, of the protestants, the worldly minded adherents of Coquerel mentioned before, left the assembly unnoticed as a party demonstration of Methodism *du parti methodiste*, so that the number scarcely exceeded five hundred ; amongst them, particularly in the evening, were many laborers and people of the poorer class. It was in the period of the revival of christianity in Paris, 1825, that I attended a religious meeting in the afternoon, in an edifice in the direction of the Champs Elysees, it was once the dancing saloon of General Vandamme. The saloon lying along the garden was so full, that I could not get beyond the door, there I stood, whilst in one ear the solemn threatenings and precious invitations of the gospel entered, the other was filled with the seductions of the world, the clamor and music of the Champs Elysees.

This contrast was reproduced in a lively manner in my memory, as often as I passed, late in the evening, from the quiet, modest prayer hall of the rue Chauchat into the turmoil and glitter of the Champs Elysees which was near.

The protestant population hardly equals the common estimate, a million and a half, the efforts to convert, both honorable and dishonorable, not without effect, were directed to those amongst the protestants who were eminent in rank and life ; a large part, too, of the more wealthy, have left the country ; so that amongst those who remain, leading persons are not numerous, the rich, merchants and manufacturers, as in Germany, disregard the gospel, and are, in the main, of little use for religious and philanthropical purposes.

The number of evangelical protestants in Paris is very small, and is principally confined to females. And yet how much is done in France, namely in Paris, for external and internal missions, Deaconesses, Elementary teachers, visiting sick, neglected children, associations of young, prisoners, dismissed convicts, &c. There is hardly a German city that might not be ashamed, when compared with the little band of Parisian christians. For the alliance, considerable contributions of money were made by the poor and humble. In the published lists of congregations, consisting of poor colliers and woodmen, there are several which were formed of converts from Catholicism, whose members contributed from four to five francs.



An example of love presenting rich offerings may be mentioned in a person in good circumstances: A christian widow, of the Lutheran Church, not only gave her capacious house as a sojourn for a large number guests, but invited the most distinguished strangers to her table, and incurred the expense of two large entertainments for all the foreign members of the alliance.

A great missionary work is to be done by the protestants in the city. But to him who saw Paris in the renewed efforts of the last twenty years, what a happy change, especially in the ministry. Then a single active confessor of Orthodoxy in the Reformed church, at present the highly gifted Adolphe Monod—alas, dangerously ill—aside of him Grandpierre and others; in the Lutheran church, then nothing but indifference or enmity against the living gospel, now two in every respect distinguished divines, Meyer and Valette—the third of this admirable trefoil, the highly gifted Verney was, alas, taken away from this church, and has left a vacancy not easily filled, although he has been followed by a man who aims to labor in the same spirit, and in addition, there are some zealous spiritual assistants. Besides these two leading churches, salaried by the State, is the Independent church, which is not connected with the State, actively engaged in zealous efforts to convert Catholics in the city and in the suburbs. What an activity in the evangelization de la France! This handful of zealous protestants, opposed to thirty-three millions of Roman Catholics, with their priests—they look upon themselves as the salt, which is to season the entire mass! The protestants of all denominations, burning with zeal, feel bound to prosecute this work in the spirit of union.

In this respect, the alliance seems to have been much blessed in France, for things were not always thus. But at present, without enmity and strife, Reformed and Lutherans, Independents and Methodists aim at this result, and the Darbysts alone are feared and resisted, who abrogate all church bonds and the ministerial office. There were presented no comprehensive enumerations, the results of protestant missionary efforts, and this may be well.

But most astonishing was it, in a circle of French ministers from every part of France, to hear the particulars of their congregations! How great was the number of those, who spoke of fifty, of a hundred converts in their congregations, or of filial and mother churches which consisted entirely of converted Catholics—partly of ancient, partly of recent date. No other part of Europe—except, perhaps, Ireland, where protestantism, circulating the scriptures through evangelists and preachers, is making great progress, is so highly favored. In former years, I visited some congregations in Picardy, in the northern part of France, which consisted in part, or entirely, of such converts. I remember yet tenderly, the affectionate simplicity and brotherly love, which showed itself amongst them; soldiers who not long before, under Napoleon's banner, carried terror to Germany, testified to the grace of the gospel of peace.

The great advantage of the meeting was, that the Evangelical Church had the feeling awakened and strengthened, that it has one heart and Lord, and whenever one member suffers, all suffer, and when one rejoices, all rejoice, and that the various denominations should, in this spirit, give each other the hand of fellowship, and it is hoped that this will manifest itself in all who were present. Especially will that celebration of the Lord's Supper, which closed the whole, be retained in memory, in which the death of the Lord was set forth in French, English, German, Dutch, Swedish, Danish and Italian, and the same bread of communion distributed to members of the churches of so many countries, in the acknowledgment of that one Lord, who died for all. May the God of peace, who presided over this hour, and fused together the hearts, continue to rule over all the true members of his church for harmony and peace!

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## To the Ministers and members of the Ev. Lutheran Church in the United States of America.

The Evangelical Review completes, with the present number, its seventh volume. Through evil report and good, it has survived till this time. It may not be improper to examine what it has accomplished. Should it be continued? Is its circulation sufficient? It may be asked, what can be done to extend it?

In regard to the first point, we think it can be said that it has, in a good degree, accomplished what it proposed. It has enlisted a considerable number of writers, whose contributions form an exceedingly valuable body of theological literature, such as is specially interesting to Lutherans in America. The amount of historical information in respect to the Lutheran church, is very considerable. The large number of biographies of ministers of our church, faithful, in their day and generation, who have gone to their reward, may be regarded as a very valuable feature in it. The translations from the German are of great excellence and permanent value. An occasional article of a scientific character, has adorned our pages. An occasional article, more particularly designed for the heart, may be found in it. The list of contributors has increased every year, and the work of training men for the effective use of the pen, has been promoted. No candid man can survey the contents of the seven volumes published, without the conviction that a good and needed work has been performed.

As to its continuance, there ought, we think, to be but one opinion. If it came into existence to meet felt wants, if our church needed such an organ, to furnish a vehicle for the edification of her children, if, in establishing it, she was treading in the footsteps of the mother church in Germany, and the most enlightened and numerous churches in various parts of Christendom,



the inducements to go forward have not diminished, but increased. It may be asserted fearlessly, that at no time since the commencement of the Lutheran church in America, has there been a louder call for her friends to stand up in her defence, and if defended, it must be through her journals—learned discussion finds its appropriate place in the Review.

When we see what others around us are doing, how cordially they cherish their quarterlies, and devote to them their best talents, we ought not to withdraw and proclaim to the world, that we have nothing to say, either for ourselves, or the common cause of our master. The Review ought to be a fixture in the church, and to live, when we who now live, have gone to eternity.

Of our circulation we cannot boast. It has been, and is yet, small. During the last few years, it has been pretty uniform, not increasing or diminishing much. If we could secure a larger patronage, and we know not why our subscription list might not be doubled in the coming year, it would enable us to improve in various ways, and relieve us from pecuniary difficulties.

In conclusion, we respectfully ask those who desire the continuance of the Review, to aid us in its support and the extension of its circulation. If each minister who takes it, would obtain one or two additional subscribers, it would materially contribute to success.

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#### ERRATA.

Page 338, 11th line from top, for 'we' read *and*.

- " 28th " after 'in appropriate' insert, *on the present occa-*
- 350, 23d " for 'proposed,' read *prepared*. [sion.
- 352, 1st " for 'Hurm,' read *Hume*.
- " 14th " omit '*the*' before papacy.
- 353, 10th " for 'powers,' read *power*.
- same line, for 'where,' read *when*.
- " 11th " for 'where,' read *when*.
- 360, 7th " for 'or,' read *and*.
- 361, 23d " after 'give,' read *his only begotten Son, that*  
*whosoever believeth &c. Christ came to seek &c.*
- 362, 17th " for 'to especially apprise,' read *and especially*
- 363, 6th " for 'compels,' read *counsels*. [to apprise.
- " 16th from below, for 'the coming,' read *becoming*.

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